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Nov. 12, 2014

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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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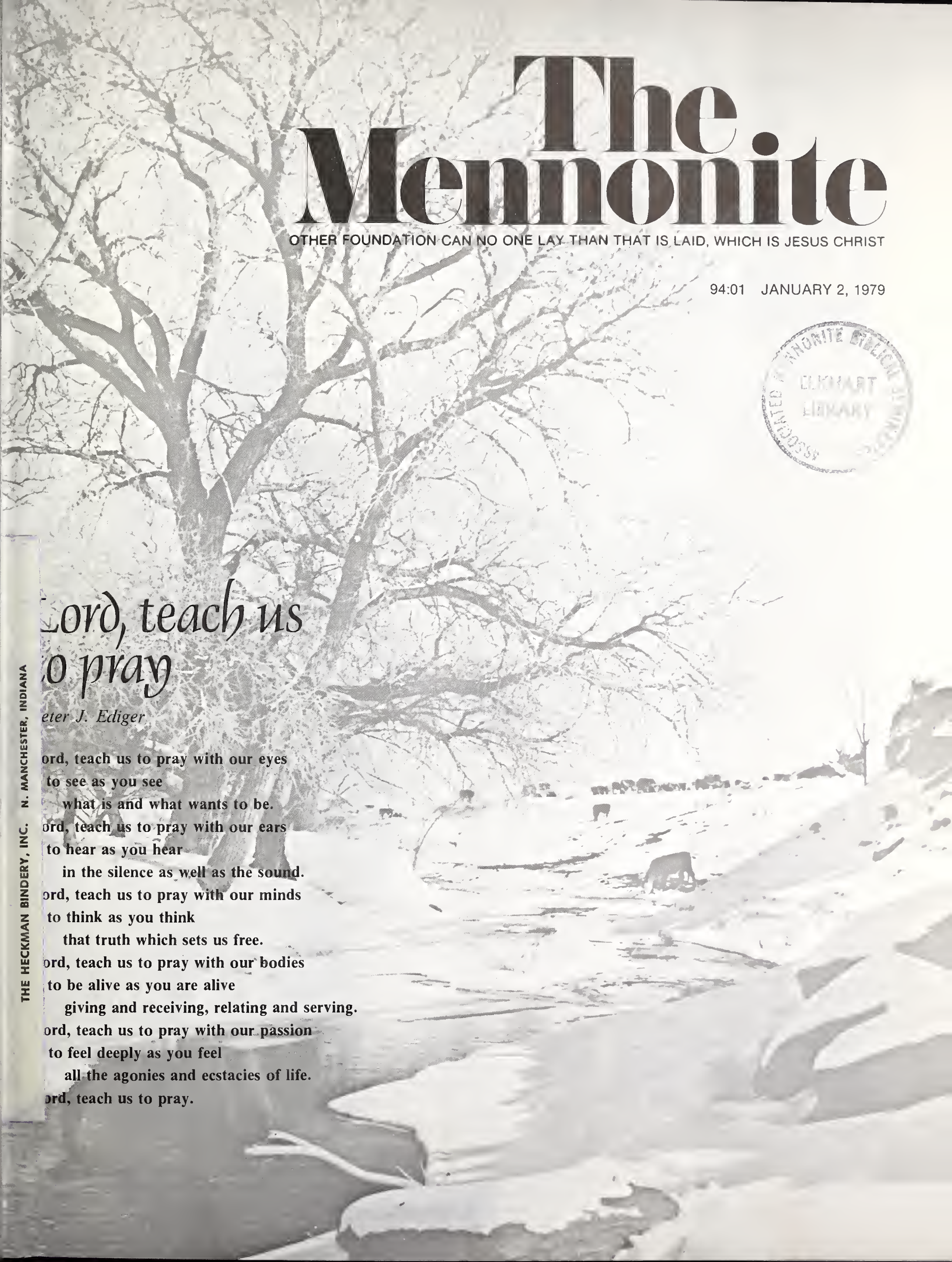

Lord, teach us to pray

eter J. Ediger

ord, teach us to pray with our eyes
to see as you see
what is and what wants to be.
ord, teach us to pray with our ears
to hear as you hear
in the silence as well as the sound.
ord, teach us to pray with our minds
to think as you think
that truth which sets us free.
ord, teach us to pray with our bodies
to be alive as you are alive
giving and receiving, relating and serving.
ord, teach us to pray with our passion
to feel deeply as you feel
all the agonies and ecstacies of life.
ord, teach us to pray.

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POSITIVE MEMORIES

Charles Ludwig

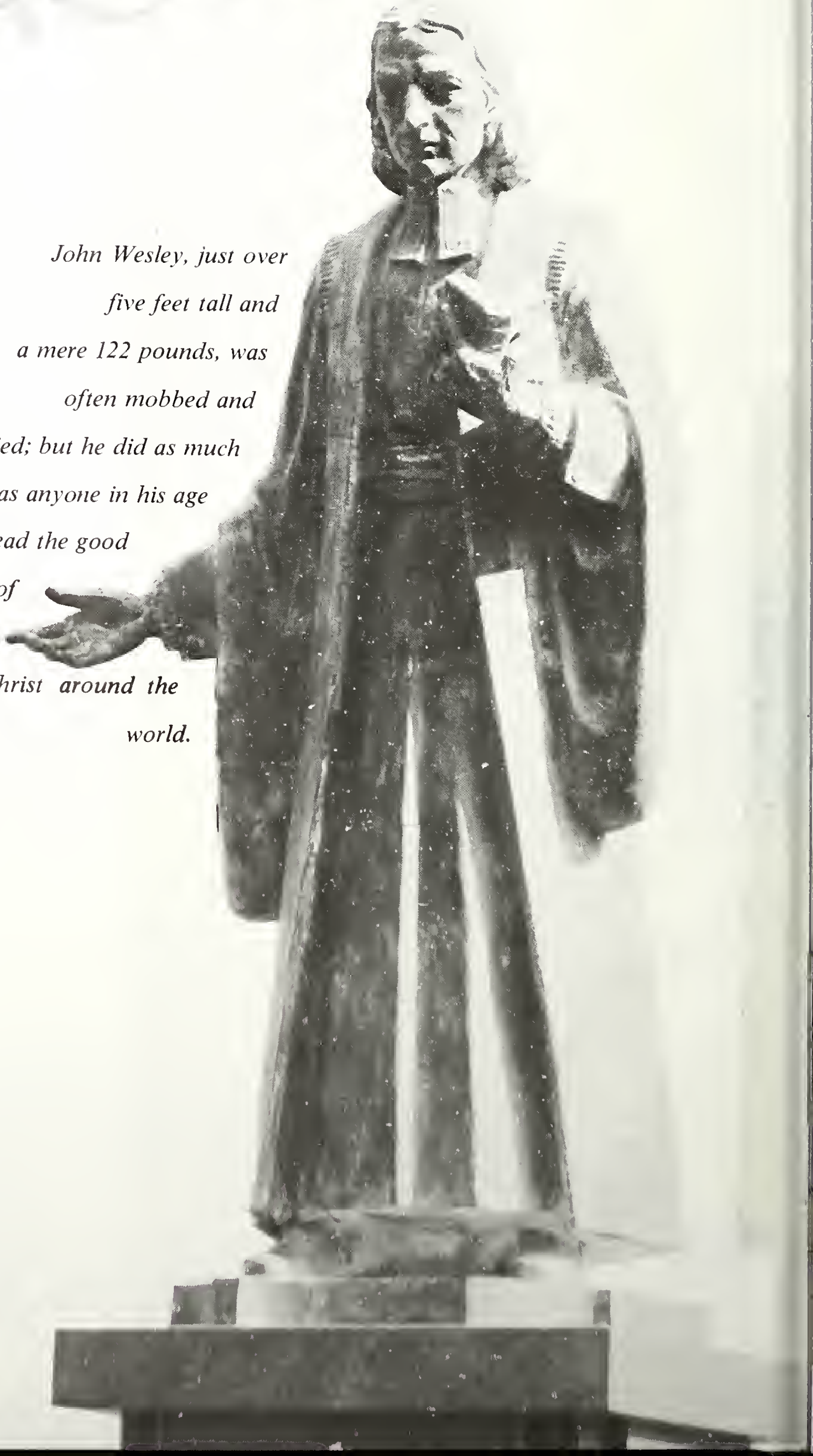
It is customary on special days—New Year's, wedding anniversaries, birthdays, the end of the fiscal year—to make special plans and resolutions for the future. We do this even though we know that some of our plans will not come to pass and that many of our resolutions will be broken.

Still, such planning has within it a certain amount of power. Effective goals are always worthwhile. It is an excellent custom—and I've made a habit of making such plans—especially on the anniversaries of the most important events in life.

There is another source of strength that is most effective; but unfortunately too seldom used. I refer to the power of positive memories. My favorite reading is biography; and my favorite occupation is that of writing biography. While following my trade—yes, I earn a living writing for Christian publications—I have learned that most of the greats have many things in common. Among these are faith, determination, utter simplicity, singleness of purpose, and most of all, *selected memories*.

Take John Wesley. This little giant—he was just over five feet tall and weighed a mere 122 pounds—did as much as anyone in his age to spread the good news of Jesus Christ around the world. More than that his nearly 400 books helped educate England and saved his country from the bitter revolution which bloodied the streets of Paris during the Reign of Terror. Although not considered a Dissenter, as were the Quakers and Anabaptists in his age (1703-1791), he was often mobbed and vilified.

Wesley endured everything with a never-fading smile. To do this he had to have special sources of strength. And he did. Among those sources of strength were



John Wesley, just over five feet tall and a mere 122 pounds, was often mobbed and vilified; but he did as much as anyone in his age to spread the good news of Jesus Christ around the world.

Had John Wesley dwelt on the evils which had befallen him and his family, he probably would have died early, and his life would have been so insignificant it would have been forgotten.

prayer, his constant Bible reading, his Aldersgate experience, a fervent faith, and positive memories. To learn about this memory let's go back to Epworth.

John's father, Samuel, was a vigorous and faithful minister; but he was also a dedicated Tory. To him, the king or queen was always right. Moreover, he let his congregation know exactly what he thought; and usually he was quite undiplomatic. As a result of this he found himself in debtor's prison; and some of the rowdies in the parish tried to burn him out.

On the third attempt the rectory went up in flames during the coldest night in the winter of 1709. As the family and neighbors shivered outside in the snow, Susanna Wesley suddenly noticed that John was missing. "Where is Jackie?" she cried. Then sinking to her knees she prayed, "Oh God, rescue Jackie."

As his mother prayed on her knees in the snow, six-year-old John suddenly awakened in his bed in the attic. Noticing the flames gnawing the rafters overhead, he pushed a chest to the window, and climbing on top, shouted for help.

Unfortunately, the people below had no ladder. But with great determination they stood on one another's shoulders and pulled him from the window. This miraculous rescue continued to influence John Wesley the rest of his life. During the years of his fame, he printed the words, ". . . plucked as a brand from the burning," beneath one of his portraits.

Many years later, when John Wesley was convinced that he was about to die, he wrote his own epitaph and requested that it be placed over his tomb. The lines of that document read:

Here lieth the Body
of JOHN WESLEY,
A brand plucked out of the burning:
Who died of consumption in the 51st
year of his age,
Not leaving, after his debts are paid,
Ten pounds behind him:
Praying,
God be merciful to me, an unprofitable servant!

Fortunately for the world, John Wesley lived another 37 years. But one wonders how long he would have lived if he had spent his time thinking about the many wicked things that had happened to him and his family. Such memories would have included the times the people of Epworth had tried to burn the rectory; the several occasions in which the people had killed or maimed his father's milk cows; the day they had his father locked in debtor's prison; the times when he was mobbed; and his unfortunate experiences in Georgia.

Had John Wesley dwelt on those things he probably would have died early, and his life would have been so insignificant it would have been forgotten.

Like John Wesley, all of us can use this same source of power. Do you remember the time when you received unexpected money sufficient to pay that pressing bill? Or how about that time when you escaped a serious accident through a series of miraculous circumstances?

I cannot say that "I am a brand plucked from the burning." I have never been in a house that burned to the ground. Ah, but I was miraculously rescued from drowning; and as a lad I did fall into our basement and just missed striking my head on an ax. (I was discovered lying on the floor unconscious hours later.) Moreover, the Lord has performed many miracles in my life. These miracles include the avoidance of several accidents as well as special healings.

Across the years I have developed many techniques to escape from depression. One of the best is that of positive memories. During those times when I feel utterly useless, I often say to myself, "God must have had a special reason for rescuing you from drowning when you were sucked out into the Pacific by a riptide." That thought alone has been a tonic on many an occasion!

With the turning

Elizabeth Searle Lamb

A SUNBURST
  of golden hours,
  each one a NOW of being,
  loving, singing, praying
AND A MOONBURST
  of mysterious
  lightspread
  touching all things
  in a new way
AND THEN STARBURST
  of primal energy
  ripening into a knowing
  and a deepening down
  into the very heart
  of silence that lies
AT EVERY CENTER

Nobody?

Elsie Epp

The question asked:
"Who are you? What do you do?"

The answer came:
"A nobody. I'm just a housewife."

"A nobody!"
A reeling blow
"Then I'm a nobody, too!"

Did you say that, God?
I searched within his Word—
  "Who can find a virtuous woman?
  Her price is far above rubies."

  "The heart of her husband
  doth safely trust in her."

  "Her children rise up
  and call her blessed."

  "A woman that feareth the Lord,
  she shall be praised."
A nobody?
I'm glad you didn't say that, Lord!

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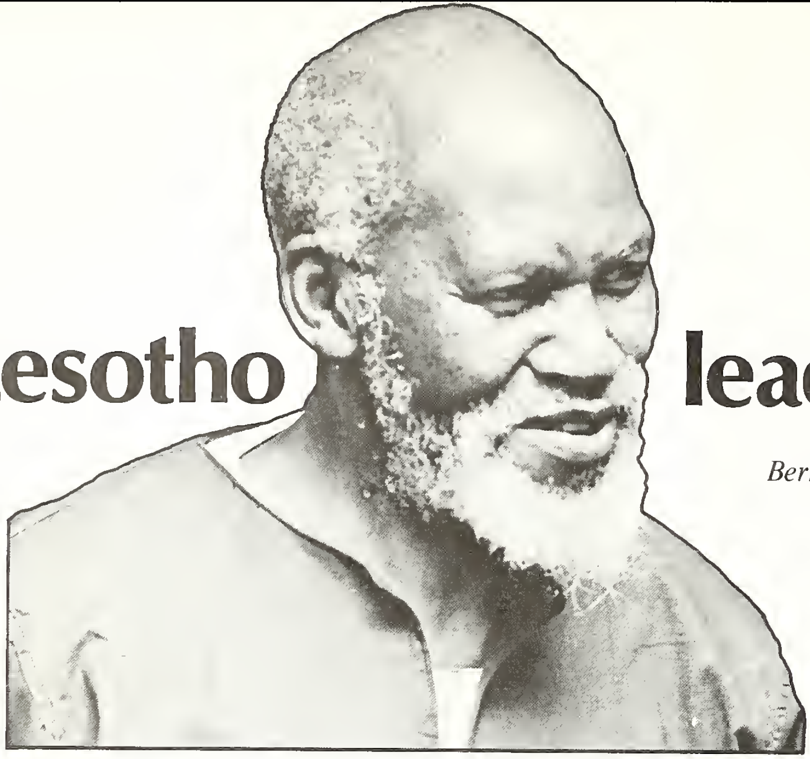
Lesotho leader speaks out



Bernie Wiebe

Samuel A. Mahono, full-time employee of the British and Foreign Bible Society since 1962 and a leader among African independent churches, spoke at the Canadian Mennonite Bible College chapel on Monday, 20 November. I listened to his address, to his conversation with faculty and students, and spoke with him personally.

Mahono is stationed at Maseru, Lesotho, one of the recently independent nations in southern Africa (formerly Basutoland within the Republic of South Africa). The Africa Inter-Mennonite Mission (AIMM) has opened a new mission outreach in Lesotho.

Accompanied by his wife, Emily, they visited North America at the invitation of the inter-Mennonite Council of International Ministries.

The Mennonite: Would you tell something about the beginning of the African independent churches?

Mahono: Before any missionaries came to Lesotho (or Basutoland), there were teachings of the cross and it was a symbol used freely as a sign of protection. There were stories of the Red Sea crossing (I have no evidence where they came from other than as a revelation from God) in our adolescent rites. And there were teachings of being peacemakers.

When the foreign missionaries came, they conveniently ignored these earlier revelations among our people. They brought Bible study that excited us, but their lives were not consistent with their teachings. If we wanted to talk with them outside of classes it seemed we were a bother. Soon there was mistrust and even fighting among the missionary churches. Even families became divided.

From 1912-18 a great African evangelist, Walter Matitta, sparked a revival throughout the larger country. In 1920 the foreign missionaries expelled him from the churches.

In 1921 he began to work independently. Soon he was invited to form a church. They called themselves the Bible Readers' Church. Their members were severely criticized and persecuted by other Christians, but the group continued to grow.

What is the state of the independent churches in Africa today?

Mahono: This is now a strong movement in southern Africa and also in other parts. There are over 6,000 of these types of denominations, with about 4,500 of them in the south. Some have over a million members, others are very small groups.

How would you characterize an independent church in Africa?

Mahono: Our churches have no paid ministers; all leaders are in a "tentmaking" ministry. We have no schools. Our aim is to study God's Word and to live it. We believe that the impact of Jesus Christ influences our total lives.

In what ways do you see these independent churches differing from the missionary churches?

Mahono: We feel that the missionary churches have taken their cues too much from the West. We believe that the Western church has gone very low—is at a low ebb—especially in the area of some spiritual gifts, such as healing, prophecy, and personal behavior. It may be that our churches will need to send missionaries to the West.

How do you feel today about the early missionaries to your country?

Mahono: I believe that they came with a program and they were unable to recognize that God had not left himself without a witness in Africa. Their own program made them careless about Africans and our gifts to them, and they could not accept God's gifts in the African people. Instead of a God of peace they introduced us to militant Christianity.

What brings you to the West at this

time?

Mahono: My visit to the United States and Canada is part of a long journey. From 2-16 November, 20 leaders of African independent churches were for the first time invited to a joint conference at Cairo, Egypt. The Coptic church paid our expenses. We decided three things at Cairo: (1) to continue such fellowship; (2) to invite other independent leaders in the future; and (3) to exchange visits with others from different parts of Africa. Of course, we will need to find ways to pay for such projects.

The Mennonite mission, my work with the Bible Societies, and the Africa Task Force consultation have brought me to the West.

What role do you see for Mennonite missionaries in Lesotho?

Mahono: As independent churches, we do feel a deep loneliness. We are too local (too inward) and need fellowship. We also need prayer partners. And since we are so poor we also need material help.

We believe that the Mennonite fellowship will help us cope better with our isolation. We have been impressed that Mennonites are a Bible-believing people and we want to have more Mennonite Bible teachers. You live what you preach. And your mission agency has agreed to work with us.

So you are not saying that there is nothing to be learned from Western Christians. Are you then also working at better relationships with other denominations in Africa?

Mahono: Yes, we want to be in fellowship with any believers who adhere to God's Word and who recognize that God's revelation to Africans should not have to conform to the white man's translation of such revelation.

We are now being permitted to send some of our students to the Morija Theological College without denying our own churches. There are other leaders, political and religious, who are giving us encouragement. To date the Mennonite churches have been the only ones prepared to back up such support by actually funding workers among us.

Do you have reason to believe that the African independent church movement will spread beyond Africa?

Mahono: There are already several places where we are spreading out. The Church of the Lord Aladura has been growing in London, England, where many white British citizens have joined.

What is your word to us Mennonites?

Mahono: Thank-you very much for helping us in Lesotho. Keep on studying the Word and be open to God's Spirit as he reveals his gifts to you in new ways. Don't let predetermined programs prevent you from meeting a greater fulness of God.

ENERGY STEWARDSHIP

The increasing cost of fossil fuels has prompted some families to install wood burning stoves to supplement the furnace. *Meetinghouse* contacted two of them about their experience with these stoves: Rodney G. Cavanaughs in Scottdale, Pennsylvania, and John H. Kraybills at Springs, Pennsylvania. The Cavanaughs have a gas furnace and the Kraybills burn oil.

Meetinghouse: How did you get the idea to install a wood burning stove?

Cavanaugh: We saw ads in various magazines and heard good reports from a neighbor who has one and from a dealer we trust.

Kraybill: On 1 December 1974 an early winter storm knocked down power lines in our area and we were without electricity for seven days and nights. Following this experience, many persons installed electric generators and some put in coal stoves; but probably the most common response has been wood stoves. They will operate without electricity and there is plenty of cheap wood in our area.

I installed a wood stove next to our hot air oil furnace and opened the cold air return duct so that the heat of the wood stove is pulled through the furnace and spread throughout the house in the ductwork.

What brand do you have and is it satisfactory?

Cavanaugh: We have a Shenandoah from Harrisonburg, Virginia. We paid extra for a coal grate and are well pleased with the stove.

Kraybill: We also have a Shenandoah, one of the airtight thermostatically controlled stoves.* It works very well and can handle logs up to 25 inches long and 12 inches in diameter. (**Editor's note: This appears to be a key feature for an efficient wood stove. There are several brands on the market, designed in a similar way.*)

What fuel saving have you experienced?

Cavanaugh: From 4 January through 7 April our 1978 gas bills were $51.42 less than in 1977.

Kraybill: In 1977-78 we used 500 gallons less fuel oil than the previous winter, and the wood stove was not installed until December.

How soon do you expect to be able to pay for the wood stove through the saving in fuel cost?

Cavanaugh: I do not know if we will; but with the way gas prices are going up, we may. Our main concern was the saving of a nonrenewable resource.

Kraybill: I expect it to pay for itself in two years. Of course, there is some physical labor involved in handling the wood. As someone has said, "The wood warms you twice: when you cut it and when you burn it." *A Meetinghouse article.*

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada $9.00 one year; $17.00 two years, $24.00 three years, foreign: $9.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114

Rocky Flats saga builds support during trial

Golden, Colorado—The 11-day trial of the Rocky Flats protesters in which peace church adherents have been active is over. But the issue is alive.

On 30 November the jury found all 10 defendants guilty of trespassing but acquitted six of the additional charge of obstructing a public passageway. Trespassing carries a maximum penalty of a $500 fine and/or six months in jail. Jefferson County Judge Kim Goldberger set 29 December as the sentencing date. Chief defense attorney Ed Sherman said the case will be appealed on constitutional grounds. Denver newspapers and other media reported extensively on the trial which began 13 November.

The 10 defendants, five men and five women, including Mennonites Peter Ediger and Bob Hill, are the first to go on trial as a result of demonstrations that began near the Rocky Flats nuclear weapons plant last April. Daniel Ellsberg, the former Defense Department analyst who made public the "Pentagon Papers," was also a defendant. Since April 1978 demonstrators have occupied a railroad spur leading into the plant in an effort to focus public attention, and build public opinion against the continued operation of the plant in particular, and against both civilian and military nuclear technology generally. More than 170 arrests have occurred. Two other trials are currently in process.

During the first two days of the trial jurors were selected. Sherman, a veteran Denver civil rights lawyer, told prospective jurors the defendants' conduct could be justified as the lesser of two evils.

"You know there is a law against trespassing," he told jurors. "Do you know that alongside it is another law that says sometimes it is lawful to trespass to avoid a greater evil?"

After the six-member jury was sworn in Tuesday, 14 November, the defense and prosecution attorneys began their arguments. A key point in the trial was whether the judge would allow expert testimony on the dangers of the nuclear weapons plant to be presented in open court, before the jury, and whether he would allow the "choice-of-evils" instruction to be given to the jury. Judge Goldberger did decide to hear the expert testimony himself in an open court, but disallowed the jurors from hearing it. The judge's decision was considered at least a partial victory by the protesters because it provided a public forum for calling attention to their antinuclear concerns.

Goldberger said he wanted to review the evidence first to determine if it would be strong enough to be considered by the jury as a justification for the defendants' attempts to slow the operation of the nuclear weapons plant. Lawyers for the 10 defendants assailed the ruling.

"We feel we are being deprived of trial by jury," complained chief defense counsel Sherman. "I think this case is particularly suitable for a jury determination because it involves something affecting the whole society," Sherman said.

The prosecution wrapped up its case at noon Thursday, 16 November. Sheriff's deputies and security officials from the Rocky Flats plant were called in to testify. The defense testimony took about four days during which the jury was excused.

Among the prominent scientists and others to be brought to the stand by the defense were Colorado governor Dick Lamm, who co-chaired a government task force that studied the Rocky Flats plant two years ago, and John Gofman, physical chemist and medical doctor.

The scientists testified that the risk of cancer from low-level radiation spread by the Rocky Flats plant is thousands of times greater than was believed only a few years ago. They indicated that the primary danger comes from radioactive contamination caused by fires and leakage at the plant in the 1950s and '60s.

After hearing the expert testimony Goldberger decided against letting the jury hear it. He said the "choice-of-evils law" wasn't designed to vindicate acts of civil disobedience, and maintained that the Rocky Flats plant posed no imminent danger—an element required for the choice-of-evil defense to be admissable. The judge also noted that even if the peril were immediate the blockage of the railroad spur into the plant wouldn't have closed the plant or alleviated the hazard—another legal test.

Hence the plant could not be put on trial before the jury as a threat to public health and safety. However, the defendants were able to take the witness stand before the jury beginning 22 November to explain why they occupied the site last May and June.

Jack Cox, writing in the 28 November issue of *The Denver Post*, said, "Their (the defendants') testimony, which attacked the munitions factory on moral and religious grounds, was delivered with an intensity that seemed at times to exhaust the spectators who packed the courtroom in the Jefferson County Hall of Justice."

All 10 defendants testified. Ellsberg explained he sat on the tracks last May to dramatize his longtime opposition to the neutron bomb.

Peter Ediger, 52, copastor of the Arvada Mennonite Church, said he demonstrated at the plant to communicate his faith that there are alternatives to "the mythology that security is based on massive weapons systems. Rocky Flats symbolizes a very real danger to the essence of our lives as human beings, in that it suggests that for the sake of our well-being, we may have to accept the death of hundreds of millions of people"

Defendant Jean Zimmerman, 37, a Church of the Brethren member from North Manchester, Indiana, former resident of Boulder, said, "In some sense I wondered if we are putting the next generation on trains to the death camps, as the Jews were, into either instant murder by nuclear holocaust or slow murder through radiation."

The jury was given the case late Tuesday, 28 November.

In his summation chief defense counsel Sherman appealed to the jury to act as "the conscience of the community." Co-prosecuting attorney Steve Cantrell countered Sherman's appeal by saying, "This is a case of simple trespass. We are not here to change the policies of the US government. We are not here to discuss neutron bombs or presidential decisions."

The jury returned a verdict of guilty on charges of criminal trespassing, but acquitted six of them who were also charged with obstructing a public passageway. An appeal of the verdict is being made to the Colorado Supreme Court, on the basis that the defendants were denied their constitutional rights to a jury trial, which, Sherman claims, were not given when Judge Goldberger would not allow the jury to hear the choice-of-evils defense. In their testimony to the jury defendants could only relate their feelings about the plant, and they could not submit any evidence to justify their actions as the lesser of two evils.

The case drew national attention from the antinuclear movement. *Compiled from reports in* The Denver Post, Rocky Mountain News, *and* The Daily Transcript.

Nuclear threat to world stressed

Washington, DC—If you are middle-aged or younger you will likely die in a nuclear war.

This sober and considered judgment of a distinguished group of scientists at Harvard and the Massachusetts Institute of Technology was strongly underscored by expert panelists participating in the first nuclear war conference. The panelists were convened 7 December for a one-day conference in Washington by Rear Admiral Gene R. La Rocque (Retired), director of the Center of Defense Information, and Richard J. Barnet, senior fellow of the US Institute for Policy Studies.

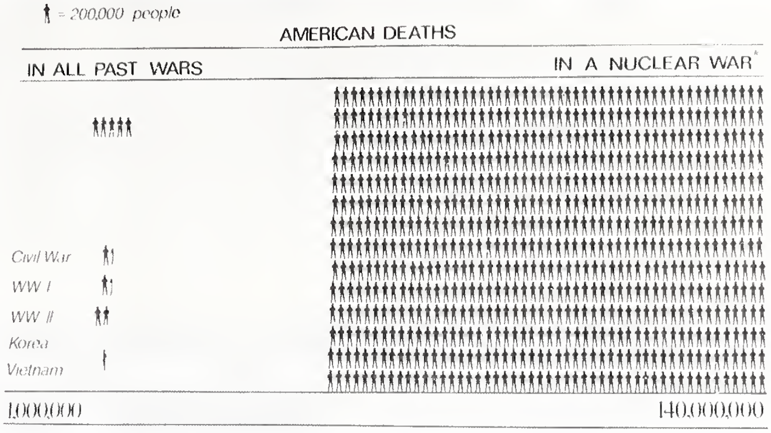
The panel of scientists, military men, and public affairs analysts said a nuclear holocaust is a distinct possibility "in the next decade" in the Middle East or along the Chinese-Soviet border.

"All the elements of a nuclear war are now in place along the 4,500 mile Chinese-Soviet border," said Harrison Salisbury, associate editor of the *New York Times* and a panel member. "Furthermore," he continued, "it is absurd to think that two major powers could fight and the US not be involved."

Russian-born George Kistiakowsky, former chairperson of the National Academy of Sciences Committee on Science and Public Policy, said, "There is no such thing as a limited nuclear war. If the lid is off it will escalate."

Even the keynote address by Senator John Culver, member of the Senate Armed Services Committee, took aim at dangerous illusions believed as fact by the American public. "The most monumental delusion," noted Culver, "is that any nation can win a nuclear war. We have exported all our wars. A nuclear war cannot be measured by conventional standards of victory and defeat." Expressing deep emotion he continued, "We have become dehumanized. We have lost the elementary sense of horror and anguish to help us see the truth."

Those attending, including many representatives of the media, were told the truth. Held in a functional Senate hearing room, amid photos of the Hiroshima atomic bomb blast and neat charts (in black human figures) depicting deaths in a nuclear war, the truth was spoken. According to President Carter's National Security Council 140,000,000 Americans would die in a nuclear war. The same memorandum (Presidential Review Memorandum 10) estimates a nuclear war would kill 113,000,000 Soviet citizens. And that is while the bombs are popping. Afterwards plagues would devastate the survivors and "the survivors would envy the dead," said Culver, quoting Nikita Khrushchev.



The expert panelists shared views on how a nuclear war could start, where it would be fought, and how it would leave the world.

In the view of Richard Falk, acting director of the Princeton University Center for International Studies, the essence of the problem is that the big powers try to offset political and economic disadvantages by escalating military advantages. Since the US is in economic and political decline, and its core economic interests are at stake, it has developed a foreign policy designed to control resources.

Falk said the Arab-Israeli conflict, and the tensions in Iran and the Persian Gulf have the right mixture of weapons, doctrine, resources, and pyschological factors to start a nuclear war. A de-Westernization of the leading governments of the Middle East would eventually run the risk of the US nuclear shield for Israel clashing with Soviet nuclear power supporting Arab regimes friendly to the USSR.

In the event of an international crisis, particularly one centered in a struggle for resources (and especially oil) there would be strong political pressure to use a first strike, observed Kistiakowsky. He also said that deployment of the neutron bomb (some components have been authorized by Carter) would lower the threshold for use because they would have to be used early in a war to be effective. Hence the decision, he noted, to use them or not would have to be given to field commanders.

Information was given about the effects of a nuclear war and the state of civil defense. Present bombs melt concrete. There is no protection against them, said Henry Kendall, president of the Union of Concerned Scientists, except to get people out of the way. But how can millions of people be dispersed in 15 or 30 minutes? "Civil defense is an appeal to an illusion," he remarked. Even if millions could be relocated they would be faced with the problem of survival in a country where all infrastructures were knocked out. There would be global consequences on the ozone layer. Mutants would affect all life.

Panelists were more knowledgable talking about how a nuclear war could start, and its effects, than they were in answering questions on how to reverse the arms race. Falk said there would have to be a diagnosis of what real security means, and noted the real threats to national security were political and economic, not military. Psychiatrist Jerome Frank mentioned two barriers: an optimistic view that technology will provide an answer, and the inability of the public to perceive and react constructively to a massive threat. "We are more concerned about a cut finger," he said.

Senator Culver spoke for alternatives, a way out. "It is arms control," he counseled. "The rejection of SALT II would be a US repudiation of cooperative restraints," concluded the senator. Cynics noted though that the American public no longer hears about disarmament from its leaders; the new concept is simply arms limitation.

The Pentagon came in for some scolding. Declaring that it is up to civilians to tell the military what to do Rear Admiral La Rocque lamented that civilians have given up their authority, and concluded, "The Pentagon is the Reverend Jim Jones of the United States."

Actor Paul Newman, who provided funding for the conference, told the 250 guests, "It is absolutely amazing that we can gather to discuss such an irrational subject in such a rational way. I'm surprised people aren't angrier. We are playing games with the planet." *Vic Reimer*

"I love my country. I love its political system and its neatness and the way it takes care of its people better than just about anywhere in the world," writes a US woman living in Egypt. "But it drives me crazy to see Americans complaining. They don't realize that, in relation to the rest of the world, their standards are extremely, absurdly high. There isn't any other word for it; they're pigs."

The largest non-union boycott in American history continues. The Infant Formula Action Coalition (INFACT) is urging people to boycott all Nestle products until the company, which is the biggest food processor in the world, stops promotion, advertising, and distribution of artificial baby formula to consumers in developing countries. Derrick Jelliffe of the UCLA School of Public Health reports that "as many as 10 million cases of malnutrition a year can be traced to bottle feeding."

A national debate is growing over whether the United States should proceed with so-called "test-tube baby" experimentation. "There's a real human value that the church sees is at stake here," says Francis Felice, a Roman Catholic clergyman and biology professor at the University of San Francisco. "We are not obliged to solve problems by sacrificing human values." "Science will become more and more the 'third parent' in conception and birth," warns bioethicist Deborah Streeter. "Do we want to bring a third, and perhaps domineering parent into procreation?"

MCC (Manitoba) to take more leadership in offender ministries

Winnipeg (MCC)—About 500 delegates and guests, representing 140 churches, attended the 15th annual Mennonite Central Committee (Manitoba) meeting 25 November in the Steinbach Evangelical Mennonite Church.

The morning session was given to provincial issues: the financial report, service programs in Manitoba,.and activities of the board and staff; in the afternoon attention shifted to the larger dimension with J. M. Klassen, MCC (Canada) executive director, giving a general overview of MCC, and with returned volunteers reporting on MCC activities in Botswana, Lesotho, Algeria, and Bangladesh.

Provincially, involvement at the grass roots in the MCC program is encouraging. The 12 Self-Help Community Centers, recycling used articles, contributed over $125,000 to MCC; and sales of over $130,000 of crafts articles helped provide employment in developing countries. Voluntary service coordinators Peter and Jane Andres reported 32 volunteers in Manitoba, plus eight SALTers (an undergraduate counterpart to the regular voluntary service program). Over 3,000 person days of work were donated via Mennonite Disaster Service. Extensive discussion occurred when Clarence Epp of offender ministries, reported that three of four federally funded chaplaincy positions at Stoney Mountain penitentiary will be terminated 31 March. Delegates unanimously endorsed a resolution directing the MCC (Manitoba) board to possibly provide chaplaincy services, perhaps by acting as a coordinating agency for interested groups both within the Mennonite constituency and outside.

From left: Vern Ratzlaff, Peter Peters (chairperson), Bert Reimer, and Clarence Epp discuss ministries to offenders.

Of $1.3 million in receipts for the fiscal year, about 79 percent went to MCC (Canada) and overseas programs, 12 percent to provincial programs (the largest portion to offender ministries), and 9 percent to administration. The delegates accepted another $1.3 million budget, of which $940,000 is expected to come from constituency giving. (There are approximately 23,000 Mennonite church members in the province.) Delegates contributed $2,300 through a special collection for refugee relief in Nicaragua. Other projects for which support was urged were MCC programs in Ethiopia, India, Lebanon, Laos, and Vietnam.

Nine Mennonite and related groups make up the MCC (Manitoba) board.

Missionaries' role is to advise, says Pentecostal director

Toronto (CCP)—Missionaries' aims are not to change the culture or take a superior or paternalistic attitude towards the people of other countries, says William Cornelius of overseas missions of The Pentecostal Assemblies of Canada.

"We must work together and share and learn from each other," he observed after his recent appointment as assistant to the executive director. "We must establish goals for reaching and meeting the spiritual and social needs of developing countries."

As former field secretary to six African countries Cornelius was responsible for over 120 missionaries.

Pentecostal Assemblies missionaries are sent only at the invitation of the national church of these countries, which include nearly 150,000 members. They play an advisory role and serve the church in the theological, medical, and educational professions.

In the future the Assemblies will concentrate in training national people in the areas of church leadership, literature, radio and TV production, and in giving financial assistance for construction of facilities in urban areas of developing nations.

How many of the following statements are true? "Crime is growing rapidly in the US." "Most city dwellers consider their neighborhood unsafe and crime their most pressing problem." "The elderly are victims of crime more often than any other age group." "Most burglars enter a home by breaking in through a window or door." "Women are more frequently targets of crime than men." "Persons living in big cities are more likely to be victims of crime than those in small cities." All of these statements are *false,* says a study put out by the federal Law Enforcement Assistance Administration.

US weapons sales to other countries rose for the year ending 30 September to near $13.4 billion, compared with $11.4 billion the previous year, according to Pentagon officials. Saudi Arabia headed the list of leading purchasers, spending $4.2 billion for US weapons. Iran was second, spending $2.6 billion; Israel was third with $1.3 billion in purchases.

MCC (Alberta) delegates question advocacy for native people

Coaldale, Alberta—Delegates to the annual meeting of Mennonite Central Committee (Alberta) here recently gave unqualified support to MCC relief efforts in drought-stricken Ethiopia but continued to struggle with church involvement in native concerns.

A two-phase MCC emergency aid program for Ethiopia that will eventually help farmers restore parched land to production was received favorably when outlined to delegates to the annual meeting, 24-25 November.

MCC is immediately sending 37,000 bushels of wheat—to be traded for corn—along with other supplies and three volunteers to the civil-war-torn country, said John Hubert, material aid coordinator from MCC's Akron office.

MCC also plans a long-term program to rebuild agricultural areas. Hubert said the entire MCC effort is being watched closely by other relief agencies more accustomed to simply sending money.

Though John Wieler, MCC (Canada) overseas service director, said MCC funds are coming in well in Canada—"but not that well"—the 137 delegates approved without discussion a 1978-79 budget asking more than $48 from each of their 4,350 constituents. About one-third of the $683,300 budget is to come from government grants and subsidies.

And while most provincial funds are designated for overseas use, it was the less than 3 percent spent on native concerns by MCC (Canada) that delegates struggled with most.

During discussion of MCC (Canada) efforts with native peoples in land claim settlements and northern development, some delegates asked how deeply Mennonites should become involved in natives' negotiations with governments.

But MCC (Canada) native concerns director Menno Wiebe said MCC is involved because of injustices in "the agonizing disregard of those treaties" signed between natives and the state 100 years ago.

"Justice is something . . . that is so integral to what we understand about God," said Wiebe.

Project North, an organization involving Mennonite, Catholic, Anglican, and United churches and supporting Indian and Inuit positions on land claims and northern development, has gained such confidence that group representatives are being asked to join natives in negotiations with governments, he said.

"They want us not to be political. They want us to be the voice of God," he said.

Speaking Friday evening, Wiebe said that the Mennonite minority group is ideally suited to communicate with the native minority. But that doesn't mean a one-way relationship between Mennonites and natives, who have much to share from their culture, Wiebe said.

The once-controversial Youth Orientation Units, a voluntary alternative to jails for young offenders financed in part and operated by MCC (Alberta), was given unquestioned support from delegates. They were told by board members that boys are now being sentenced by judges to the unit west of Edmonton.

The provincial organization's peace and social concerns committee is investigating sponsorship of immigrants to Alberta, particularly in the case of those Vietnamese refugees who have just arrived in Canada. The venture, which would cost nothing, was well received. *Roger Epp and Erma Bergen*

Consumerism and fear cited as reasons for arms race

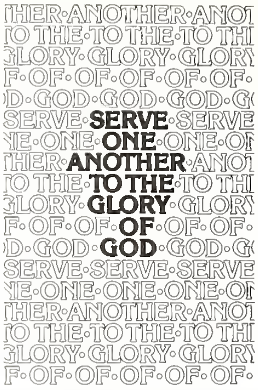
Akron, Pennsylvania (MCC)—Mennonite Central Committee Peace Section (US) adopted a resolution on the world arms race during its meeting in Hesston, Kansas, on 30 November. The resolution identifies trust in nuclear weapons as a form of idolatry and calls on people to put their trust in Jesus Christ.

The resolution also states: "We identify consumerism, excessive patriotism, and fear as major reasons for support of the arms race in American society. We call upon Mennonites and Brethren in Christ congregations to discern the evidence of these transgressions in their midst and to lead believers into an alternate experience of simplicity, community, and faith in the body of Christ.

"We object to the expenditure of vast amounts of human and economic resources for conventional and nuclear weapons production, and specifically this deadly enterprise. We support those who resist the payment of taxes for military purposes and call upon all members of the church to seriously consider refusal to pay the military portion of their federal taxes."

The US Section heard a report from Delton Franz of the Peace Section Washington (DC) office. Franz drew attention to evidence in the November elections of a shift in the political climate of the country. He noted that the public and Congress are under tremendous pressure from the ultraright. Quoting from an article in the November 1978 *Washington Memo,* he identified groups which are carrying on extensive direct mail campaigns advocating increased military spending and reductions in human services in federal budget priorities.

Peace education was highlighted in the introduction of the first issue of *Lifework,* an eight-page publication for middle teens. Seven more issues are projected over the next 16 months, to be distributed through congregations under the sponsorship of conference peace and youth offices.



1979 Week of Prayer for Christian Unity

◀ Graymoor, New York—Posters like this, printed in both English and Spanish, are being circulated to pastors throughout the United States to publicize observance of the 1979 Week of Prayer for Christian Unity, 18-25 January. The theme is, "Serve one another to the glory of God" (1 Peter 4:7-11).

Dutch may place staff person in Geneva

Newton, Kansas (GCNS)—The Mennonites of the Netherlands (*Doopsgezinde*) are ready in principle to finance the salary of one staff worker in the World Council of Churches' program to combat militarism, according to a report in the Christian daily newspaper *Trouw*, Amsterdam, 30 October.

According to the report the decision came after a discussion by the *Doopsgezinde* about the grant of $85,000 which the WCC made to the Patriotic Front of Zimbabwe.

The report continues, "Unrest in the face of the increasing levels of violence, even the 'liberating violence' of Nkomo and the like, cannot be taken care of by a letter to the World Council. On the basis of her tradition as a peace church the brotherhood must also propose positive alternatives."

On a motion by G. Schitemaker of Nijmegen, who spoke of nonresistance as the cornerstone of the Anabaptist witness, the assembly decided that the Mennonites of the Netherlands in collaboration with the world brotherhood must finance a "peace person."

John Howard Yoder, who translated the above report, says that it is significant that the Dutch Mennonites, who are not outspokenly nonresistant in the majority, will agree to replace a simple censure of the WCC's grants to various black liberation movements with a positive contribution of this kind.

Yoder, who is a professor at Associated Mennonite Biblical Seminaries and at Notre Dame University, comments further, "The report does not indicate that the funds for such a peace person at Geneva are available already in the Netherlands or would all come from the Dutch Mennonites. The reference to the 'world brotherhood' would rather seem to indicate some expectation that assistance would be coming from elsewhere as well."

Hispanic immigration service conducts workshop in Texas

Akron, Pennsylvania (MCC)—The first immigration orientation of Mennonite Hispanic Immigration Service (MHIS) was held 28 November at La Iglesia Menonita Del Cordero in Brownsville, Texas.

MHIS consultant Karen Ventura, and Conrado Hinojosa, pastor of La Iglesia Mennonita, worked with Benigno Pena, director of the South Texas Immigration Council in Harlingen, Texas, in preparing the sessions.

Pena's organization is an accredited outreach program recognized by the Immigration and Naturalization Service (INS) as having jurisdiction to represent undocumented individuals throughout the area.

The orientation's purpose was to inform interested individuals about basic immigration regulations and procedures for adjustment of status. Due to confusion about immigration laws and regulations, many individuals are misinformed and face difficulties when seeking assistance from the INS. It is hoped that with these sessions individuals who are eligible to receive benefits will become aware of organizations and persons they can trust. About 30 persons, mostly Mennonite, attended.

New health plan effective 1 April

Goshen, Indiana (MMAA)—Mennonite Mutual Aid Association has developed a new health coverage plan which will become effective 1 April. Named the Medical Expense Sharing Plan (MESP), the program is designed to replace three current health plans.

MESP offers a number of new features, with an emphasis on simplicity. The birth of MESP was a direct reaction to requests from members "to give them a plan they can understand," says Dwight Stoltzfus, MMAA president.

Because the Medical Expense Sharing Plan will become MMAA's one health plan, it is designed to meet the needs of all age groups. Richard Miller, director of church relations and marketing at MMAA, lists MESP's outstanding features as "a wide choice of deductibles, higher maximum benefits, and ease of understanding." Members of current health plans are not required to change to MESP, but "we would like to encourage them to do so," states Miller. A period of open transfer will take place from 1 January to 15 February.

Dial *In Touch* for outreach

Harrisonburg, Virginia (MBM)—Congregational outreach underlies a new 2½-minute daily radio program, says Kenneth Weaver, executive director of Mennonite Broadcasts.

In Touch was released 1 January. By the end of February it will replace the Mennonite Church's long-running inspirational and nurture program, *The Mennonite Hour*.

Since research indicates the Sunday morning audience is mostly a Christian audience, the new program's priority is to reach a larger, more pluralistic audience in weekday prime time.

Although the best radio time weekdays will cost more than Sunday morning time, Weaver noted that groups of congregations and businesses are being encouraged to pool their resources to sponsor *In Touch*. This will enable more congregations to gain local visibility in their communities. Individuals or congregations interested in sponsoring the program may write to Lois Hertzler, Box 1252, Harrisonburg, Virginia 22801.

Christian community as a way of living is the title of a series of four weekend seminars discussing various aspects of Christian community. Fellowship of Hope, an intentional Christian community in Elkhart, Indiana, will host the events. The seminars and their respective dates are as follows: "Christian Community as a Lifestyle" (26-28 January), "Christian Community and Student Life" (16-18 February), "Christian Community and Justice" (23-25 March), and "Worship in the Christian Community" (18-20 May). For information write: Fellowship of Hope, 414 West Wolf, Elkhart, Indiana 46514.

"Just about everyone is very busy," says Willard Unruh, Mennonite Central Committee worker in Nepal, following a brief visit to the United States after being gone two years. "I began wondering if Western society is overstimulated. We see a good play on Friday night that moves us deeply. Before we have a chance to digest it there's a sports event on Saturday night, a probing sermon on Sunday morning, involvement in Sunday school or fellowship group and our minds and emotions get the same glassy feeling one has from driving too long a stretch at a time."

Six and a half billion people will crowd the globe by the year 2000, and the population in developing countries is growing three to four times as fast as that in the rest of the world, says the Environmental Fund, a Washington-based research group that regularly produces a global population chart. "Recently much has been said about the decline in the world's population, but these figures do not show any such decline," the fund noted.

Professorship in Teacher Education

Goshen (Indiana) College has a professorship in elementary education open for the 1979-80 school year. The position is open 1 August with a 10-month contract and a view to tenure. A doctorate in elementary education is preferred. Candidates with master's degree and interested in further study will be considered. Five to 10 years of teaching experience in elementary schools is essential. The responsibilities include teaching courses in language arts, reading, and children's literature, and the supervising of student teachers. Salary and rank commensurate with qualifications.

Direct applications to Orville Yoder, Associate Dean, Goshen College, Goshen, Indiana 46526. Include a letter of application, resume of qualifications, transcripts of all academic work, and two letters of recommendation.

An equal opportunity/affirmative action employer.

House churches share insights

Representatives from 13 house churches in eight states met at Camp Friedenswald in Michigan from 20-22 October to discuss common concerns.

Workshops centered on four areas: (1) outreach, service, and mission; (2) leadership and decision making; (3) covenant and membership; and (4) discipling, pastoral concerns, and conflict resolution.

Harold Bauman, a member of The Assembly in Goshen, Indiana, and serving with the Mennonite Board of Congregational Ministries of the Mennonite Church, cautioned the house churches not to get sidetracked by too much concentration on form and structure to the neglect of what is central—Jesus Christ. Bauman also challenged the house churches to shape an identity and to continue to define who they are.

A proposal from the Evanston (Illinois) Fellowship to establish a full-time house church minister who would be accountable to a committee drawn from various house churches was heard and received some encouragement.

. . . and begin a newsletter

The House Church, a bimonthly newsletter for house churches and fellowships in the United States and Canada, has begun publication.

The newsletter is intended to be a means of communication among the many church groups that have sprung up in the last decade, mostly urban and meeting in homes rather than in sanctuaries. Most of the groups, communal or not, are characterized by small size and an emphasis on personal sharing and commitment.

The newsletter has been created to discuss issues of special concern to house churches, to promote and define the concept of the house church, and to point out books and other resources that might be helpful.

The subscription price is $2.00 a year, which may be sent to *The House Church,* 1508 Fairview, Wichita, Kansas 67103.

Lois Barrett of Wichita is editor. Some initial support has been granted by the Mennonite Community Association and the Commission on Home Ministries.

Winnipeg church studies civil responsibility

How can we act in a responsible way to the issue of militarism?

What does a witness for peace mean in the present Canadian situation?

Is it an appropriate witness for individual Christians to withhold the portion of their taxes which are spent by the government for armaments?

These issues were seriously discussed at a workshop at Bethel Mennonite Church, Winnipeg, during the Remembrance Day weekend (10-12 November).

About fifty persons met Friday evening to study the biblical perspective towards government and military structures. Saturday's sessions began with a review of the history of the Anabaptist response to the issues of war.

What is involved in withholding taxes when in the US about 50 percent (in Canada, about 16 percent) of these taxes are used for armaments and military? The discussions quickly broadened to include the various structures in society which cause the injustices in the economics of the world—the effects of the multinational corporations, the stockpiling of nuclear armaments, and the proposed Canadian purchase of fighter planes. The workshop ended with a statement of recommendations for the congregational meeting.

The process continues as Bethel Church members select their delegates to participate in the midtriennium meeting of the General Conference in Minneapolis in February to discuss this issue. These events at Bethel Church have already brought the question of withholding taxes to the broader concern of a Christian discipleship that finds ways to oppose militarism, and to provide a witness for peace and social concerns. *Edie Penner Johnson*

Rich nations should annually provide 2 percent of their gross national product—which would amount to about $120 billion—to boost Third World economies and stimulate world trade, asserted British economist Barbara Ward, addressing a human development symposium at Antigonish, Nova Scotia.

Christian farmers, realtors, ecologists, and developers will discuss responsible land use at a conference at the Laurelville (Pennsylvania) Church Center, 9-11 February. The conference is jointly sponsored by Mennonite Central Committee's office of food and hunger concerns and Laurelville Mennonite Church Center. Advance registration forms and complete program details may be obtained from Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, Pennsylvania 17566.

The Mennonite Central Committee US Ministries Board is inviting candidates to apply for the positions of director and assistant director. The board will be accepting applications immediately and plans to process them early in 1979. Candidates may send direct inquiries and applications to Lowell Detweiler, Personnel Services, Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501. To qualify for either position the candidate should have a definite commitment to Christ. The board is particularly seeking applications from women and minority persons.

Record

Workers

Five people have been appointed by provincial and district education committees of the General Conference to serve as area resource persons in Christian education for children, including *The Foundation Series* workshops. The appointments continue until 1 September 1979, at which time Cornelia Lehn, director of children's education, will return from a year's leave of absence. The Western District is in the process of choosing a person. All other US districts have made appointments. In Canada, all provinces except British Columbia will be contacting the Congregational Resources Board of the Conference of Mennonites in Canada at their Winnipeg offices. The appointees and their areas are as follows: **British Columbia**—*Anne Funk,* 32122 Autumn Avenue, Abbotsford, V2T 1M3, is a full-time public schoolteacher. Her telephone number is 604/859-6343. **Central District**—*Charlotte Hurst,* 13199 Twin Oaks, Middlebury, Indiana 46450, is a member of the Central District education committee. Her telephone number is 219/825-5445. **Eastern District**—*Marjorie Geissinger,* Route 1, Zionsville, Pennsylvania 18092, is a member of the Eastern District education committee and a part-time schoolteacher. Her telephone number is 215/966-2733. **Northern District**—*Lois Thieszen Preheim,* Route 3, Aurora, Nebraska 68817, is a part-time public schoolteacher. Her telephone number is 402/723-5241. **Pacific District**—*Judy Dorsing Miller,* Royal Star Route, Othello, Washington 99344, is a member of the Pacific District education committee and a part-time public schoolteacher. Her telephone is 509/346-2485.

Calendar

8-26 January—Associated Biblical Seminaries interterm, Elkhart, Indiana

25-27 January—MCC annual meeting, Reedley, California

29 January-2 February—Associated Mennonite Biblical Seminaries pastors' workshop, Elkhart, Indiana; theme, "The Pastor As Person, Professional, and Person of Prayer"

6-8 February—Council of Commissions, Minneapolis, Minnesota

9-10 February—Midtriennium Conference, "In Search of Christian Civil Responsibility," Minneapolis, Minnesota

Canadian

25-27 January—Council of Boards of the Conference of Mennonites in Canada, Winnipeg, Manitoba

16-17 February—Conference of United Mennonite Churches of British Columbia, Vancouver, British Columbia

16-17 February—Conference of United Mennonite Churches of Ontario, St. Catharines, Ontario

23-24 February—Conference of Mennonites in Manitoba, Winkler, Manitoba

2-3 March—Conference of Mennonites in Saskatchewan, Prince Albert, Saskatchewan

16-17 March—50th annual Mennonite Conference of Alberta, Rosemary, Alberta

Central

22-24 March—Central District Conference, Fort Wayne, Indiana

Deaths

Lydia Kehler, 51, died unexpectedly at her home in Newton, Kansas, on 8 December. She had moved with her family to Newton 15 months ago from Clearbrook, British Columbia, when her husband, Peter Kehler, became secretary for Asia for the Commission on Overseas Mission of the General Conference. Services were held 11 December at Faith Mennonite Church with burial in Greenwood Cemetry. Lydia (Pankratz) Kehler was born in Davidson, Saskatchewan 1 April 1927. Married in 1952, Peter and Lydia were called to serve as missionaries to Taiwan in 1959, a work which they left in 1975 to return to Canada with the family. Lydia leaves to mourn her husband, Peter; three sons, David of Edmonton, Alberta, Peter of Red Deer, Alberta, and Dennis of Newton; two daughters, Judith and Darlene, both of Newton. To commemorate Lydia Kehler's life the Lydia Kehler Memorial Fund has been set up by COM.

Published

A study packet on Vietnam and Laos has been compiled by Mennonite Central Committee Peace Section with the assistance of MCC's Asia Department. The official report of the 1978 MCC delegation's visit to Vietnam, a policy statement on "Why and How Does MCC Aid the People of Vietnam?" and a copy of the March/April 1978 issue of the *Southeast Asia Chronicle* containing a collection of articles by Murray and Linda Hiebert on "Laos Recovers from America's War" are samples of the resources contained in the packet. The study packets are available for $2.00 each from MCC Peace Section, Akron, Pennsylvania 17501.

Wanted:

Applications for pastor
of the
Homewood Mennonite Church
Carman, Manitoba
Contact: Allan Wiebe, congregational chairperson
Box 658
Carman, Manitoba R0G 0J0
204/745-3526

Our Christian civil responsibility-4

The prophets and the managers

Larry Kehler

The tension created by the war tax question in the General Conference is heightened by people's disparate understandings of what it means to be good stewards of our church-related institutions. Some have seen it as a tension between the "prophets" and the "managers."

Who shapes the direction and philosophies of our churches and their agencies? Is it the people who have a "prophetic" vision of biblical responsibility? Is it the administrators who have been charged with "managing" these organizations and creating as few waves as possible? Both? Partially? Neither?

Questions related to this apparent tension are included in the study guide *The Rule of the Lamb,* which has been made available to all GC congregations to help them prepare for the Minneapolis midtriennium conference. I think most churches would be helped not only for the forthcoming convention but for a better understanding of congregational and conference dynamics if they would spend some time candidly looking at this practical question: Which of the above points of view is doing the basic shaping of the church's thinking and doing?

J. Lawrence Burkholder, who is himself the "manager" of a major Mennonite institution (Goshen College), has frankly described the predicament in which leaders of institutions find themselves.

Both before and after becoming a college president, Burkholder has not hesitated to speak forthrightly about a variety of subjects. It is apparent from his example that the prophet and the manager are not mutually exclusive personality types. A person can be both. When we speak about prophets and managers we are not necessarily dividing the conference into two camps.

At the civil responsibility consultation in Elkhart, President Burkholder spoke as the head of an institution. Here is a summary of his observations (*The Rule of the Lamb,* pages 50-51):

An efficient and well-trained corps of managers has emerged to run the Mennonites' growing number of institutions. The "constituency" of each of these institutions insists that it is to be run in a businesslike, fiscally responsible, and basically conservative way. Actions which might jeopardize the welfare of an institution are not likely to be looked upon with much favor.

The war tax issue, said Burkholder, is a problem of personal ethics as opposed to corporate ethics. Our way of understanding the Bible is based on a one-to-one decision-making process, where the individual can respond quickly and simply to a situation.

A corporation's response to an ethical question, on the other hand, involves many wills. A number of "publics" make demands on the institution to decide the issue their way. This does not mean, the Goshen College president emphasized, that moral demands cannot be made of corporations. Nor should it be said that all institutions are alike.

Corporations tend toward the *status quo.* They emphasize different values than "prophetic" Christians. Corporations tend to take a positive view of the broader culture in which they operate, they recognize the ambiguity of the situations in which they are making their decisions, and they look less judgmentally on people than do the "prophets."

On the other hand, prophets have the luxury, according to Burkholder, of being able to speak abstractly, of idealizing certain things from the past, and of talking about perfection and ideals in an imperfect society.

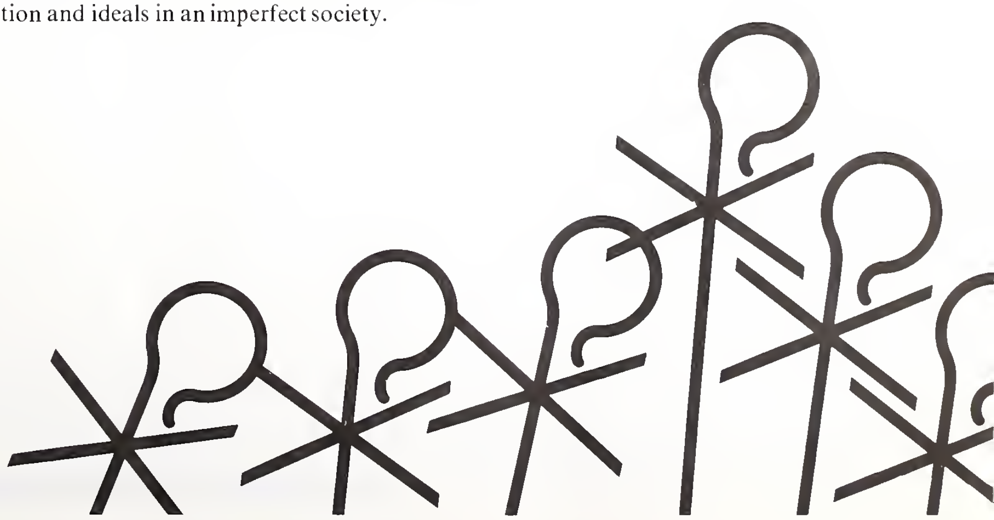
Managers of church-related institutions have a clear line of accountability to their constituency, he said, "but who holds the prophets responsible?" Prophets are usually judged to be true or false in retrospect. A prophet, therefore, doesn't have to take responsibility for actions, words, and decisions in the same way that a manager does. "Sometimes," said Burkholder, "present-day prophets come off 'cheap.'"

He emphasized that Mennonites should continue to identify with the prophetic tradition. They should be aware, though, that this means they will have to be willing to remain somewhat on the edge of society.

"We will also need to develop a theology of corporate life," he added. "We already have a theology of fellowship, but we don't have a theology of the institution."

The foregoing are J. Lawrence Burkholder's observations about the Mennonites' relationship to institutions. Is he on the right track? Do his comments help us to deal with the war tax issue? Talk it through in your church community before coming to Minneapolis.

This is the last in a series of four preparatory articles for the midtriennium convention which the General Conference will hold in Minneapolis 9-10 February 1979.



Letters

The Bible and trailers

Dear Editor: Under "Words & Deeds" (3 October 1978 issue), it was reported that the Winkler Bergthaler Mennonite Church places Bibles in "Triple E" trailers. The Bible is described as an "extra" (like a spare tire) which comes with a "wish for enlightenment on your journey of life."

Two months ago an 11-year-old boy from Pennsylvania wrote a letter to the boy whose education he and his family sponsor through the Mennonite Central Committee sponsorship program in the city of Calcutta: "My name is Matt; I am 10 years old. I am in grade six. I like baseball, tennis, football, and swimming. The name of my baseball team is Norman J. Weiss Insurance. I have an extremely big house; it has 16 garages; three of them are Trialster trailer garages. I hope you learn the Word of God."

Where is my point of contact? The Bible and the trailer! Another sign that God is blessing us? I suggest that the above article would better have been placed with the editor's article (on the back page) entitled "Modern Poverty." L. Fernandes from Uruguay (22 August issue) puts it this way: "We need to pray for you. Your wealth may cause a greater separation from spiritual life than our governments." *A. C. Lobe, 22 Girish Chandra Bose Road, Calcutta 700014, India* 8 November

Mennonites and world events

Dear Editor: Here in South America we get our papers late and irregularly. Tonight I have *The Mennonite* of 21 March and 8 August 1978, and there is quite a correlation. Harold Fransen writes about military corruption, which reminds me of the corruption and immorality I saw in Vietnam. Then I read the very elegant editorial of John K. Stoner and I can really say "amen" to that.

I know very well that there are deviations to both of these articles. With all of the corruption, alcohol drinking, and immorality of the worst order in Vietnam, there were also honest men, capable engineers, agricultural specialists, and chaplains with messages any Mennonite church could be proud of—all part of the army. John Stoner's editorial mentions, "The West could have spent the past thirty years winning the hearts and minds of . . . Latin America. . . ." I think of many sincere workers the US has had in Paraguay the last 30 years; people who had Christian motives and made sincere efforts to help bring development to Paraguay.

There were similarities in the two articles again—Pentagon propaganda prepares people for a big military budget and US diplomacy does little things which are good just to satisfy public opinion, but basically it is military power that makes the relationship. To be sure, communism can't flourish freely in Paraguay, but not because of "passion and justice." I think John said a very important word when he said, "The time is past due for a more open dialogue and honest appraisal in the church. . ." (not so much on the struggle against communism, rather against the way the Pentagon brainwashes us). We have to remember the Mennonite that came to Germany from Russia recently; when he saw the so-called Christianity—without depth, passion, and justice—he chose to go back to Russia, saying, "Don't pray for a change of communism; pray that we (Christians) might stay strong." *John R. Schmidt, Casilla de Correo 166, Km 81, Asuncion, Paraguay.* 8 November

Note of appreciation

Dear Editor: Just a note of appreciation for the fine job you do with *The Mennonite.* Your willingness to risk, to be open, to confront lovingly, are invaluable as we strive to communicate our feelings and perceptions. *The Mennonite* is an important tool in those efforts, especially under your sensitive direction.

I agree that letter writers should be allowed the last word, at least for one issue. I'm glad that you have heard what people asked about larger type. Especially I appreciate your even and facilitating article in the November 7 issue about the midtriennium session in Minneapolis.

Thanks for all you do and are. *Marge Roberts, 7898 Reno Drive, Arvada, Colorado 80002* 8 November

Do we *use* spirituality?

Dear Editor: The article by Enid Poole (31 October 1978 issue) correctly implicates our society's materialistic values as a cause of marriage problems. But her assumptions placidly uphold the philosophy that God is the source of material blessings for those who can discipline themselves with good Mennonite thrift and honesty. Is it really a spiritual value to delay major purchases until one is more established financially?

Good financial planning is what this article really espouses: Be patient with your greed, don't acquire too much for your budget too quickly and you'll get what you want; it may even help your marriage.

I don't see any connection to New Testament ethics in such commonly heard advice. Jesus asks us not to store up treasures on earth. New Testament economics appears to me to be more oriented toward divesting oneself of investments and seeking the riches of God's new "family" where people care about supporting each other (un-American and un-Mennonite as it sounds!), rather than being dependent upon wise investments for future security.

My biggest objection to the theology reflected in this article is that we as a nation are using "spirituality" to maintain our level of greed; and we as Mennonites are fitting right in. We also are more and more bowing down to greed, our nation's most "holy" economic idol. The spiritual power of this idol blinds us to our exploitation of two-thirds of the world's people, not only making it impossible for them to achieve our standards of economic security (which we equate with God's blessing), but also destroying what little economic viability they have. See October 1978 *Sojourners* for some startling details. *David Graber, Box 26, Busby, Montana* 9 November

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Meditation

New Year's prayer

O God, eternal Father, we thank you that we can celebrate life and living, death and dying.
Help us to
find *meaning* in little things,
meaning in stretching our minds,
meaning in reaching beyond our worlds;
meaning by risking—knowing you hold our hands,
meaning by sharing—knowing you have provided,
meaning by living—knowing your answers far outnumber our questions.
Help us to
find *hope*
by not placing too much emphasis on our lives to block the awareness of others' lives,
by discerning what is truly meaningful to us now so that what will come will be even more meaningful,
by discovering that what we have started in life will be carried on following our deaths.
Help us to find *Christ*
by reflecting on his resurrection and what new life, new hope, new meaning he provides,
by placing him at the center of our living, knowing that we will meet him at our dying.
Your help is our hope. We give you our praise.
We dedicate our living to you, O God.
Cupped in the *grace* of your loving hands we know we can face and survive what life delivers to us . . .
its aches, agonies, separations;
its ponderings and wanderings;
its unknowns.
Allow us to know that death is as much a part of your creative process as is birth . . . and by consciously preparing for death, we can live more freely . . . and peacefully. In the Spirit of Jesus Christ, the companion of our lives, we pray. Amen.

Jerry J. Griffin

Peace in a world of violence

On 18 September 1978 a significant peace agenda was agreed upon by Sadat, Begin, and Carter at Camp David. The world applauded while demonstrators launched an offensive to show objection to what was called a sellout.

Ethiopia faces a famine in 1978-79 far worse than it did in 1973-74 when 150,000 to 200,000 died.

And in Nicaragua rebels and Somoza's government troops have savagely battled in the streets, while children, women, and men died helplessly in the crossfire.

So where is the peace in this world of violence?

Last 18 September I drove 42 miles to Inman, Kansas, to represent Missions/Services at the funeral of Mary Prieb. Sadat we've heard of. Begin we see on television. The Somoza family has spoken for Nicaragua for 50 years. But who is Mary Prieb?

Mary Prieb was an 87-year-old woman who belonged to one church, the Zoar Mennonite Brethren Church in Inman, for 74 years, longer than any other member has been in that church. All five of her children joined that church.

One of these five is Arnold Prieb, who with his wife Rose has served in Zaire for 27 years.

The funeral provoked no headlines in the papers. She had done nothing earthshaking in her life. But that's not quite true. She had supported her children in prayer during their lives. Sometimes when Arnold telephoned to the missions office from Zaire he would say, "Marie, call my mother at the Pleasant View Home in Inman. Tell her we're okay and to keep on praying." She did. Several nights before she died she was at a prayer meeting at the Pleasant View Home where she lived. Someone recalled she had prayed in German. No matter. It's all the same to God.

Mary Prieb died in a violent world. In Nicaragua corpses left in the streets were doused with gasoline and burned to avoid an epidemic of diseases. Mary Prieb was buried amid singing of praise and thanksgiving to God.

Marie K. Wiens

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Listen to your dreams

You awake from a deep sleep with an intensity of emotion—dread, joy, bewilderment. You carry this indescribable thread of feeling through the day. Disconnected images emerge sporadically, and the meaning of these thoughts,—vestiges of a dream—which seem to appear from nowhere, rest on the edge of consciousness like a picture out of focus. There is something there you yearn to grasp, but it is lost.

Everyone dreams. Laboratory tests have given conclusive evidence. Tests have also shown that the human organism has a need to dream. When people are deprived of "deep sleep" (the period of sleep during which most dreaming occurs), serious disorders arise.

Still, dreams don't hold much importance, do they? The prevailing attitude today is that they are nothing but a rehash of yesterday's half-forgotten experiences, thrown up mechanically, without any kind of order, before the sleeping consciousness. To be concerned about dreams is silly and superstitious. Nearly all of Western society (including the church) has adopted this view.

The Bible speaks openly and frequently about the importance of dreams and accepts unhesitatingly that God can speak to people through dreams. The early church fathers echo this concern for the role dreams play in our lives. Until the end of the Middle Ages it was commonly held that a reality other than the material world and people's reason was available to persons in their dreams. Today Christianity has all but left behind this heritage of dream interpretation, and it is psychologists and psychiatrists who are calling us back to the reality of what depth psychology calls the unconscious, and what the early Christian community called the spiritual world.

What has brought about this divorce from values the early church esteemed so highly? Despite our creeds about believing in God and a supernatural existence, we live as though all that exists is what our senses perceive and our reason can readily accept. We have conceded to the rationalistic view of the world that pervades our society. This concession makes nonsense of our talk about another reality that is pertinent to our lives. In spite of our talk, we don't believe God is all that active in our daily existence. After death perhaps, but not now. We are practical deists.

What then do we do with all the biblical statements regarding dreams? What do they mean for us today? A book that has helped me is *God, Dreams, and Revelation,* by Morton T. Kelsey. It is one of few books on dreams written by a Christian. He surveys dream interpretation in the Old and New Testaments, Greek society, and the church up to the present. He also gives an overview of modern research of dreams, which is becoming more and more extensive. Kelsey then offers practical suggestions about how to proceed in understanding one's own dreams.

Some time ago (24 October 1978 issue) *The Mennonite* carried an article about one woman's dream and how coming to understand it enabled her to experience significant healing. Kelsey points out that "God is in intimate relationship with the total human psyche or personality. . . . Since dreams mirror and reveal the personality's innermost condition, they inevitably speak of man's (sic) relationship to God, as well as of other relationships. Thus God is able to speak to men (sic) through them" (pages 227, 228).

Trying to understand dreams can be frustrating because their language is symbolic and not rational or logical. You can more readily understand dreams when you have become familiar with your own internal language. It is therefore necessary to write down what you dream as soon as you awaken. This must be done immediately or the dream is irretrievably lost. If you have trouble remembering your dreams, don't worry. Your ability to recall them will improve as you practice. I have been doing it regularly for several months, and rarely does a day go by that I don't write half a page in my spiritual journal.

It is also important to realize that the figures who appear in dreams usually refer to aspects of ourselves. They represent something that is going on in the depths of our being.

Finally, it is helpful to find another person to talk with about these experiences. It is difficult to understand dreams alone. The simplest symbols sometimes elude us because they are so close, while our ordinary life seems so different. *Gordon Houser*

The printed index for the 1978 issues of *The Mennonite* is available to anyone who writes for it. Address: *The Mennonite,* Box 347, Newton, Kansas 67114.

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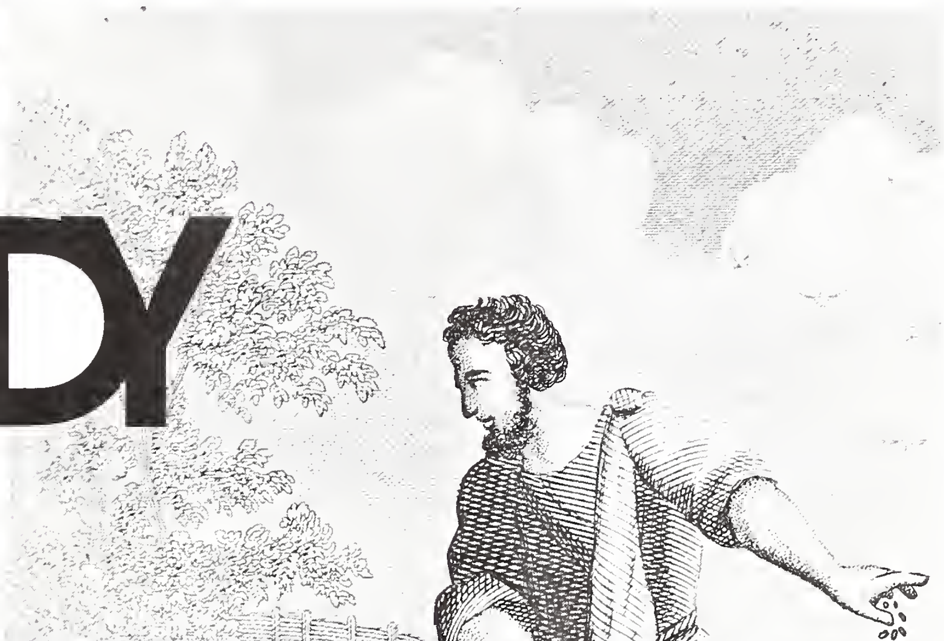
The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:02 JANUARY 9, 1979

ONE BODY

Kenneth G. Hanna



According to *Time,* 1976 was the "year of the evangelical." This has been evident in the number of politicians identifying themselves as evangelical Christians and in the rise of fellowship groups among athletes. In these two arenas alone evangelical Christianity has become visible and even fashionable.

That evangelical Christianity has enjoyed popularity is also evidenced by the statistical growth of the church and by the level of activity and involvement by evangelical Christians in their local church and other agencies.

Though we have witnessed a significant change in public attitudes toward evangelicalism, the most significant and profound developments may well be within the church. We could refer to the changes which have taken place in evangelicalism as a "quiet revolution."

The evangelical church has rediscovered the role of the layperson. While the concept may be biblical, it has only been in the past 10 years that the layperson has enjoyed center stage in such a large measure. These "member ministers" have become participants in the ministry of the church to a far greater measure than before.

Along with the rediscovery of member ministers has been the rediscovery of the concept of spiritual gifts. The fact that God has given a gift or gifts to each individual believer and that these gifts are to be exercised on behalf of other Christians has been a dominant theme in the last five years. This has been popularly called "body life."

It may not be appropriate to speak of the body life concept as being rediscovered. However, there has been a resurgence of that emphasis. The idea of unity and diversity, of one body with many members and Christ the head, has received much attention.

Evangelicalism is sailing on a high tide. However, that high tide may well be carrying us over some dangerous reefs that could spell trouble.

When the expression "body life" is used it almost automatically conjures up a vision of the local church. The shift in emphasis to the local church as the body of Christ has led to an about-face in our ecclesiology. Where once the universal church filled our vision so largely that we could hardly see that small speck in the center of the landscape (the local church), now we have reversed the procedure. We have focused our attention on the tiny speck (local church) in the center of the landscape. It stands in sharp focus and in large proportions. Unfortunately we have too often shut out the rest of the landscape in order to magnify the one locality.

It is much like today's televised football game. The camera shows us the total action in the center of the line with all of the players participating. When the play is stopped the isolated camera will pick up an individual ball carrier or receiver and show in detail his contribution to the play. When both are combined we have an excellent and balanced view of the game. However, when only the isolated shot is shown we get an exaggerated importance of that individual performance to the exclusion of the team effort. This "isolated camera" approach is akin to what is happening in the church today.

Our preoccupation with the local church is evidenced by several factors. First, our concentration of effort on the growth of our own church. A very large measure of our time and energy and of our resources are devoted to our own local church. This is commendable on the one hand for producing church growth, but it has implications for our relationship to the body of Christ beyond our own local walls.

The second evidence of our preoccupation is the mounting hurdles that confront cooperative efforts such as city-wide crusades. Pastors and churches find themselves increasingly busy and seem to have little time or energy to devote to common or cooperative efforts.

A third evidence of "the isolated camera" approach to church activity is our inability to unitedly tackle serious issues or exert a strong and single voice to a world that is awakening to biblical Christianity. While the political and athletic arenas may seem to have felt the impact of evangelicalism, the educational and media arenas seem much less affected: it has even become popular to parody evangelicalism in television programs and other comedy routines. It would seem that a subtle yet basic hostility to evangelical Christianity is setting in. It is unfortunate that we have not been more effective in exerting an influence in some issues such as pornography or abortion. Though we represent a substantial segment of the population and enjoy a kind of popular recognition, we are far from united in our witness.

As significant as these evidences are, it is the fourth that is perhaps the most widespread and disturbing. In the past 10 years we have witnessed a proliferation and growth of "para-church" organizations. It seems that people get together with increased frequency. Christian institutions and organizations outside the church are providing a framework for that interaction. Whatever the cause for the proliferation of these extra-church agencies, many evangelicals are extensively involved in activities outside their churches. In many instances these agencies from outside the church have provided a framework for unity, cooperative effort, and consequently, fellowship.

As a representative of one of these extra-church agencies, I am concerned about the developments within the local church and the implications for the future. I see three special dangers confronting us.

Though there may not have been any

This penetrating gaze of Christ dominates the interior of Rosyth Methodist Church, located south of Edinburgh, Scotland. In today's churches the idea of unity and diversity, of one body with many members and Christ the head has received much attention.

published change in our doctrinal statement, there has been a practical change in our concept of the church. There is currently a diminishing awareness of the biblical doctrine of the universal church. When we speak of gifts, of gifted persons, and of body life, we do so almost exclusively in the context of the local church. It is not that we deny the biblical doctrine of the universal church, but rather that we have been focusing so largely on the local church that the universal church is lost to view.

Though evangelicalism is still riding a crest of apparent acceptance, it has not necessarily achieved its most telling impact to date. Who knows what power and appeal "the church" would have today if the brand names were fewer and less evident. Though we do not deliberately set out to do so, much of our promotional activity on behalf of the church is aimed at comparing Brand A of evangelicalism with Brand B. If we could devote more of our "advertising" energy to comparing life in Christ to the terrifying vacuum of a world and a life without Christ we might well enjoy more success. The fact that education, entertainment, and communication media have not jumped on the evangelical bandwagon should alarm us. Ultimately these areas of public life have more control and more impact over society than either athletics or politics. Add to this the whole industrial, labor, and economic arena, and we see that evangelicalism is not as pervasive as we might wish to think.

A third danger facing us is the replacement of the church by "pseudo-church" agencies. These agencies, which operate as an arm of the church, are sometimes difficult to distinguish from the church itself. They have organizational structures, doctrinal bases, and evangelistic and educational programs. They seem to provide all of the benefits and functions of a church. Their members find much of their fellowship and sometimes all of their Christian experience shaped by life outside the church. These agencies also demand and get time, money, energy, and loyalty. Though I represent such an agency, I may at this point sound like an opponent of such efforts. I do think a warning needs to be sounded. These organizations are not churches, but they can become rivals.

In the light of some of these dangers what can the church do to meet the challenge? The first thing is to retain the initiative and leadership in Christian activity. In some cases it may be necessary for us to speak of regaining rather than retaining that initiative. The church will retain its leadership in Christian activity as it develops and maintains a program which is both complete and comprehensive. It must be complete in that it ministers to all of its membership. Gaps in a church's ministry invite "invaders." The young, the old, the married, and the single all have particular needs. It may be difficult for a church to minister to all of its membership and yet it must. The ministry must also be comprehensive in that it encompasses all of the needs and responsibilities of the church. For example, the initiative for missions ought to come from within, not outside, the church. Each local church ought to have a well-thought-out program by which it supports missionary endeavor, evangelism, and Christian education. It will need to enlist the aid of inter-church agencies, but the initiative and leadership ought to begin with the local church.

In accepting the challenge the church must also insist on being the focal point for God's activity in the world. Being the focal point relates less to its place or its facilities and more to its people. Wherever members of the church are at work or even at play they are still the church. Now that lay persons have caught the vision for involvement in God's work, they need to see that God's work is accomplished through them *as a part of the church*. The church is people, but the church is also the agency and the focal point for God's work.

A third means by which the church can meet the challenge is cooperation. The local church must cooperate openly and meaningfully with other churches, even at the peril of some of its distinctives. People in our society long for fellowship on a broader scale. While the local church needs to emphasize its own ministry and importance, it needs also to be relaxed and open in its relationship to other churches and Christian organizations. To replace the universal church with the isolated local church will not do. Inevitably someone else will replace both with a pseudo church that is neither universal, nor local, nor ultimately a church. •

"Where once the universal church filled our vision so largely that we could hardly see that small speck in the center of the landscape (the local church), now we have reversed the procedure. . . . Unfortunately we have too often shut out the rest of the landscape in order to magnify the one locality."

Mennonite conscience about

Richard K. MacMaster

Editor's note: We have been asked to present a broader background for the Midtriennium conference, 9-10 February. In this and the next few issues, we are presenting some articles that try to address the broader issues and "the other side."

A number of recent discussions on the war tax issue have stated that Mennonites and Brethren paid their taxes in obedience to the biblical injuntion of "taxes to whom taxes are due." The reader might reasonably conclude that, unlike Friends, neither Brethren nor Mennonites were troubled in conscience about payment of taxes levied for any purpose. The point would be too insignificant to raise in even some nit-picking scholarly review, if it did not have consequences for our understanding of our own heritage in regard to a current issue of great importance.

In 1968 Peter Brock published his monumental *Pacifism in the United States from the Colonial Era to the First World War*. The scope of his subject precluded his searching into every manuscript collection that might bear some relation to it, and he relied heavily on printed sources. The limited number of published works on Mennonite history is reflected in his footnotes and bibliography. Walter Klaassen leaned heavily on Brock for his interpretation of the American scene, since his own scholarly work has been in the European Anabaptist sources. There is a danger in this process that, in spite of passing through the hands of two very distinguished modern scholars, the material is no better than the sources available to Mennonite historians 50 or 75 years ago.

The danger of allowing this recycled history to determine our understanding of our own heritage is compounded by the fact that Brock made assumptions that went beyond his somewhat limited sources in describing the position held by Mennonites on key issues, notably on the payment of taxes. The first mention of any Mennonite attitude on this question involved Mennonite settlers in the Shenandoah Valley of Virginia in the 18th century. Brock noted that they "were able to obtain exemption by the payment of militia fines, *against which—unlike the Quakers—they had no deep-seated scruples of conscience*," but that they petitioned in 1773 (sic) for relief from militia fines, "*not because of any fundamental objection to this alternative to service (for was it not merely rendering Caesar his due?),* but on account of their poverty as frontiersmen eking out a bare subsistence." He cited as his only source Harry A. Brunk's *History of Mennonites in Virginia*, but Brunk does not make any of the statements I have quoted; he is quite clear in his statement that conscience was involved.

Virginia Mennonites petitioned the authorities in Williamsburg for relief from militia fines in 1769 and again in 1772. No copy of these petitions is known to be extant and we know of the contents only from the brief minutes entered in the *Journal of the House of Burgesses*. Since the Virginia lawmakers exempted Quakers from payment of militia fines for the first time in 1766, it is not surprising that Mennonites sought the same privilege, which was granted them by the House of Burgesses in 1772.

Their motives in petitioning for exemption were explained in a Mennonite petition of 1785, which asked that the earlier privilege be restored. Militia bills passed during the Revolutionary War had taken it away and enrolled conscientious objectors in the militia, once again making them subject to fines. This petition, signed by 73 "members of the Menonist Church in behalf of themselves and their religious Brethren," declared that their forefathers had come "to America to Seek Religious Liberty; this they have enjoyed, except by the Infliction of penalties for not bearing Arms which for some time lay heavy on them. But on a representation, and their situation being made known to the Honorable the Legislature, they were indulged with an exemption from said penalties until some few years past, when by a revisal of the Militia Law they were again enrolled and are now subject to the penalties aforesaid." (The original petition is in the Virginia State Library.)

The dome of the United States Capitol building, Washington, DC, has been the symbol of the US federal government since it was built in 1865.

taxes

"I read with great interest your articles about the forthcoming discussion of war taxes at Minneapolis.

I've had a great concern to write some few lines on one small aspect of this large question, but generally put it off as a nit-picking historical footnote. Observing that 'historical perspective' will play a role in the consultation next February, I thought I should take time to clarify what might possibly lead to misunderstanding."

Richard K. MacMaster

This 1785 petition and one offered the previous year by Rockingham County Mennonites and Brethren did not succeed in changing the law, and the payment of fines was the subject of occasional petitions from all three of the peace churches. What is significant about the 1785 Virginia petition is its statement that payment of militia fines violated the liberty of conscience that Mennonites otherwise enjoyed and that this was true under the king as well as during and after the Revolution. It would appear to me impossible to square this contemporary Mennonite document with the interpretation that Mennonites paid militia fines as merely rendering Caesar his due!

The conscientious objection to payment of a fine or equivalent to militia duty in Virginia on the eve of the Revolution might help us in understanding the position of Pennsylvania Mennonites. There was no compulsory militia law in Pennsylvania prior to 1777, so no question of fines or other equivalent would have arisen as early as it did in Virginia.

In 1775 Pennsylvania authorities requested voluntary contributions from those who scrupled against bearing arms and the Continental Congress itself made a similar appeal. Records of the county committees entrusted with collecting this money suggest that it had a mixed reception. Objections were heard very early, however, against levying contributions from conscientious objectors on a purely voluntary basis. In October 1775 the Pennsylvania Assembly debated imposing a set amount as a special tax on non-associators. They read petitions from the Quakers and from the Mennonites and some members of the Church of the Brethren. The meaning of these petitions seems perfectly clear. A well-known military historian understood them to mean that "not a few Quakers and Mennonites joined to oppose not only the Association *but any tax levied in lieu thereof.*" (Arthur J. Alexander, "Pennsylvania Magazine of History and Biography, LXIX, January 1945, page 16.) This would follow logically from the position taken by Virginia Mennonites, who were closely related to the Pennsylvania congregations.

When a Militia Law was enacted in 1777 in Pennsylvania, no provision was made for the exemption of conscientious objectors, and a special tax was imposed on them in lieu of military service. It was this tax that was under discussion among Franconia Mennonites when a majority of the preachers opposed Christian Funk's contention that it ought to be paid. I am well aware that Pennsylvania Mennonites felt uneasy with the new revolutionary regime and declined sending a formal petition to the legislature in 1778 since it would involve addressing them as "the representatives of the freemen of Pennsylvania." Hostility to the new government may well have colored the attitude of Funk's opponents, but it does not explain why they opposed payment of *this particular tax* and not of *all taxes* levied by the new state. There is no hint in any official document, newspaper, letter, or other contemporary source that any Mennonite in Pennsylvania refused payment of any other tax. Surely there would be some notice taken by someone of tax resistance, particularly if it were on the quasi-political ground that the new government had no legitimate authority. On the other hand, reluctance to pay a tax levied *in lieu of military service* would square with the Virginia documents, the obvious sense of the 1775 petition, and the minutes of the Church of the Brethren annual meetings that refer to persons with conscientious objection against paying for substitutes and paying the tax (singular).

I do not know that this leads us very far on our present quest. But it is sufficient, I hope, to indicate that Mennonites have expressed "deep-seated scruples of conscience" and "fundamental objection to this alternative to military service." ●

Canada has its own symbols of government and revenue collectors. Here, the "golden boy" sits atop the legislative building at Winnipeg, Manitoba.

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News

West agrees to a new world information order

The United States and the other Western industrial nations have agreed to provide funds and assistance estimated at several hundred million dollars to improve news systems in the world's poorer countries.

At the 20th general conference of the 146-nation United Nations Educational, Scientific, and Cultural Organization (UNESCO) meeting in Paris during November, developing nations launched an attack against Western news services. They said news organizations such as Reuters, AP, UPI, and Agence France Press (the Big Four), dominate world communications, and also report superficially and unfairly on developing nations. At the UNESCO meeting the poorer nations laid out a demand for a "new world communications order."

Among their complaints: peoples of developing countries are forced to see the world and their own regions through foreign eyes; the Big Four treat news as a commodity rather than as a social good; indigenous cultures and value systems are undermined by foreign perceptions; and except for natural disasters and coup d'etats, news out of the poorer countries is not heard.

Delegates from the developing nations pushed for the adoption of a draft resolution which many Western diplomats and journalists saw as an ominous threat to press freedom. It was based on a Soviet-written resolution presented at a similar meeting in 1970. A compromise was reached, although observers say that the role of the press in the developing world is far from settled.

One American idea that apparently impressed delegates is a promise to spend an estimated $24 million over six years to expand the use of communications satellites in developing nations, if other Western countries would contribute similar sums. Western satellites would be used free of charge to beam news and educational material to television networks in countries with limited information systems. *Compiled from reports in* Time *and* The Christian Science Monitor

NGOs want to get conscientious objection on UN agenda

Washington, DC (NISBCO)—A statement supporting conscientious objection to compulsory military service will be submitted to the United Nations Commission on Human Rights this February.

This statement is being submitted by several international nongovernmental organizations (NGOs), including Amnesty International. These organizations hope that conscientious objection to compulsory military service will be seen as a basic human right. They also hope that the UN Commission on Human Rights will recommend that the UN General Assembly take up the issue at its fall session.

The statement includes the following arguments:

"It is important to remember that young people often choose conscientious objection, not because they wish to avoid rendering service to their countries, but rather because . . . they prefer to channel their energies into needed programs of social service.

"Many people . . . now realize that military solutions are not an acceptable way of conducting international relations in a world as fundamentally interdependent as ours.

"In our increasingly complex world, the standard of making legal provision for only the 'universal' conscientious objector—the individual who rejects war under any circumstance—is becoming increasingly outdated. Youth should be accorded the right to conscientious objection on selective 'political' grounds.

"The current situation in southern Africa is an illuminating example of both 'political' conscientious objection and a lack of a useful service for COs. Young people conscripted into the armed forces of either the Republic of South Africa or Rhodesia are often appalled at the idea of supporting the repressive policies of those governments. Their attitude of solidarity with the repressed black majorities makes them immediate opponents of the racist regimes; subsequently they are often forced to flee their countries."

Japanese check out church growth in Korea

Elkhart, Indiana (MBM)—Japanese Mennonites sent a delegation to neighboring South Korea 21-26 October to study the rapid growth of churches in that former enemy country.

The 12-member delegation included eight Japanese Mennonite Church leaders and Mennonite Church missionaries, Eugene and Louella Blosser, and Carl and Esther Beck. They visited 14 churches—mostly Presbyterian—in the capital city of Seoul, and in Teigu and Pusan.

Some of the positive emphases observed in the Korean churches, Blosser said, were prayer, Bible study, evangelism, recognition of Christ as lord, the Holy Spirit, and mutual ministry.

Questionable characteristics observed, he said, were hierarchical church organization, lack of involvement in social and poverty needs, and strong support for the government and the military.

Early morning daily prayer meetings begin at 4:30 or 5:00. Bible reading and study appeared to be a part of every gathering of believers the delegation saw. Church members are urged to share their experience with Christ with others in their daily life. During services the emphasis on the presence, power, and joy of the Holy Spirit was expressed frequently.

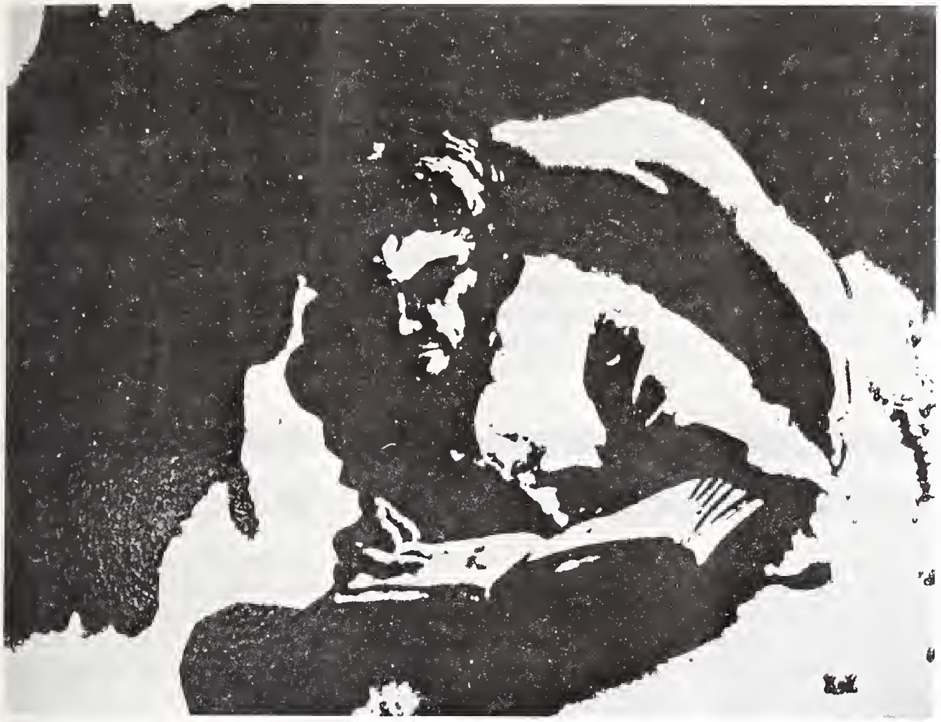
One church of 8,000 members divided into a number of districts. These districts are divided into a multitude of small cell groups of several families each. Led by trained persons, evangelists or deacons, the cell groups carry out an effective mutual ministry, reports Blosser.

The various levels of service in the church—and there are definite ranks or levels, he says—are filled by people with a certain amount of experience or training.

How are the poor ministered to? Church leaders said their basic service was in the area of spiritual needs and evangelism.

The church, observes Blosser, seems to support unquestionably the anticommunist government of President Park. Although there are churches in Korea that do not support the government the visiting group did not meet people from these churches.

In spite of these negative elements, the question remained, "Why hasn't the church in Japan grown faster?"



300th anniversary edition of Bunyan's tale released

Chicago—Foil-stamped artwork by Randolph J. Klassen, along with other striking illustrations are featured in the 300th anniversary edition of John Bunyan's immortal tale, The Pilgrim's Progress, *recently published by Covenant Press.*

Shaman considered

Kenora, Ontario (CP)—Lake of the Woods District Hospital in this northwestern Ontario community is considering hiring a shaman, or medicine man, to help doctors treat Indian patients, says an official.

Gordon Reid, assistant administrator of the hospital, said the idea is backed by the hospital's medical staff, who are bewildered by some of the problems they face. The idea originally was suggested by Indians.

Reid said a shaman, working in conjunction with a hospital health team, could specialize in mental health problems but would not be confined to that area.

He said the hospital staff has been baffled by inability to meet the needs of the area's Indian population. The use of a shaman has proved successful in communities in British Columbia, Arizona, and Mexico, he said.

He said Indians comprise only one-sixth of the Kenora-area's total population, but account for 75 percent of the patients in the pediatric ward, 70 percent in the mental health program, and 90 percent in the detoxification program.

"It has been documented that there is a high incidence of mental health problems among the native people, and yet we discover that the hospital is unable to relate adequately with these people," Reid said.

MCC responds in Honduras

Akron, Pennsylvania (MCC)—Responding to Hurricane Greta's recent devastation, Mennonite Central Committee is supplying both labor and funds for meeting needs in Central America.

Wilbur Bender, relief coordinator for Central America, reports that MCC efforts primarily center on Honduras. Both the hurricane in the north and the situation caused by the influx of thousands of Nicaraguan refugees into the south have created the emergency which now faces the small nation.

MCC is working closely with CEDEN, the Evangelical Committee for Emergencies and Development in Honduras, in emergency efforts. In the south, volunteers have been building latrines, cleaning out a well, and assisting in the maintenance and building of temporary shelters for the refugees. Presently many are housed in tents with some in public buildings. The Red Cross is providing food.

Mary Ann Byler of Servicio Voluntario Menonita and Goshen College nursing student Bonnie Bontrager are helping a doctor provide medical attention to 2,000 refugees. The nurses care for about 45 people daily. In addition, Mennonites in Honduras are supplying one person for spiritual ministry and counseling for the camps. MCC is sending one person to coordinate and plan longer term response to political refugees.

In the north, CEDEN, the Honduran Mennonite Church, and the Moravian Church are responding to Hurricane Greta victims with food, clothing, small farm tools, and seeds. MCC has offered up to $5,000 for this aid. •

Mid-America states plan New Call follow-up

Newton, Kansas—Aiming for more involvement from peace church members, a follow-up meeting of the New Call to Peacemaking will be held at the Bethel College Mennonite Church in North Newton 2-3 March.

Intended for six states—Kansas, Colorado, Texas, Oklahoma, Nebraska, and Missouri—the meeting will be open to the general public. The national NCP conference in Green lake, Wisconsin, 5-8 October 1978, called for the historic peace churches to work hard at strengthening interdenominational peace efforts on a regional level. The Friday evening session will feature a lecture on the biblical foundation for peacemaking. Saturday workshops will deal with conflict resolution, tax resistance, resources for peace education, and other issues. Inquiries may be directed to Harold Regier, Box 347, Newton, Kansas 67114.

Missionaries report calm in Taiwan

General Conference missionaries reported to the Commission on Overseas Mission staff, via international telephone, that the situation in Taiwan was calm and back to normal following a storm of protests at the American embassy in Taipei, 16 December. The protests followed an announcement by President Carter that the United States would recognize the Peoples Republic of China, beginning 1 January 1979. American citizens were requested to maintain a low profile for several days. The missionaries called three days after the announcement.

COM does not anticipate any change in its mission involvement in Taiwan in the immediate future as a result of the new China policy. A letter was sent to the Fellowship of Mennonite Churches in Taiwan reassuring them of the continued relationship and support of the commission.

General Conference began a mission program on the island in 1954. There are 34 Mennonite missionaries and 16 organized Mennonite congregations in Taiwan.

Celebrations were held in Kinshasa (Zaire) in early November to mark the centenary of Protestantism in Zaire. Methodist Bishop Bennie Warner, the vice-president of Liberia, was guest of honor and spoke to a crowd of more than 35,000 people. He called on the churches of Africa to strive for human dignity, respect for human rights, the equal sharing of resources, and the practical application of their faith.

The things which divide the churches should be seen not as "possessions to be clung to" but "gifts to be shared." This was one of the recommendations which came out of a recent meeting attended by 46 representatives of 15 World Confessional Families (Seventh-Day Adventists, Roman Catholics, Anglicans, Orthodox, Lutherans, etc.) and the World Council of Churches. They considered the urgency of developing ways to engage in common witness, the unity of the church, and the search for more effective relationships between the WCFs and the WCC.

Two land deals: *Ancestral homeland returned in New York*

Croghan, New York (MCC)—A four-year effort by Mohawk Indians to claim part of their ancestral homeland is over. They successfully contested the legality of a treaty giving the land to New York in the 18th century.

"We want to go back to land, to live again in harmony with the land. We want to keep our Great Law of Peace," said Kakwirakeron, leader of a new Mohawk nation to whom Mennonites from northern New York have been relating over the past four years.

The drive to reclaim some of their ancestral homeland began 14 May 1974 when a group of Canadian Mohawk Indians moved into Moss Lake, an abandoned Girl Scout camp in northern New York. They were joined by American Mohawks from the Akwasasne reservation.

The American group wanted to become self-sufficient by growing their own vegetables and raising dairy animals. Furthermore, they desired to live their native way of life undisturbed by white people. One of the Mohawks observed, "Your government lets the Amish live the way they want to; why can't they let us live the way we want to?"

At first the Indians needed outside food assistance, and their plea was forwarded to Mennonite Central Committee and other groups. In July 1974 Richard Zehr, bishop of five Conservative Mennonite Conference churches in New York, and Paul Leatherman, then director of MCC's US Ministries, visited the camp.

On Zehr and Leatherman's recommendation MCC provided canned meat, potatoes, flour, and assistance in securing farm implements.

Farming the land proved difficult. Some American Indians made and sold baskets to add to their income. The Indians chose a simple life. They live without electricity or running water and ban alcohol and drugs. They hope to learn from the Amish community how to pump water without electricity and to farm with horses rather than tractors.

Not everyone treated the Indians with kindness. Local citizens harassed the camp. A state senator accused them of being a "radical" group. Kakwirakeron replied, "Most of the people here are in a family unit. We're not any kind of an organized, militant group." Kakwirakeron gave up a $27,000-a-year job as a steel worker to settle at Moss Lake.

When New York State maintained that the American Indians were illegally living on the land, Leatherman asked in a letter to Zehr, "Are the Indians squatters on our land or are we squatters on their land?"

The Mohawks began negotiations with New York State shortly after their occupation of the camp. Finally the state and the Mohawk group agreed to a new site in Clinton County. The Indians received 700 acres of lakes and woodland near Altona, New York, and 5,000 acres of hunting and fishing lands under an irrevocable permit. The dispute officially ended on 14 May 1977.

The group calls the new site Ganienkeh. In addition to the 5,700 acres the Indians purchased 300 acres of adjoining farmland with two houses and a barn.

Moving from Moss Lake to Ganienkeh was a major task. MCC and the local Mennonite churches assisted in expenses for gas and truck rental. With used lumber from Moss Lake they built a home for each family, a cookhouse for communal dining, a longhouse (meeting room), and some outhouses.

From a donation, they purchased a used sawmill. They hope to saw lumber by the spring of 1979 and want to saw out half-logs to finish the dwellings' exteriors and build a log longhouse.

The community plowed about 25 to 30 acres in an attempt to improve the land and raise more crops next year. The local agricultural agents in connection with Cornell University will supply technical advice.

There are several dozen families living at Ganienkeh. They have drawn up a written statement of purpose, which says in part: (We want) "to build a nation of peace that knows no hatred for any man; to be self-sufficient and ask no one to bear another's burden; to use nature's gifts with care and respect."

In October 1978 Richard Zehr (center), Conservative Mennonite Conference bishop, reported that residents are becoming self-sufficient at Ganienkeh, where Mohawk Indians have established a traditional American Indian community. Karoniaktajeh (Louis Hall), left, secretary, and Kakwirakeron, a leader of the group, were Zehr's hosts.

A "total breakdown" is likely to occur in Britian's prisons unless immediate action is taken, according to a warning from the more than 500 men and women who control the country's prisons. Members of the prison officers' association are threatening to adopt disruptive tactics, including a refusal to supervise inmates. They are currently negotiating on work conditions and pay. The unrest among prison officers is rooted in a deplorable situation within the prison system as a whole. According to prison governors, conditions in many prisons are at a boiling point.

The present-day peace movement ought to have an up-to-date songbook, declares a working committee set up by the Fellowship of Reconciliation. They are seeking peace songs of the post-Vietnam era along with durable favorites from across the years. The collection may include some material from the civil rights, antinuclear, and environmental fields, as well as feminist and other liberation struggles, but the emphasis will be on disarmament, nonviolence, world order, and other peace and international themes. Songs may be sent to Songbook Committee, FOR, Box 271, Nyack, New York 10960.

A dictionary project initiated by Mennonite missionaries in the Chaco area of northern Argentina has received a $19,000 grant from the World Council of Churches, Geneva, Switzerland. A Toba-Spanish dictionary and grammar book completed in 1971 by Albert Buckwalter, a worker with Mennonite Board of Missions, Elkhart, Indiana, was not published earlier because of lack of funds. The 540-page volume can now be made available to the Toba Indians.

. . . and seized in Occupied West Bank

Jerusalem, West Bank—Since 1950 Mennonite Central Committee has been providing help and hope for some of the more than one million Palestinian refugees scattered throughout the Middle East.

While the world remembers the massive displacement of Palestinians in 1948 and 1967, few understand that the debate over settlements in the Occupied West Bank, Gaza Strip, and Golan Heights is really over the making of new refugees.

When farmland is expropriated and villages destroyed, the farmers and villages have to find new occupations or leave their homeland. A once-self-sufficient farmer forced to become a day laborer is one kind of refugee. Thousands of such landless laborers have become refugees in their own homeland during the past five years. Personalizing the story is a helpful way to focus the issue.

On 28 October a farmer named Ali appeared at MCC headquarters. Several layers of flowing robes and the patrician bearing of Ali suggested leadership, status, and success.

After generous and typical salutations the visitor said he wanted to rekindle a relationship he once had with MCC. He expressed warm appreciation for friendship and for food and clothing distributed in his village by former MCC workers.

Ali was eager for new friends and a new form of assistance. Several days before the Israeli military governor had called together representatives of his village, Anata. The general asked if the village would soon leave or sell the military government 25 acres of land.

The mukhtar (leader) responded that his village of 2,500 people needed all its 2,200 acres for crops and grazing.

The military governor responded, as he had in dozens of similar cases, by sending soldiers to mark off not 25, but 1,100 acres, for an expanding settlement called Ma'ale Adumim. Ali, one of the leading landowners of the village, would lose 200 acres of land where he and his tenants grew wheat, barley, and peas, and grazed goats and sheep.

At Camp David Israeli leaders said they would "thicken" their settlements. The expropriation of one-half of Anata's land is only one place where such thickening will presumably take place.

Ali's story is not a new one. On 25 October the *Jerusalem Post* reported that the landowners of Anata sent a telegram to Presidents Carter and Sadat to tell them of their plight.

We who met with Ali felt very helpless. What could we tell a farmer whose land is taken from him without compensation, even though it has belonged to his family for hundreds of years? What can a powerless village do in the face of an action which threatens to force hundreds of people to learn new occupations and join the multitudes of the landless?

How does a Christian organization serving as "a resource for meeting human need" respond to this kind of injustice? It is one thing to help refugees. It is something else to help people from becoming refugees.

We did go to Anata, riding with Ali the four miles across Mount Scopus. Anata is a hilltop village surrounded by a broad plateau. We walked through Ali's acres and had tea at the house of one of his tenants.

What more could we say or do? We expressed solidarity with our friend and concern over an obvious injustice.

We remembered the hundreds of thousands of Palestinians living as refugees or landless laborers who also once had similar land. We thought about the hundreds of other West Bank farmers who have lost their land during the past ten years.

Other villages like Anata—Kaddum, Tubas, Beit Dajan, Beit Ummar, Beit Furik, Akraba—have lost much of their land. Other West Bank villages have been totally destroyed to make way for Israeli colonization.

We reflected on the connection between Ali's suffering and the fears of his fellow villagers concerning the diplomatic maneuvering between Israel, Egypt, and the United States. We understood more clearly why Palestinians have not seen the Camp David agreements as satisfactory for them. *John A. Lapp, MCC West Bank*

Ma'ale Adumin, Occupied West Bank—During October 1978, 1,100 acres of ancestral land was taken from Palestinian landowners to provide for the expansion of Ma'ale Adumin. This Israeli mother watches while her son waters the garden at their home in the settlement. President Carter calls the settlements in the Israel-occupied territories "illegal."

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Poettcker says what he believes about seminary education

Henry Poettcker, president of Mennonite Biblical Seminary in Elkhart, Indiana, shared his views on seminary education during an interview with Vic Reimer.

The Mennonite: What are the vital issues for the seminary over the next five to 10 years?

One of the issues that I see is to more fully correlate the program at the seminary with what the churches are asking for. I think churches are asking for two things. Some are seeking graduates trained in specific skills such as youth ministries and pastoral counseling. But many churches need a "generalist." Such a person needs basic training in several areas, particularly in terms of communicating the Word and helping church members first to understand and then to pass that Word on.

In Western societies generally we are in a marketplace in religious thought. My children have options I didn't have. But Christians generally have not been able to dialogue creatively with other faiths or with cults, so this is an important area for seminary training.

I feel there is nothing that will replace Christianity adequately. But we tend to "under confess" rather than to put ourselves on the line. That is changing. As faculty we are being put against the wall to say what we believe. Too long we have hidden behind the academic approach where we look at several options and then leave it as an open question.

How do you relate this dynamic sharing at the seminary to the situation in the local church where perhaps the church community is facing Moonies, or the Jehovah's Witnesses, the Mormons, or TM?

We have had to learn that there have been those who have left our halls of learning who could give an academic answer but were not ready to meet a practical situation. I think we are moving to training which helps our graduates understand what it means to be out there and to meet these situations and become involved with them other than with the academic answer.

How are you doing that?

We're working hard at letting our students into the local church on an internship basis. They deal with specific issues. How would you meet the old couple where it's so difficult to communicate? You may not be on the same wavelength or you just haven't communicated with people like that, so it's a matter of getting the approaches which are meaningful.

So is it correct that there is a shift in pastoral training away from an academic emphasis to a real life emphasis?

I wouldn't say less academic. I would say that with the academic we are integrating the other. We are seriously asking whether the person who academically has everything but wouldn't fit into the role of being a pastor should enroll in the pastoral work or pastoral ministry program. We, for example, are restructuring and revising our Master of Divinity tracks. We are going to get our advisors to work with individual students to help them set up a program which fits them, their gifts, their strong areas, but with the church in mind. We ask, what will the church be able to do with this person? What can this person contribute to the church?

"We have to recognize there isn't a halo around the Anabaptist position."

Among some General Conference people there is concern that 50 churches have pastors who do not have an Anabaptist orientation. Congregations are calling pastors with a different theological framework. Is that because pastors are not available or is it because there is a shift in theological thinking in General Conference churches?

There have not always been enough graduates to go around, but we also need to acknowledge that we haven't been sensitive enough to train the kind of people that our churches need. It't easy for an institution to say we know the kind of person you need and that's what we'll give you. So for some churches pastors were drawn from other schools. Some of these pastors are more in line with the theological stance of their respective churches, and are not sympathetic to the General Conference emphases. But shifts in theology and emphasis also continue to happen when new programs or outreach methods (one might call them fads) are championed by various organizations which at their very core do not coincide with a basic understanding of the gospel. These campaigns often do not help the local church in its growth and nurture efforts. The supply of pastors was also affected by the trauma period of the 1960s and into the '70s. Whatever else we may say, it affected every area of our lives and it certainly affected our churches. Young people were affected by what society was pushing. They were not ready to take our values. We had a whole series of students who were not interested in the church, who questioned their faith, and who said in effect, "I would just like to come and experiment with faith." We've come through that and I think our churches have too. Once again we have a whole series of students coming who are on fire for the church.

So, it's a different ball game. Would you enlarge on your statement that the seminary was not training what our churches needed? Initially you highlighted the need to better integrate the academic and the practical.

I would like to put it into the context of the kind of conference we have. It's a very

The first Theological Center guests at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, were Felonito and Maria Sacopano of Paete, Laguna, Philippines. They are important leaders in the beginning of the Mennonite Church in the Philippines and served as resources in the area of church planting. The Sacopanos passionately want their people to become self-sufficient and yet are grateful for any aid from abroad. They express interest in Mennonite ways of living faith because they would like to be neither Roman Catholic nor Protestant.

A modern language translation of ancient Jewish writings—known to some as the Apocrypha, and by others as the Deuterocanonicals—will be included in selected editions of the Good News Bible. The writings consist of 15 books or portions of books, 12 of which are accepted as Sacred Scripture by Roman Catholics and known as the Deuterocanonicals. All 15 are accepted by Episcopalians and Lutherans as profitable for instruction and example and are called the Apocrypha. Scheduled publication date is March 1979.

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individualistic one and yet we who are in the leadership have sought to read what the others should have. I think all of us acknowledge that at times we have been taken in with our own interpretation.

What was that interpretation?

We did a lot of interpreting of the historical roots of Anabaptism. We were sure that there were certain elements of that that we ought to have. But I don't think we were always honest in saying that it easily adapted itself to any given generation. For instance, in the field of ethics, there are some reevaluations and we haven't come up with any pat answers. We have to recognize there isn't a halo around the Anabaptist position. I'm aware that in our churches there are those who have pat answers. Now at what point can we get together to have the kind of communication that will be wholesome and that will help that congregation deal with the person who is shut out because that is the only position left to them?

Do you have some handles on that?

I think communities such as this one where we have 17 K-groups show what those groups have been able to do by way of support and helping each other.

Yes, but I've heard several seminary students who have been part of K-groups in previous years tell me that the experience was great but that it did not prepare them for the nuts and bolts in Nebraska or Alberta.

That's what I'm trying to say. Now we hear that this is happening so I believe we had better take another look at life in the raw. I think that what has happened is that seminary students (and I'm not going to broadcast this to them) feel an acceptance in this community which is tremendous. What happens when they leave here is that they transfer that and expect that they should be accepted by the church like they were accepted here, instead of realizing that they should accept the church like they were accepted here. Do you get the difference? That's where I think a lot of our problems lie.

Coalition intends to raise development issues

Newton, Kansas—A World Conference on Agrarian Reform and Rural Development (WCARRD) will be convened by the Food and Agriculture Organization (FAO) of the United Nations in Rome from 12-20 July.

A coalition of religious and voluntary groups intends to use the event to publicize development issues.

The fifth international conference dealing with food and rural problems since 1963, WCARRD will have the purpose, according to FAO, to involve all governments of the world in a new and sustained effort to improve conditions and quality of life for rural peoples.

Donald Kimmel, North American representative of FAO, speaking to a world hunger education seminar in Washington, DC, earlier this fall, said the July conference is a way to increase interest within countries and internationally to meet the needs of the "poorest of the poor."

Both national and international policies relating to agrarian reform and rural development will be included in the themes of the conference agenda. Some of the national policies to be taken up include strategies for rural reform, better utilization of land, water, and other natural resources, provision of agricultural inputs, services, and marketing facilities, opportunities for nonagricultural employment of rural people, and the integration of women in rural development program planning and implementation.

A coalition supporting WCARRD has been formed by religious and other voluntary organizations in the US, including Clergy and Laity Concerned, the Interreligious Taskforce on US Food Policy, Rural America, World Hunger Education Service, and a number of denominational groups. The coalition plans to publicize the upcoming July conference and the issues it represents. The coalition is recommending that points of similarity as well as differences between US domestic rural problems and the problems of developing countries be identified. Another recommendation is that the US participate in a spirit of mutuality and interdependence rather than strictly as a donor nation in relationship to developing countries. *LaVonne Platt*

Asuncion theological center completes second year

Newton, Kansas (GCNS)—The Mennonite Theological Center of Asuncion, Paraguay, ended its 1978 school year 10 November with an interesting program which included a major address by Dr. Branda, a distinguished evangelical leader; a review of the main events of the year, by the president of the seminary, Gerhard Goerzen; remarks by the president of the board, Dietrich Klassen, of Neuland, Chaco, and a varied and inspirational concert by the choir of the seminary directed by David Suderman, Commission on Overseas Mission representative on the faculty.

The Mennonite Theological Center in Asuncion is in its second year of operation. Eighteen students were enrolled this year and predictions indicate that the enrollment will increase in 1979. Students from Uruguay, Brazil, and Paraguay attended this year; and both German and Latin Mennonites were represented in the student body. The Mennonite Theological Center operates under the supervision of a local board and enjoys the support of the German and Latin Mennonites. The General Conference Commission on Overseas Mission, Newton, Kansas, and the Mennonite Board of Missions, Elkhart, Indiana, cooperate in assisting the school.

A special telephone for communication with deaf persons has been installed in the home missions office at Mennonite Board of Missions, Elkhart, Indiana. The new telephone, a telephone-teletypewriter system (TTY), is set up so that a person calling in has a direct line to the deaf ministries office without having to go through the MBM switchboard. Information on concerns relating to the deaf can be obtained by writing to Reuben Savanick, MBM, Box 370, Elkhart, Indiana 46515. The new MBM TTY number is 219/294-3881.

Ministers, Sunday school teachers, and other interested persons are invited to attend the annual two-week special courses at Canadian Mennonite Bible College, Winnipeg, Manitoba, 5-16 February. The courses for the first week are "Hymnology," "The Church in Russia," and "An Exegesis of 1 Peter." For the second week the courses are "Issues in Hermeneutics," "Towards a Biblical Theology of Politics," and "New Developments in Christian Education." For further information write or call: Special Courses, CMBC, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4; telephone 204/888-6781.

Record

Calendar

8-26 January—Associated Biblical Seminaries interterm, Elkhart, Indiana

25-27 January—MCC annual meeting, Reedley, California

29 January-2 February—Associated Mennonite Biblical Seminaries pastors' workshop, Elkhart, Indiana; theme, "The Pastor as Person, Professional, and Person of Prayer"

6-8 February—Council of Commissions, Minneapolis, Minnesota

9-10 February—Midtriennium Conference, "In Search of Christian Civil Responsibility," Minneapolis, Minnesota

4-6 May—Church News Consultation, Goshen, Indiana

Canadian

25-27 January—Council of Boards of the Conference of Mennonites in Canada, Winnipeg, Manitoba

16-17 February—Conference of United Mennonite Churches of British Columbia, Vancouver, British Columbia

16-17 February—Conference of United Mennonite Churches of Ontario, St. Catharines, Ontario

23-24 February—Conference of Mennonites in Manitoba, Winkler, Manitoba

2-3 March—Conference of Mennonites in Saskatchewan, Prince Albert, Saskatchewan

16-17 March—50th annual Mennonite Conference of Alberta, Rosemary, Alberta

29 April—Canadian Mennonite Bible College graduation, Winnipeg, Manitoba

Central

22-24 March—Central District Conference, Fort Wayne, Indiana

Pacific

14-16 June—Pacific District Conference, Ritzville, Washington

Western

26-28 January—Mennonite Marriage Encounter, Ramada East, Wichita, Kansas

2-3 March—New Call to Peacemaking, North Newton, Kansas

24 March—MCC (Kansas) Assembly, Hesston, Kansas

Deaths

Elbert Koontz, Western District conference minister since 1967, died 17 December after a lengthy struggle with cancer. He was 62 years old and was born 18 March 1916 in Larned, Kansas. After earning a BA in 1941 from Bethel College (North Newton, Kansas), he attended United Seminary in Dayton, Ohio, graduating in 1944 with a BD. He was ordained to the ministry at the Beatrice (Nebraska) Church in June 1944. After serving there for four years he served the Hebron Church in Buhler, Kansas, for five years. From 1954-68 he served as pastor of First Church in Hillsboro, Kansas. In 1967 he also took on the responsibilities of being the conference minister in the Western District. Mourning his death are his wife, Ruth, and sons, Ted, Philip, and Dick. To commemorate his life an endowment fund for the continuing education of pastors in the Western District has been set up.

Workers

John Eby, secretary of relief and service for Mennonite Board of Missions, Elkhart, Indiana, since 1973, will become Mennonite Central Committee country director in Botswana, beginning in July 1979.

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Review

On being a Christian

On Being a Christian, *by Hans Küng, translated by Edward Quinn (William Collins Sons, Glasgow, 1978, 720 pages) is reviewed by Charles J. T. Svendson, pastor of the Deep Run West Mennonite Church, Bedminster, Pennsylvania 18910.*

Tübingen's professor Hans Küng, the controversial Swiss Jesuit theologian, has introduced this massive "summa" of his faith as a book written for all those who, for any reason at all, honestly and sincerely want to know what Christianity—what being a Christian—really means. Küng's dissertation on Karl Barth's doctrine of justification and the plethora of his post-Vatican Council II writings has thrown him squarely into the arena of contemporary Catholic thought. His works have received wide religious acclaim in both Europe and the New World for their versatility in modern theological debate, their sensitivity to varying cultural outlooks, and their perceptivity to what is religiously essential and what is secondary. They are immensely practical, speaking to faith's relation to life.

For Küng, Jesus Christ is foundational in Christianity. That may be obvious; but the question we must ask, as does Küng, is "which Jesus?" Küng gives a helpful and lengthy examination of the many views of Christ—the Christ of dogma, the Christ of enthusiasts, and so on. It is crucial to understand that Küng's view of Christ pivots on his position on Scripture, and more particularly the Gospels. Küng's acceptance of Gospel criticism in his quest for the historical Jesus means that what we possess in the Gospel texts are committed testimonies of faith meant to commit their readers. That is certainly true; but along with that Küng rejects what he calls a dangerous and naive approach to Scripture which simply receives the text as a balanced and faithful account of the life of Jesus. He admits the need to demythologize the narrative in order to apprehend the framework of ideas they express. The birth stories of Matthew and Luke are a collection of largely uncertain, mutually contradictory, strongly legendary, and ultimately theologically motivated narratives. The virgin birth cannot be understood as a historical-biological event, but merely as a meaningful symbol at least for that time.

Miracles are rejected by Küng as supernatural interventions in the physical world. The resurrection is both central and real. Without Easter there is no gospel . . . no faith, no proclamation, no church, no worship, no mission in Christendom. But resurrection for Küng does not mean that Jesus returned to this life of space and time. The stories of the empty tomb are almost certainly legendary. Küng's clearest statement is, "Resurrection means dying unto God." Interestingly, of his over 700 pages, in only one page does Küng concern himself with the question of life after death. "When man reaches his eschaton, the absolutely final point of his life, what awaits him? Not nothing, as even believers in Nirvana would say. But that All which for Jews, Christians, and Muslims is God. Death is transition to God. . . ."

Küng's understanding of the uniqueness of the Christian faith is carefully laid out in his approach to the world religions. He maintains that there is "salvation outside the Church." In the context he means outside the Christian, not Roman, Church. He holds this Barthian universalism by differentiating between truth and salvation. "If Christian theology today asserts that all men—even in the world religions—can be saved, this certainly does not mean that all religions are equally true. They will be saved in spite of—not because of—polytheism, magic . . . untruth, and superstition."

This reviewer cannot find any such scriptural distinction between salvation and truth. The same Jesus that is the way, the truth, and the life was preached by the Apostle Peter as the only name given to men by which they must be saved (John 14:6, Acts 4:12). Küng would dismiss those texts as merely another distortion of the historical Jesus.

Küng's work is well worth reading. It contains exciting perspectives on social justice, the world of science, and an apologetic for humanists. We must not minimize the richness and freshness of Küng's insights in both theological and ecclesiastical spheres. But his theology of the person and work of Christ is faulty because his position on the authority and integrity of Scripture is less than orthodox. Anabaptists, who have historically held to the trustworthiness of the Bible, need to be careful that we do not jeopardize both the absolute truthfulness and the unique salvation of Jesus Christ by collapsing the fidelity of God's Word.

Notes on church growth

I became a Mennonite

I had been raised in a Catholic environment. During my first year of teaching I met and fell in love with a Mennonite. Before we got married we took a "marriage preparation course" especially for mixed marriages. For the first time in my life I had to sit down and examine my faith. After taking the course, we each decided to keep our own church ties. So for the first years of marriage we alternated between churches. One Sunday we would go to a Catholic church; the next Sunday we would go to a Mennonite church. Gradually it became apparent that there were too many differences between the two churches. Neither of us had become involved in our respective church, and we didn't feel a part of either congregation.

I was beginning to find certain aspects of the Mennonite church much more acceptable—the smaller congregation, the simple but meaningful service, the attitude of the people on war, the warmth and fellowship that was displayed, and the involvement of the people in the church.

At this same time we discussed religion with friends from other Christian denominations. I felt a great need to find out more about the Bible and Christ's teachings. My husband and I joined a Bible study group. With the help of this study group, reading, and prayer, I found some answers. I gained a clearer knowledge of what it meant to be a Christian.

From my reading of early Mennonite history I realized that the idea of believer's baptism was revolutionary at the time. I soon came to believe that the early Mennonites were correct about baptism. I decided to make an adult commitment to follow Christ, and thus join the community of believers at Nutana Park Mennonite Church. *Marian Driedger, 405 Guelph Crescent, Saskatoon, Saskatchewan*

Letters

Is Daniel misinterpreted?

Dear Editor: Our Sunday school class is studying the book of Daniel. We noted with interest the recent article "Daniel Challenges People of God" (3 October 1978 issue). We take exception to the underlying presuppositions of this article. They clearly contradict a belief in using the Bible as an infallible guide to faith and practice.

We begin by questioning the validity of the presupposition (for which no reasons are given in the article) that Daniel is a book written in the second century, to persecuted Jews under Antiochus. (Antiochus was a Seleucid tyrant and not a Roman as the article states.) The Dead Sea Scrolls, which are dated in the second century, contain Daniel manuscripts, all of which are copies. The original Daniel must have been written at least 50 years earlier. These Qumran finds have compelled the redating of Chronicles and some psalms by the severest critics. How is it then that Daniel is still spoken of as a second century book? The book of Daniel gives courage to all believers only if it is an accurate record of Daniel's life written at that time. If it is only a second century record of stories, it is little comfort; we've all heard lots of stories.

We also believe it is a serious charge to say that what Daniel presents as prophecy is really only rewritten history. There is nothing in Daniel to suggest this. If this type of interpretive approach is arbitrarily chosen, the Bible becomes a book in which we can believe what we want to. It cannot be an infallible guide of any kind.

We do not feel *The Mennonite,* representing the confession of faith that it does, has any right to print this type of article. We feel Mennonite churches who do regard the Bible as an infallible book ought to be alert to what is happening. *Bethel Bergthaler Young Adult Class members, Peter D. Derksen, Betty Enns, Route 1, Winkler, Manitoba R0G 2X0* 15 November

More on women's dress

Dear Editor: Paul Harvey recently said that girls' skirts started creeping up in 1964. Thereafter crimes against women began a dramatic increase; FBI statistics show that forcible rape shot upward in 1964 and each year since. In England, where short skirts began, the rape rate increased 90 percent in the first five years. In the US the increase was 68 percent. In 1977 forcible rape increased more than any other violent crime.

Women do not regard miniskirts like men do. A girl accustomed to appearing in public in a swimsuit cannot comprehend the difference between that and the provocative promise of a possible view of intimate areas.

Professional law enforcement officers in 50 states were asked, "Does the short skirt invite sex crime?" The majority said it does.

Molestation of young girls is also increasing at a record rate.

Mary Quant, London designer and mother of the miniskirt, said that miniclothes are symbolic of those girls who want to seduce men.

Paul Harvey concluded by saying that 83 percent of the lawmen surveyed agreed that abnormally sexed young men will be more likely to think in the direction of overt sexual activity by the striptease effect of a short skirt wearer seated than by any other public fashion in history.

If women would dress the way they should there would be less crime and rape. *Susie Esau, Box 1026, Meadow Lake, Saskatchewan* 24 November

Welcome sincere dialogue

Dear Editor: I grew up in a farm family in northern Illinois. My major was Bible at Eastern Mennonite College, and later I pastored a small Mennonite church for two years. Following my resignation in 1968 I served two years in VS. I am a "gay" person.

I am involved in many national groups because I am deeply concerned for these causes: simple living, anti-abortion, nutrition, world hunger, peace, nuclear disarmament, social justice, women's rights, human rights, gay rights, nonsmokers' rights, decriminalization of marijuana, problems of the elderly, antinuclear power, anti-death penalty, environmental safeguards, and nudism.

As a follower of Jesus I want to take a stand for life for all and for the quality of life, no matter how controversial the issues. I speak to groups, to classes, and as a guest on radio and TV. I write many letters to congresspersons and newspaper editors.

I am debtor daily to the grace of God coming to me through so many friends from a wide variety of backgrounds—Pentecostal to Roman Catholic, farm and inner city, prison, peace movement and military, old and young, rich and poor, straight and gay—and I welcome a sincere dialogue with any reader who wants to write me.

Why do many fundamentalist churches find the shedding of blood on the battlefield more acceptable than affection between two men? Why do many Mennonites accept a soldier who professes to be Christian but reject a gay who professes to be Christian?

Many watch and cheer boxing, wrestling, and football, where men touch each other in roughness and aggression, but turn in horror from men touching each other in tenderness. Many radio preachers who are most prowar are also most antigay.

Many Christians use isolated Old Testament passages and a few words from Paul's writings to condemn all homosexuality and thus drive many in the gay community farther and farther away from Jesus. In the Gospels Jesus never once said anything against homosexuality.

Most people are either right-handed or left-handed. At conversion, Christ does not change left-handed people to right-handed, but he does change *how* we use our hands—from selfish accumulation and violence to compassionate caring. I do not believe Christ converts "gays" into "straights," but he does change gays and straights from coldness, dishonesty, and fear to warmth, integrity, and trust. *Don Schrader, Box 171, Dakota, Illinois 61018.* 24 November

Add to article on children

Dear Editor: We have just read "Young Children" (26 September 1978 issue) by Walter Klaassen. Basically I agree with him that a child does not need baptism to remove sin, that a child should not be threatened with the fears of hell, and that parents should faithfully train their children in God-awareness.

However, if I may be permitted to make such a fine distinction, I believe that children are born "innocent" but not "sinless." Children do not need to be taught selfishness, anger, and pride. As they begin to feel a load of guilt they also need to have a concept of forgiveness. Just as Mom and Dad correct and forgive, so a child learns to accept forgiveness from God. At first it is on a one-to-one basis. I tell a lie and God forgives me. Later as the concept of being a sinner matures, the child makes a conscious choice of Jesus as savior, which puts the child under God's grace, forgiveness, and lordship through Jesus Christ. Therefore, I would add to Klaassen's statement that "children can accept easily and joyfully the friendliness and graciousness (and forgiveness) of God and thus live as truly free people." *Martha Vandenberg, Box 165, Taichung 400, Taiwan* 27 November

Meditation

Workaholism: Are you addicted?

We live in an achievement-oriented society. The church has espoused the idea that social recognition and class mobility can be gotten by hard work and frugality. While this "love affair" with work has done much to aid the American drive for success, it has also brought about an addiction. Many workers are handicapped with workaholism that definitely is harmful to a good marriage. This addiction to work is a silent and unpublicized condition which deprives not only the spouse, but also the children of the love and attention they deserve.

Jesus said, "My father works, and I must work." But he also took time out from the pressure of the crowds to go into the wilderness, to the mountains, and even to the seaside. Would he have taken home the briefcase full of work?

One of the greatest risks to workaholics is the distinct possibility of an endangering break in their health while they are still young, at a time when they are beginning to reach the zenith of their career. As they spend more and more time at work, emotional distance becomes inevitable and leads to workaholics' almost total absence from the home.

Another difficulty with workaholism is its widespread social acceptance and encouragement. The public and church approve and recognize that everything else in life is secondary in rank. This hierarchy of values puts the family pretty far down; perhaps church and community activities suffer the same fate.

Perhaps the greatest price paid by workaholics is the lack of daily opportunities to witness and experience the growth and development of their sons and daughters. Children are a tremendous drain on one's time, a fact not easily overlooked by the workaholic. To compensate for the lack of sharing in each other's lives, the victim typically uses greater purchasing power to flood the children with some aspects of affluence, thereby contributing to their lopsided hierarchy of values.

What should be done? It is certainly true that we cannot exist without some work activities. This is not a tirade against work. It is a plea for a balanced approach which takes into account the needs of all family members. Jesus grew in wisdom, stature, and in favor with God and man. Ought we to do any less?

Careers must be planned so that more than bread is included. If we do that there will be time for the local church, for reading, and for relaxation. The church must help with vocational education, the discernment of gifts, and opportunities to develop gifts.

Many new options are now open to young and middle-aged alike. Especially is this true of women, and mothers who have sent the youngest child to school. Small church groups should give support to such persons, and even help with job placement. What does it matter if you gain the world and lose your soul? The church must say that it matters a great deal. We live by much more than bread.

Eldon W. Graber

To be as a child

At 5 I was thankful for everything.
At 10 I was thankful for school,
    but not my first "F."
At 15 I was thankful for friends,
    but not my acne nor my lack of popularity.
At 20 I was thankful for Bethel College,
    but not my indecision about a major nor the Vietnam War.
At 25 I was thankful for Jerry,
    but not my job nor my small paycheck.
At 30 I was thankful for my happy marriage,
    but not my father's death nor adjusting to a new place.
At 35 I am thankful for my two girls,
    but not the pressure of parenting nor lack of time for my husband.
I look back to being five. I was thankful for everything—for life itself. Christ calls us to be as little children. I am thankful for that reminder.

Leann Toews

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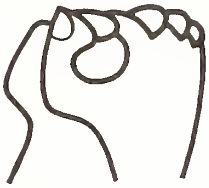
Faith for 1979

Elmer Neufeld



Lord, I believe, help thou my unbelief.

I confess that I harbor some uneasiness, some anxieties, some fear as I look into 1979. My prayer is for greater faith in my life, in the life of my family, my home congregation in Lima, and for our conference of congregations.

I need greater faith, O God, in my own day-to-day life, that I may face each day with confidence and joy, and not with anxiety, frustration, or fear; that I may not go through the day seeking to manipulate according to my own ingenuity and pride, but that I may be more faithful to your leading and trust the ultimate answers to you. Help me to wait upon your Spirit in meditation and prayer and in reflection upon your word in the Scriptures and in Christ, that my faith and strength may be renewed.

I need greater faith in my personal relationships, that I may not fear and resist opening my life to those about me. That I not fear the threat to self-interests of opening myself more fully to the needs and problems of those about me. That I not respond defensively when I am challenged or criticized. That I have the faith to hear you speaking to me through the brother or sister or child or the stranger at the gate. That I have the faith to share my deepest convictions and aspirations with those who pass in my presence day to day.

I need greater faith to assess the values of things by which I live day to day—food, clothing, house, furnishings, cars, bank accounts, professional activities, friendships, family relationships, and the fellowship of the congregation. I need greater faith to trust you for those things which moth and rust do not corrupt and which thieves cannot steal. I need greater faith to share more generously the material goods which you have entrusted to me. Help me, O God, to use the material goods of this life so that they might be transformed into eternal values rather than to increase injustice and destruction.

I need greater faith, O God, in the midst of wars and rumors of wars—intercontinental ballistic missiles, submarine-based missiles, multiple individually targetable missiles, cruise missiles, nuclear bombs, neutron bombs, "clean" bombs, and dirty bombs. I need faith to overcome hopelessness and fear, to give clearer witness in word and deed to your will for this world. I need faith to give up the false securities that seek to defend self by the destruction of others. I need faith to build a shelter not only for this life, but for the life to come—a shelter that has room for all who would enter. Help me, O God, to seek justice and peace, to walk humbly with my fellow dwellers on earth.

I need faith for the life and witness of our conference. Faith to see more clearly the continuing and renewing work of your Spirit in congregations from north to south and east to west. Faith to trust you in the midst of deep and strong differences within and among us. Faith for the midtriennium conference on "war taxes" in February. Faith that if we truly seek your Spirit and walk in your light we will have fellowship one with another and the blood of Jesus will cleanse us from unrighteousness. Help us, O Father, together to wait upon your cleansing and healing Spirit.

Lord, I believe, help thou my unbelief. Lord, we believe, help thou our unbelief.

We need faith to carry on the ministries of service and witness in a spirit of love and joy and hope in a world that is chaotic and destructive. Help us not to weary in well-doing but to realize anew that the cup of cold water given in your name—the act of love for the needy neighbor and the witness of faith to the thirsty soul—is a building block for your kingdom. Help us to live our belief that with deeds of love and mercy the heavenly kingdom comes. Grant us faith, O Father—in the midst of all the confusion in the world and the winds of doctrine in the churches—to commit ourselves anew to the ministries of service and witness that are so clearly needed in the world.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 38, 39).

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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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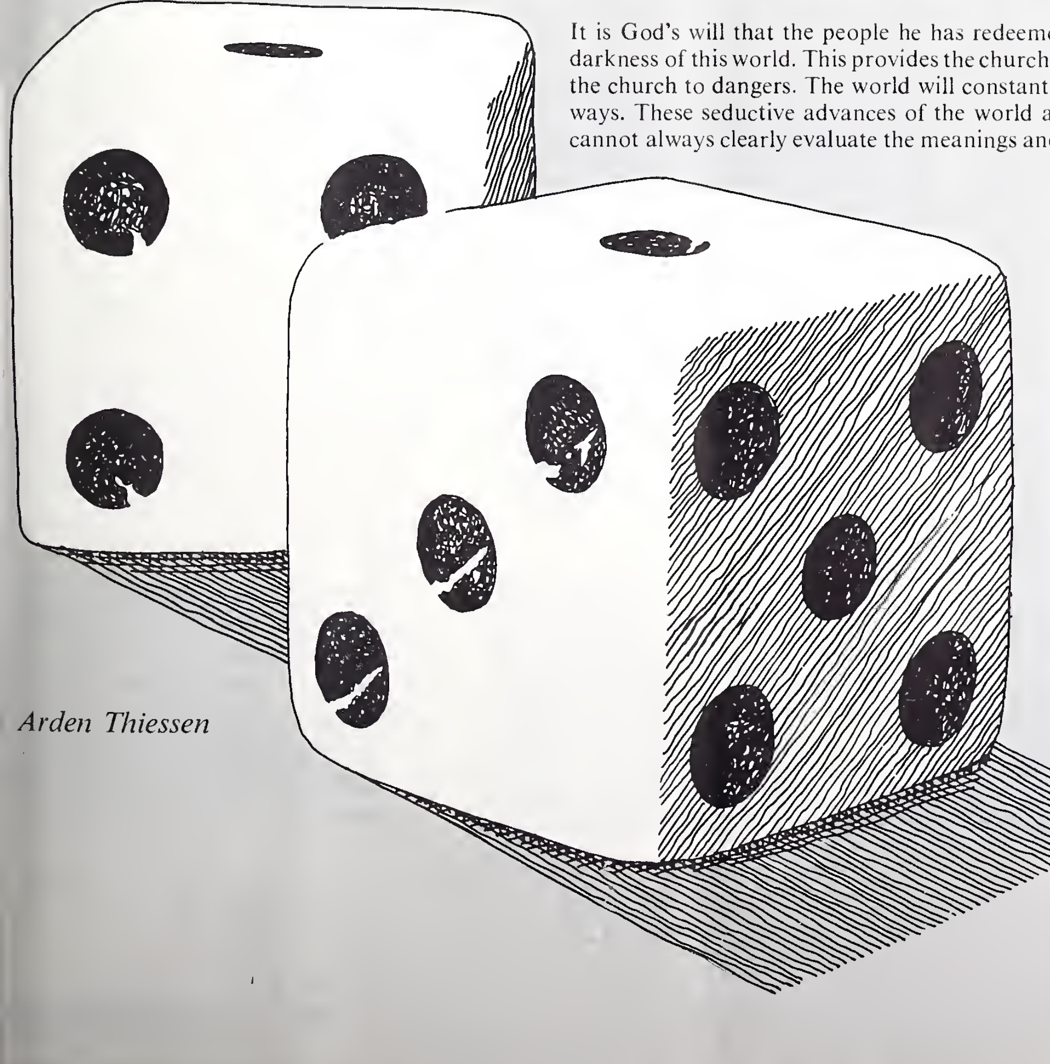
LOTTERIES: CAUSE FOR CONCERN

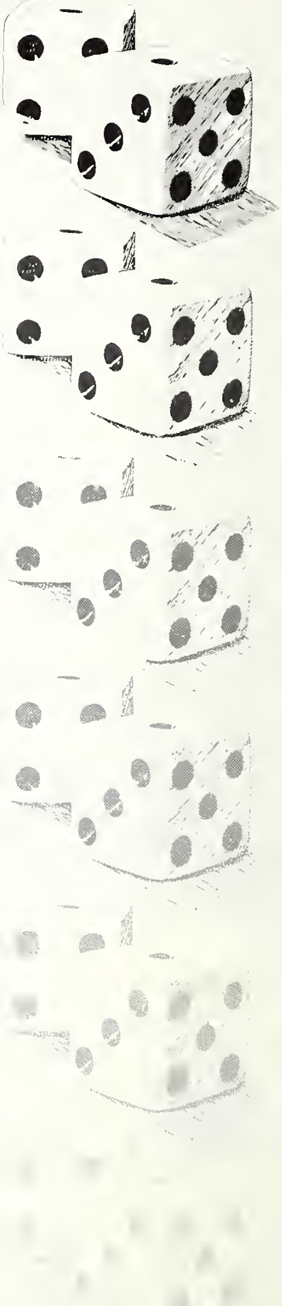


Arden Thiessen

It is God's will that the people he has redeemed shall continue to live in the midst of the darkness of this world. This provides the church with opportunities to witness; it also exposes the church to dangers. The world will constantly try to seduce the church to conform to its ways. These seductive advances of the world are especially dangerous because the church cannot always clearly evaluate the meanings and implications of the various cultural trends.

One issue with which the church has struggled since earliest times is the pervasive human interest in gambling. In most Christian circles of a few decades ago the issue had ceased to be a problem. Few Christians were attracted to the cheap, bawdy, smoke-filled environments of the illegal gambling halls. The illicit numbers games which flourished in the ghettos of our cities were unknown to us. And we were too frugal to take our holidays in Nevada.

But the scene is changing radically. Suddenly, gambling is legitimate, acceptable, sophisticated, and convenient. Our governments are encouraging us to wager our earnings. The media insist that gambling is exciting—"Who's gonna win, gonna win the West?" The papers carry regular accounts of people—ordinary hardworking people like ourselves—who have become instantly rich and are now able to do exactly what they had always dreamed of doing.



Canada and the US are fast becoming nations of gamblers.

Can we follow the trend, or must we resist?

Henlee Barnette (*Baker's Dictionary of Christian Ethics*) writes: "Gambling involves the transfer of something of value from one person to another on the basis of pure chance." Edward Rodgers (*A Dictionary of Christian Ethics*) adds that gambling occurs "where the gains of the winners are made at the expense of the losers and the gain is secured without rendering in service or in value an equivalent of the gain obtained." This last point is seen by David McKenna (*Christianity Today*, 8 June 1973) as a key characteristic: "It is parasitic, producing no personal growth, achieving no social good. Even the strongest advocates of gambling agree that gambling is a nonproductive activity." While many activities—the buying and selling of stocks, farming, the insurance business, even marriage—involve risks, these are not properly called gambling because the risk-taker offers some useful service or is involved in some meaningful social function. Attempts to justify gambling are based on its entertainment value or on the use of its revenues for worthy purposes.

How did we get here?

Archaeological research indicates that gambling goes back thousands of years before Christ. Although decision making with the help of lots is mentioned in the Bible, there is no indication that the Jewish people gambled for money. Lotteries were used by the Roman emperors Augustus and Nero to increase imperial revenue. They were common in Europe from the 15th century on. As early as 1612 an English lottery supported the settlement in Jamestown. Such venerated early pioneers as George Washington, Benjamin Franklin, and Thomas Jefferson staunchly advocated public lotteries. Jefferson praised lotteries as "a salutary instrument wherein the tax is laid on the willing only" (*Time*, 6 December 1976).

Just as people have always been intrigued by the possibility of easy gain, so moralists have regularly crusaded against the practice. Cyprian of Carthage (200-258) said gambling violates the first commandment and charged Lucifer with inspiring dice. The Talmudic law said that acceptance of gambling winnings is thievery. There is a long record of legislation against gambling, sometimes motivated by moral principles, sometimes by political and economic concerns. At one point in ancient Rome gambling was forbidden as too effeminate. In England and France of the Middle Ages gambling was prohibited for workers because it was thought to interfere with their productivity.

In recent years almost every US state has allowed some form of legalized gambling. Nationwide research by the University of Michigan in 1975 showed that 61 percent of the adult population participated in some form of gambling (*Time*, 6 December 1976). Canada has followed in the steps of its big neighbor. Since Ottawa legalized lotteries in 1970 they have sprung up across the country. The enthusiasm with which they are being received is illustrated by the Atlantic Lottery. For the first drawing all tickets were sold out within a few hours. For the fourth drawing organizers printed one ticket for every man, woman, and child in the four maritime provinces (*Winnipeg Tribune*, 20 January 1977). In 1976 Canadians spent almost one billion dollars on lotteries (*Mennonite Brethren Herald*, 21 January 1977).

Proponents of government lotteries see it as a painless, easy way to raise more funds. And the bettors see it as an added dimension to life, as a form of recreation, as a flutter of excitement. Of course, the excitement is generated only by the remote chance that one might be a big winner.

Most government lotteries operate on an approximate 40-20-40 formula. Forty percent is paid back in prizes, 20 percent is used for operating costs, and 40 percent becomes net revenue. This means that if a person would spend $1,000,000 to buy up all the tickets in a hypothetical lottery, he would still lose $600,000 while winning all the prizes.

Where do we stand?

Nobody knows exactly why people enjoy gambling. Some call it an innate human trait. Some Christian thinkers suggest that the willingness to take a risk should be seen as a God-given desire—trusting in Jesus can be seen as a risk. David McKenna suggests that the human potential cannot be realized without taking risks. One takes a risk when one loves another person. In gambling this willingness to take a risk is twisted into the

"We cannot simply change the world according to our wishes. But we can be an example, a living demonstration of how people ought to live. There are always some who are looking. Let's show them the better way."

desire to get something for nothing.

Some moralists, taking a sociological approach to gambling, see no danger in the present trends. They say there is no reason why gambling is inherently evil, and that the danger lies only in the excess. Involvement in a raffle or a lottery causes no hardships and may even be motivated by a desire to help. Gambling adds some color and excitement to life. If a number of people have joined together and have mutually agreed that some will win and some will lose, then those who win need not be ashamed.

Christians must take a biblical position. The Bible, however, has no direct word of guidance on the issue. Gambling is never mentioned. The temptation for us then is to rationalize. The strong Protestant work ethic which we have inherited naturally causes us to look at gambling with some disdain. We dislike the whole racket and so we look for some reasons to justify our dislike.

We must, however, evaluate gambling not according to our personal dislikes, but against the background of biblical teaching. The following biblical principles seem to have a bearing on the issue: 1. It is God's will that all Christians develop to the full potential of their personhood and become mature disciples of Jesus Christ (Ephesians 4:13-15). Gambling seems to do just the opposite. It degenerates. It destroys creativity and initiative. It leads a person to trust in chance instead of to thinking, reasoning, and determining the will of God. Instead of trusting in an orderly world ruled by a sovereign God, a gambler's world takes on an aura of unreality.

2. Selfishness and covetousness can lead to many other forms of evil (1 Timothy 6:9). Covetousness is a form of idolatry (Ephesians 5:5). It is true, of course, that people gamble because they are already covetous. But Scripture teaches that indulgence in sin increases the grip of that sin upon one's life and leads to more sin (Romans 6:19).

3. Each person should work for one's living (Ephesians 4:28, 2 Thessaloninans 3:10-12, 1 Timothy 6:18, 19). William Lillie, *The Law of Christ*, feels that the principle of the "just price" is biblical—that a person should receive a fair return for labor and do a fair day's work for pay (page 69). The gambler hopes to get something for nothing.

4. We are stewards of the property that God has entrusted to us. It belongs to him; we are merely handling it for him. We are to make friends with the mammon of unrighteousness (Luke 16:9). Gambling is incredibly poor stewardship; it is suckers' business. What business would allow its employees to gamble with company funds?

5. Christians should remain free to serve Jesus Christ (1 Corinthians 6:12). Many people become addicted to gambling. Estimates of the number of compulsive gamblers in the US range from one-to-six million. These people habitually take chances; gambling absorbs all their interests; they never learn from losing and they never stop when winning (Barnette). This bondage frequently results in the loss of jobs, in debts, stealing, and family breakdowns. Gamblers Anonymous currently has about 5,000 members in the US. This is only a small fraction of the people that need help, and they admit that 90 percent of the people they try to help eventually return to the games of chance (*Time*, 6 December 1976).

6. Christians are responsible for the effects our actions have on the spiritual welfare of others (1 Corinthians 8, 10:33, Galatians 5:13). Strong Christians might be able to gamble with moderation, but our example could lead to the enslavement of weaker persons who follow this example.

TICKETS
ON SALE HERE

Where do we go from here?

On the basis of my understanding of the gambling enterprise and in the light of scriptural teaching, I suggest that we take the following steps: 1. Christians should not buy any lottery tickets. The persons who have a craving to gamble should examine their relationship to the Lord and seek to find satisfaction in him.

2. We should encourage our government to stop lotteries by being willing to pay the cost of essential public services as directly and as efficiently as possible through fair taxation. Lotteries are unfair; they appeal to human weaknesses to raise funds for public works. Legislators are forsaking their responsibilities when they leave the financing of government functions to games of chance. The proliferation of lotteries means that the gambling market aims to expand; more gamblers are to be created. Christians should oppose this expanding system.

3. Christians should demonstrate biblical principles in handling money. Taxes should be paid as a normal part of our civic responsibility (Romans 13:7). To counter the charge that we don't gamble because of a mean streak of frugality, we should, as Lillie says, "practice a generosity even more reckless than the gambler's improvidence" (page 68). Instead of gambling for excitement we should get excited about sharing with the poor.

4. We should avoid all raffles and games of chance as means of raising church funds. The fact that a raffle is for a good cause makes no difference; lottery proponents argue the same way. The end does not justify the means. It must be admitted that the size of a bet makes a difference. We are not saying that two bits spent on a raffle ticket is just as sinful as blowing two hundred dollars at the races. But any kind of betting fosters a false outlook on life. Church raffles teach people to gamble; they awaken and nourish the gambling instinct. Church giving, just as tax paying, should be done out of a sense of duty, not out of a vain desire to get rewarded at somebody else's expense. When we condone raffles and bingos we are weakening our case against commercial, large-scale gambling. We compromise our right to speak against the evils in our society when we practice the same in our churches.

God wants us to be a light in the world. We cannot simply change the world according to our wishes. But we can be an example, a living demonstration of how people ought to live. There are always some who are looking. Let's show them the better way. •

The Mennonite witness today

Andrew R. Shelly

Editor's note: We have been requested to prepare as broad a background as possible for the midtriennium. Andrew Shelly, long-time worker in our conference, volunteered the following article as part of that process.

I addressed the 1948 Mennonite World Conference on the topic "The Biblical Basis for Nonresistance." That assignment led me to an intensive study on all phases of what the Bible teaches regarding war and killing.

My biggest surprise was that the Bible's emphasis is not primarily geared to war. Another surprise was the overwhelming amount of teaching on positive, spiritual applications of the peace teaching.

During the past 10 years we have had a barrage—a constant hammering away at the crucial urgency—of tragic situations in the Third World, and yet the executive secretary of one of our mission boards in February 1978 made the startling statement: "The Commission and General Board should be aware that despite all talk of world hunger, world poverty, and haves and have-nots, less of the *total* Mennonite dollar given for *all causes* (including MCC) is being spent abroad and more is being spent on our needs at home. This is not a judgment on the causes but it is an indicator of our priorities."

In a 25 April 1978 issue of one Mennonite paper we read: "Although during the past five years our membership has increased 23 percent and our giving 66 percent, contributions to General Conference ministries (in which is included overseas ministries) increased only 11.6 percent."

When we write much about matters related to peace and sharing we tend to go in reverse in actual practice. It appears our dedication somehow is absorbed in our words which seem to psychologically liberate us to expand lavishly on the home front.

On one of my trips overseas I addressed a congregation and reviewed our Mennonite involvements in various parts of the world. During the question period a man pointed to me and asked, "If your people know so much about conditions here and in other parts of the world, why don't you do more?"

I am not the first to see the problem between profession and performance. In 1967 Calvin King wrote "The Nonresistance Credibility Gap." In 1976 there was Virgil Vogt's article "Anabaptist Credibility Gap."

Now I come to the "so what?"

1. *We must work with a full-orbed analysis.* This cannot be perfectly done, but we can do much better. At the recent Mennonite World Conference in Wichita my wife and I were seated at a table for an evening meal. We saw a young minister couple and called them to join us.

Our conversation was about the "wonderful fellowship." (We said this in the context of two North American couples living close together in Kansas eating together!)

I said, "This is a wonderful conference, but after hearing all this about the Third World, I can't understand why we don't change our attitudes and do more." His reply was, "A large part of our giving goes overseas." I said, "Only 10 percent." He thought it was about 60 percent. Then I pointed to a problem in our system where almost all amounts given overseas are reported, but only a small portion spent at home is similarly reported. When we take the *total giving* of our people, less and less is going for the greatest need.

2. *We need to examine honestly the role and practice of government.* That we need government is obvious; without laws and principles we would experience chaos. We use governments in many ways—even abroad—in order to implement our work.

We also need to understand our tax structure. While I respect individual conviction, I am cool toward the effectiveness or the witness of withholding taxes. (In recent months I have been going over old magazines and clipping articles related to war taxes. There has been a rash of articles on this subject every 6-10 years in the past decades.)

In the 1966-76 decade, the US federal budget increased 48 percent for defense, space, and foreign affairs (probably not even keeping up with inflation). The human-resources part of the budget jumped 378 percent during the same decade. Not all these programs are effective, yet they represent an attempt to cope with areas of great need.

When we criticize government expenditures, let us remember that we Mennonites have been increasing our budgets in North American institutional and church developments rather than for that part of the "one in Christ" where poverty is indescribably great.

3. *We must appraise our own wealth and world conditions accurately.* What a contrast! And we learned at the world conference that the gap is getting wider. Countries with a total population of over a billion people (one-fourth of the human family) have a per capita income of $108 a year or less. In some of these countries our mission workers get a "high cost of living bonus." Recently it was said that 500,000,000 children are hungry and that many will suffer permanent brain damage.

Some will say, "Well, it's the government's fault." But wait a minute. For over 25 years I have travelled widely overseas and I have seen the things governments are doing. I saw Canadian and United States wheat literally keep people alive in 1966. But governments are limited in what they can do. Their help must be government to government and this is often expensive and subject to graft.

"It is reasonable to say that Mennonites could be giving $75,000,000 more per year."

God's plan is clear and I believe in that plan. It is his primary purpose to move through his people to heal the hurts of the world. Why else would he have blessed us as he has? In the past 40 years I have studied income figures and have also analyzed international monetary and trade problems. We have been so used to blaming the government and big business for our woes that we have forgotten that these two segments of society cannot do what only God's people can do. It is reasonable to say the Mennonites could be giving $75,000,000 more per year. God has placed so very much power in the hands of his people! Some churches are catching on. I know of one church (Mennonite) which gives $1,000 per capita to overseas ministries.

We need a vastly greater emphasis on mobilizing God's people to come nearer to his will in connection with his plan for the world. Until *we* have done what *we ought* we should not say too much to other segments of society. In the church papers I read much about a shortage of money. Earlier I quoted from our mission board. Even with inflation some mission budgets are almost the same as they were earlier. This should not be. We must pray, plan, and promote more aggressively to influence dollars and service for dire needs overseas, more than North American causes are now being promoted. I am not suggesting that we do what people in Third World countries can and should do, but the gap is so massive that our "oneness in Christ" must mean "we are laborers together with God."

4. *We must exercise consistency in our concerns regarding hurting and killing.* I do not know when the idea came into our heritage that nonresistance primarily refers to war. War is not the biggest killer. Alcohol kills more people in a year than were killed during the whole Vietnam War.

In Civilian Public Service days it is said that an officer stopped a Mennonite boy for reckless driving. He reminded him that if he killed with the car the victims would be as dead as when they are shot.

All taking of human life is wrong. How can we go without a united witness against alcohol? This has been a glaring "blind spot" in our history. According to the Reader's Digest *1975 Almanac and Yearbook*, "40 percent of all male admissions to state mental hospitals are alcoholics; 40 percent of the family-court case loads stem directly or indirectly from alcoholism; between 30 and 40 percent of delinquent children come from alcoholic homes; drivers and pedestrians who drink cause more than 800,000 crashes and 25,000 traffic deaths each year. . . ."

In recent years the issue of abortion has lifted its ugly head. Abortions in the United States have risen from 20,000 a year to over 1,000,000 a year in the last five years. Comments George H. Muedeking in an editorial in the *Lutheran Standard*, "The number of human beings we have permitted to be killed since 22 January 1973 equals the number of Jews the Germans permitted to be killed in the holocaust. One unborn baby is killed by abortion every 30 seconds in the United States."

In the 19th century the Supreme Court declared that black people are not persons as referred to in the constitution. Now we are told that unborn babies are not persons, according to the 14th Amendment. Yet the United Nations, made up of many nations who make no claim to be Christian, declared in 1959: "The child, by reason of its physical and mental immaturity, needs special safeguards and care, including appropriate legal protection before as well as after birth."

We know the results of abortion because some countries have had legalized abortion longer than we have. One study says one-third of the women who have experienced abortion develop serious emotional and/or mental problems. (They know what they have done.)

"The biggest single surprise and distress I have experienced . . . is the fact that our General Conference didn't very quickly and vigorously rise up and be in the vanguard of those crying out against the slaughter of the innocents.'"

Already a dozen state legislatures have called for a constitutional convention to deal with abortion. Senators and congressmen are speaking up. At least one presidential candidate is taking a forthright stand for the sanctity of life. Mildred Jefferson, distinguished black surgeon and professor, heads up an 11,000,000-member "pro-life" group. Doctors and nurses are speaking out. Social workers are becoming vocal. Demographic experts are becoming alarmed.

Nondenominational groups are springing up. One is printing millions of small booklets clearly stating what abortion is. They aim at saving 250,000 lives in a year. They say when young girls know clearly what the options are, many prefer not to go through with abortion. All the girls need to do is call a toll free number (1-800-344-7211) and sympathetic help is available.

It is 46 years since I preached my first sermon. The biggest single surprise and distress I have experienced through all these years is the fact that our General Conference didn't very quickly and vigorously rise up and be in the vanguard of those crying out against the "slaughter of the innocents."

5. *Set priorities straight.* The overwhelming need still is to share the gospel of our Lord Jesus Christ. In 80 percent of the villages, towns, and cities of the world there is no church. It is true that 90 percent of all the world's Christian resources are spent on behalf of less than 6 percent of the people of the world. As Paul Hiebert pointed out at Wichita we spend the major portion of our church giving on ourselves, while over two billion people live beyond personal contact with any Christian workers.

When we really get on fire about spreading the gospel, some of our irritating animosities will be resolved. Response from our people ought to push income for the Commission on Overseas Mission way over the top. It is not a mark of spiritual or human maturity to hold budgets approximately static.

When the gospel is faithfully proclaimed it generates response. Chandu Ray of Haggai Institute faculty has pointed out that during the massacre in Uganda almost all Christians refused to shoulder guns.

6. *Life is lived in context.* There is a great danger of "hobbying." The work of the church must be balanced. It has been my impression that we stress issues such as paying taxes far out of proportion of their importance. And the tragedy is we have less energy to do the possible right now.

God has chosen to do some things through his people, and he will do them in no other way. It is foolishness to criticize the government for not doing that which the Lord is asking us to do.

7. *We do not live unto ourselves.* More than ever, we need to work with relevant groups to achieve the greatest results of our time, energy, and financial investments. It may be that the greatest challenge today is to discern with which movements—North America based or Third World based—we can join hands to achieve God's will.

One example is to hook on much more liberally with movements to translate and distribute the Bible. •

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Mission execs consider Urbana, USSR

Thirty people met for the semiannual meeting of the Council of International Ministries (CIM) at Cabrini Contact Center, Des Plaines, Illinois, 27-29 November. CIM is an inter-Mennonite and Brethren in Christ organization for sharing overseas missions concerns.

Evaluating and planning for "Urbana," the Inter-Varsity missionary convention held every three years at Urbana, Illinois, triggered a lively discussion. The next convention is scheduled for the end of 1979. Willard Roth reported that in 1976 at least 600 Mennonite and Brethren in Christ students were among the 17,000 young people at Urbana; that Mennonite seminars had been held on peace, mission strategy, and other topics; but that organizationally there was room for improvement.

Vernon Wiebe, executive secretary of Missions/Services of the Mennonite Brethren Church, pointed out that while the main purpose of Urbana for the evangelical churches is recruiting missionaries, his board has not been getting workers that way. Nevertheless he favored going to Urbana because "we want to be where Mennonite young people are and identify with this larger cause, and we care and want to counsel with students from our constituency." It was generally agreed that Urbana has its shortcomings, but the mass rally does create vision and motivation for mission.

CIM acted to set up a six-member Brethren in Christ and Mennonite Urbana planning committee to coordinate total presence and participation at Urbana '79.

Also of special interest was the report of Samuel and Emily Mohono of Lesotho, Southern Africa. The Mohonos were visiting Mennonite churches and agencies in Canada and the United States. He is secretary of the Lesotho Bible Society and both of them are active leaders in an African independent church (AIC).

Samuel Mohono traced the history of the AICs and noted three areas of Christian life that need special attention—spirituality, biblical knowledge, and strong and harmonious interpersonal relationships. When these three are observed, he said, then there is a balanced Christian life.

A panel consisting of James Bertsche, Howard Habegger, Edgar Stoesz, and Paul N. Kraybill, evaluated the consultation on Mennonite and Brethren in Christ world mission held at Hesston, Kansas, preceding the tenth Mennonite World Conference. The big words at Hesston were "selfhood" and "mutuality." Participants asked what that meant concretely and how these two concepts are to be made visible in mission programs and strategy. The churches in Asia, Africa, and Latin America obviously seek relationships but they must be the kind that help them discover and enhance their own selfhood. They insist on mutuality in giving as well as in receiving. Edgar Stoesz observed, "That doesn't come easy to us with our one-way delivery systems."

Preceding the CIM meetings, several task forces met to consider special area concerns. Meeting for the first time, the East-West Task Force heard an encouraging report from Waldo Neufeld of MCC (Canada) on the recent Canadian choir tour to the Soviet Union. Ken Weaver of Mennonite Broadcasts reported on the radio ministry to Russia. The task force discussed at length the *Umsiedler,* the need for a Bible commentary in the Russian language and the problem of the so-called "noisy missions," the Bible smuggling agencies. It was agreed that information, especially on the lawsuit between Underground Evangelism and Richard Wurmbrand's Jesus to the Communist World, should be made available to editors of Mennonite and Brethren in Christ Church papers. *Peter J. Dyck, MCC Europe and North Africa secretary*

Peace offices reorganize for stronger witness

Hesston, Kansas—The acceptance of a recommendation to clarify the mandate for the international office and to restructure its organization highlighted the December annual meeting of Mennonite Central Committee Peace Section (International) here.

In the future, the international office will encourage greater exchange between North American and overseas Mennonites regarding the biblical basis for peace and justice. It will also assume responsibility for making the North American constituency more aware of international problems.

"We need to inform Mennonites in North America about the experiences, observations, and vision of Mennonites and others in conflict situations around the world," said Urbane Peachey, executive secretary Peace Section (International).

The international section, which until now has been composed of the Peace Section (US) and the Peace and Social Concerns Committee of Canada, recommended reorganization to eliminate ambiguity and overlap of responsibilities of the three offices.

National concerns will be handled by the US and Canadian offices under the new rearrangement. "We will be free to be independent and yet retain the strengths of working together," said Dan Zehr, executive secretary for PSCC (Canada). John Stoner is executive secretary of Peace Section (US).

The reorganization, to be ratified in January at the MCC annual meeting, will result in a smaller committee, 13 members instead of 35 to 40, and will focus more sharply on international issues.

So in a second major action the section accepted a statement calling North American Mennonites to give clearer witness to governments and other bodies regarding their response to the impact of the growing militarism and arms race, particularly on developing countries.

"In developing countries no shot need ever be fired, no bomb dropped, and no missile launched, for people by the millions to feel firsthand the destruction and devastation that lie in the wake of the mad rush toward ever greater military prowess," said the statement.

Nancy Lapp, chairperson for the Task Force on Women, reported its current concerns, including family violence among Mennonites, greater representation of women on church and conference boards and the task force report.

The section also heard staff reports regarding overseas work, which revealed in some instances a growing interest in peace concerns, and in others a hesitancy on the part of Mennonites, particularly in India, Brazil, and Paraguay, to align themselves with this doctrine.

The section recognized the need to adapt the peace witness to the culture and language of other countries. *Katie Funk Wiebe*

New things stirring for Mennonite Health Assembly

Elkhart, Indiana (MBM)—Whether Mickey Mouse is present or not, Mennonites will gather at the Disneyland Hotel in Anaheim, California, 3-7 March.

The Mennonites will take a look at whether they should go on meeting this way as one of the members of the Protestant Health and Welfare Assembly. New things may be stirring organizationally for closer coordination of fellowship, education, and development activities of Mennonite health and welfare institutions, and health professionals. The meeting will include a session to consider possible relationships with the Mennonite Medical Association, a 350-member body out of an estimated 700 Mennonite physicians in the USA.

Mennonite Health Assembly will consider the theme of the concurrent Protestant Health and Welfare Assembly, "Creating our Destiny in Christian Ministry."

Persons not on the Mennonite Health Assembly mailing list may write for registration materials from Luke Birky, executive secretary, Box 370, Elkhart, Indiana 46515.

Church planting takes hold in Lincoln, Nebraska

Lincoln, Nebraska—A new Mennonite church was established here when nine persons signed the membership covenant of Maranatha Fellowship on Sunday, 3 December 1978.

In an afternoon service Clarence Rempel was installed as the congregation's first pastor. Bernie Loeppky, Northern District Conference minister, and Russell Mast, a pastor at Bethesda Mennonite Church in Henderson, Nebraska, addressed Maranatha participants and guests on "The Believers Church" and "The Mission of the Church."

Maranatha Fellowship had its beginning a year ago when Clarence and Amanda Rempel moved to Lincoln to establish a church under assignment of the Northern District Conference Home Missions Committee.

Unique to this church planting effort was the fact that there was no core group with which to begin. About 40 resident Mennonites in Lincoln were contacted, but that first Sunday morning meeting in the Rempel home on 4 December 1977 saw only 13 present. Now 20 to 30 people regularly meet on Sunday morning in a savings and loan community room with a number of people anticipating membership in the future.

The beginning of Maranatha Fellowship in Lincoln is part of a larger commitment by the Northern District Conference to plant 10 new churches in the next 10 years.

India disasters: an opportunity for change

Nearly 23 million people live in Canada. Close to that many, over 22 million, lost their homes and possessions during the summer and fall flooding in India.

"The number affected by the tragedy is mind-boggling. People just don't know how to help that many people. The government does what it can. Church organizations do what they can. But the overall task is too large for us or the government," reports Paul Kennel, Mennonite worker in India during 1978.

Despite the widespread suffering, few lives were lost since the floods rose slowly. Kennel observed that the international press has said little about the flooding. "It seems wire services report about disasters only when there is a sensational story, such as what happened in Guyana or Andhra Pradesh."

In Andhra Pradesh the cyclone came overnight and created an immediate impact of horror. The recent floods came over a period of time but have affected more people than the more dramatic cyclone.

A flood in Delhi in August was followed by one in Uttar Pradesh and one in West Bengal. Later came another and another and "after a while people no longer noticed," Kennel said.

In India the government has asked Mennonite Central Committee and other agencies to choose one or two villages to aid. Working on a small scale, agencies can effectively help a small group of people.

"Responding means staying with people during the many stages of a disaster," Kennel notes. For example, in the recent floods victims first needed sarees and dhoties (clothing), food, medical care, temporary shelter, water, and human support. As soon as the immediate disaster passed, when the waters receded, the task facing the local people was to clean up and rebuild. During this stage the task of the outside worker was to assist the local people in whatever tasks were needed.

In the villages where MCC is focusing its efforts, it is not working alone. Mennonites are working through Lutheran World Service (LWS) and with volunteers, including those from the Mennonite Christian Service Fellowship of India and the Catholic Mother Theresa Sisters.

Through MCC, Peter and Esther Hiebert of Manitoba will work out of Calcutta until June, coordinating construction efforts. MCC will also provide expenses for two Bengali-speaking field supervisors, $14,000 for construction of five schools, and $28,000 for preparation of 10,000 seed packets. In addition, 75 tons of milk powder will be sent to India for use in a nutrition program.

MCC's efforts are part of an overall LWS program, which will focus on seven points outlined by the government of West Bengal—nutrition, food-for-work, house construction, tube-wells, schools, road repair, and cottage industries. Kennel has a key role in planning rehabilitation efforts.

While Kennel does not minimize the tragedy of recent disasters in India, he does "see some good in disasters. Disasters," he observes, "provide a time of change, a time of opportunity. Much attention is focused on an area of disaster. Rebuilding offers a chance, not to replace inadequate structures, but for the people to plan for better ones."

For Kennel, a disaster "is a time the Lord has given us to meet real needs and show real love and concern." *Kristina Mast Burnett*

New church dedicated in Taiwan

One hundred thirty-seven people attended the dedication of the new Hu-an (Abundant Peace) Mennonite Church located in a new housing center in the outskirts of Hualien, Taiwan. The building was donated by a zealous Christian of the community. Several months of special services preceded the official dedication, 24 September. At this same service, missionary Otto Dirks was installed as the first pastor of the congregation with Benjamin Tsai, chairperson of the Fellowship of Mennonite Churches in Taiwan, presiding at the installation. Three days of special evangelistic meetings were held during this same weekend, with Paul Lin, chaplain of the Mennonite Christian Hospital in Hualien being the main speaker. The members of the Meilun Mennonite Church have been particularly active in assisting the work of this new church.

The 'boat people'—why they are leaving and

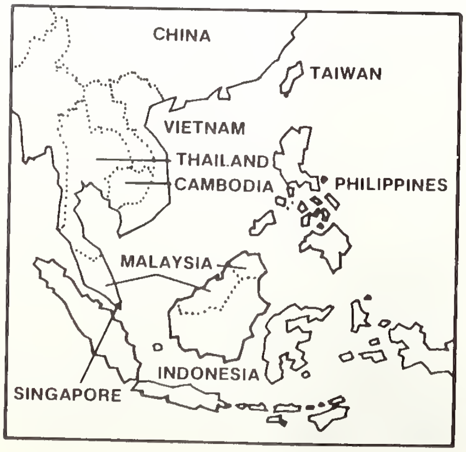
Extensive press coverage of the plight of refugees aboard the Hai Hong ship outside Malaysia has again drawn the attention of North Americans to the people of Vietnam.

Mennonites have contacted Mennonite Central Committee, urging that it provide a channel for church people to assist the refugees. They ask: What is happening in Vietnam? Why are people leaving? Should MCC be assisting Vietnam?

Why they are leaving

Vietnam is facing many complex problems, all of which may be contributing to the flow of refugees. Some refugees are coming out of Vietnam for political reasons. A crackdown on privately owned businesses last summer is a probable factor in the large number of ethnic Chinese leaving the country.

"There is no freedom," is a common complaint of refugees. Moreover, increased conflict between Vietnam and China leaves ethnic Chinese in Vietnam fearful of future discrimination.



Large numbers are leaving for economic reasons, believes Vern Preheim, MCC Asia secretary. There is a critical food shortage in Vietnam due to bad harvests, flooding, and devastation by insects.

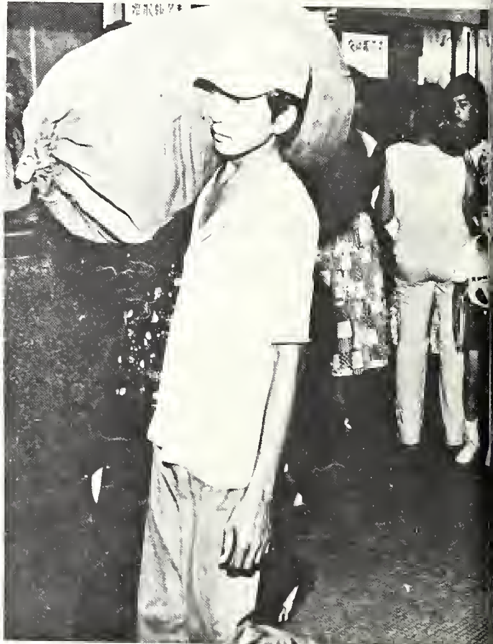
These problems were compounded by the arrival of over 150,000 Cambodian refugees, the end of aid from China, and the constant fight to rebuild a land still ravaged from decades of war. Officials openly admit that inexperience and incidents of government corruption have added to problems.

Conflict with neighboring countries has also slowed Vietnam's economic development. Border skirmishes between Vietnam and Cambodia and Vietnam and China have escalated in recent months. The worst fighting with China occurred in November.

Tensions in Southeast Asia were heightened in November when Vietnam signed a mutual defense treaty with the Soviet Union. The move underlined the existing polarization of Soviet and Chinese influences in Southeast Asia, where China has an ally in Cambodia.

Economic difficulties, political repression, and fear of wider war and conscription are all factors in the flood of refugees leaving Vietnam. According to United Nations statistics the number leaving Vietnam rose from 1,100 in January to 7,300 in September, totaling 40,000 for the first nine months of 1978. Again that many may have died at sea. It is estimated 20,000 left in November.

The boat refugees go to Hong Kong, Malaysia, Philippines, Singapore, and Thailand, where people have tired of the endless stream of refugees. Governments have said the boats may be turned back to sea after receiving repairs and supplies. Many refugees wait on ship as long as three months because Asian countries will not let them land unless a sponsoring country has agreed to take them within 90 days.



Operated by Hong Kong Christian Service, V
Training Center in Hong Kong.

In Malaysia, where 40,000 wait in overcrowded refugee camps, Home Minister Muhammad Ghazali bin Shafie finally declared in despair, "It has reached the level of intolerance. Now we are giving notice to the rest of the world. We cannot cope. It is as simple as that."

How to sponsor

The United States has agreed to take 46,500 refugees by April 1979. Canada has agreed to take 600 immediately and will take about 70 new refugees each month. Both nations are asking church and private groups to sponsor the refugees for resettlement.

Do you want to work in urban ministries? The Denver (Colorado) Mennonite Urban Ministry board needs an urban minister by June. Denver Mennonite Urban Ministry is a community development organization funded by the Mennonite churches in Denver and their respective conferences working in a lower-income Mexican-American neighborhood. Resumes should be sent by 1 February to the chairperson of the pastoral search committee: Mary Banman, 3273 South Wabash Court, Denver, Colorado 80231. For information about the work write to the urban ministry office at 430 West 9th Avenue, Denver, Colorado 80204.

Cigarette sales continue to boom, reports Worldwatch Institute, especially in the developing countries. Consumption is at 4 trillion a year or $100 billion in sales. While the US smoking adult population dropped from 53 percent in 1964 to 39 percent in 1975 overall consumption increased with heavy use by young women. The US government supported the industry by $65 million in 1977, with hidden costs to society of $20 billion (more than three times the tax revenues collected). Cigarette smoking is responsible for 320,000 deaths each year through cancer and heart disease.

how to be a sponsor

se refugees arrive at Kwun Tong Vocational

Among these groups is Church World Service, with which MCC has previously cooperated in refugee sponsorship.

Recently several Canadian groups have made commitments to refugees. In Vancouver the Chinese Mennonite community has agreed to assist 100 families. The MCC (Ontario) annual meeting issued a call for sponsors and 15 congregations have responded.

A church group or Sunday school class is ideal for sponsorship. A core group of two or three families is needed to do the "nitty-gritty"—to take care of jobs, housing, and school arrangements, immunizations, English classes, and to make sure the family or person sponsored is adjusting to the community and culture.

Church World Service through MCC provides transportation for the individual or family as well as some money to help them settle in their new home. Once they have arrived the sponsoring group assumes responsibility for finding housing, clothing, and other necessities, as well as financial support. Sponsors should realize that financing a refugee family or individual may involve major expenses.

Learning and adjustment will be involved on both sides. Just as refugees acquaint themselves with life in this country before arrival, sponsors can be more helpful if they acquaint themselves with the home country and culture of the person or family they are sponsoring. Sponsors should also be sensitive to refugees' religious beliefs, which include Buddhism and ancestral worship. Some are Christian. A Vietnamese Mennonite church congregation has been worshiping in Ephrata, Pennsylvania, and another church for Vietnamese-speaking is meeting in Lancaster, Pennsylvania.

"In most cases it's been a very positive experience," says Tran Xuan Quang, former pastor of the Saigon Mennonite Church, adding that many families keep contact with their sponsorees long after the initial several month period it takes to adjust to Western culture.

For information on sponsoring Indochinese refugees, contact the US Ministries office, Mennonite Central Committee, Akron, Pennsylvania 17501.

Sponsorship not the whole answer

Yet, sponsoring refugees is not the whole answer. Preheim notes that sponsorship may even result in additional refugees. When North American countries publicize that they are accepting refugees it encourages even more to flee Vietnam, and thousands will end up stranded on ships and in camps. "Nevertheless, helping the refugees still seems to be the moral thing to do. The important thing is to realize the refugee problem is tied to the desperate needs in Vietnam and to respond to them," Preheim says.

Those interested in the refugees should "urge Canada and the United States to give emergency food aid to Vietnam to help get the economy back on its feet. If the economy were better, the flow of refugees would decrease," he believes.

On 16 December MCC's Executive Committee urged staff to take steps to alleviate the needs of refugees and moved to send Vietnam as much as 1,000 tons of Canadian wheat if plans of use can be negotiated, acceptable to Vietnam, MCC (Canada), and the Food Bank.

The committee noted that many, concerned about the suppression of religious life in Vietnam, have asked why MCC continues to send aid there.

Both Buddhists and Christians, particularly in the south, report some loss of religious freedom. There are reports of religious leaders being questioned and imprisoned. Social institutions once operated by religious groups have been taken over by the government.

The Executive Committee noted, "Through the years our constituency has been responsive to human suffering and need in Vietnam. We have developed meaningful relationships with the Evangelical Church of Vietnam. Many constituents want to be able to continue to respond to needs in Vietnam and have contact with the church there." *Kristina Mast Burnett and Amy Rinner, MCC News Service*

Executive director
required by Eden Mental Health Center, Winkler, Manitoba

The center is a modern 40-bed mental health center with an active community out-patient program backed by professional resources of all related disciplines.
The position, as chief executive officer, is to be responsible for the overall management, operations, and development of the center.
The qualifications include skills in human relations, program formulation and coordination, public relations, and a commitment to basic Christian values and ideals.
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To apply send a complete resume by 26 January to C. Rempel, 651 Haney Street, Winnipeg, Manitoba R3R 0Y7.

Record

Workers

Edna Krueger Dyck, Faith Church, Newton, Kansas, has been appointed by Western District to serve as a resource person in Christian education for children. Edna is a part-time staff member of Commission on Education, working as revisions editor of *The Foundation Series.* Edna also wrote a quarter's material (Grades 1 and 2, Year 11, Quarter 2) for *The Foundation Series.* She has been a public school teacher and is currently a Sunday school teacher in her congregation. She lives at 1505 Hillcrest, Newton, Kansas 67114.

Lawrence Matthews, Oak Grove Church, West Liberty, Ohio, has been named director of the Marbeck Center at Bluffton (Ohio) College. Marbeck Center is the campus community center, housing the campus food service, bookstore, meeting rooms, and mail service. Matthews will be responsible for coordinating all services of the center and for planning and implementing summer conferences on the campus. Matthews is a 1978 graduate of Bluffton College and has most recently been teaching elementary language arts and reading in Deshler, Ohio.

Published

To serve the needs of booksellers, publishers, and librarians, as well as educators and scholars who need access to religious materials, R. R. Bowker Company has published the first edition of *Religious Books and Serials in Print 1978-1979.* Arranged separately under *Books* and *Serials,* the volume is indexed by subject, author, and title for books and by subject and title for serials. An additional book index prepared especially for this volume is the *Sacred Works Index.* It lists and describes the styles, bindings, and features of the various editions of the Bible and other sacred texts. Another special feature is the *Subject Area Directory,* which gives a broad overview of the almost 4,600 subjects covered. Cost is $39.50.

Is There No Peace? a play by Lauren Friesen, pastor of the South Seattle Mennonite Church, has been published by Crockett and Howe Press. The play deals with the alternatives available in situations which involve life and death. Proceeds from the sale of the play have been earmarked for the work of the Seattle Mennonite Voluntary Service units. Copies, at $2.00 each, may be ordered from Seattle I Mennonite Voluntary Service, 1715 15th Avenue, Seattle, Washington 98112.

Nurse needed

Mennonite Central Committee (Canada) needs an experienced Registered Nurse to join another volunteer nurse at God's Lake Narrows in northern Manitoba by March.

Please write or call for more information:
MCC (Canada)
Personnel Services
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Winnipeg, Manitoba R3T 2C8
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A different journey

e Road West, New Mexico," 1938, by Dorothea Lange
ed by permission of The Oakland Museum.

Review

Coming together

Coming Together, *by Dave Jackson (Bethany Fellowship, Minneapolis, 1978, 199 pages) is reviewed by Gordon Houser, editorial assistant for* The Mennonite. *Gordon is a member of New Creation Fellowship, Newton, Kansas 67114.*

Four years ago a book came out which caused a stir in many circles. *Living Together in a World Falling Apart,* by Dave and Neta Jackson, a "handbook on Christian community," heralded a movement toward a more shared life. Now Dave Jackson has written a sequel, drawing from the experience of the community of which he is a part—Reba Place Fellowship in Evanston, Illinois—as well as that of other communities.

This is a hopeful book. In a day when fragmentation has inflicted deep wounds in the church's identity and witness, here is evidence of and a signpost toward a broader-based and more fully experienced unity among God's people. The thrust of the book is that the church needs to be unified, and that a profound "coming together" is occurring among a significant number of church communities from nearly every background in Christianity. This, says the author, is God's intention and God's doing. It is also the expressed wish of Jesus in his John 17 prayer. "In Jesus' mind our unity is essential to fulfill his mission in the world. Whenever we resist that unity, we resist the Lord's will" (page 24).

The emphasis on unity encompasses three dimensions which form the three parts of the book. One is the unity among various church communities. Jackson discusses the emergence of covenant networks of communities. These networks represent different styles of structure, each relating to the broader church in a different way. Each style has its advantages and disadvantages, and each is doing something that the others couldn't do. Rather than judge one another, Jackson contends, there must be a common acceptance of one another. All need to be committed to the same basic goals.

A second concern, labeled "Internal Organization," is the factors which promote unity within a congregation. This section emphasizes the need for properly related and sensitively functioning leadership. Authority, submission, and men's and women's roles are discussed in an honest way, drawing from both Scripture and Reba's own experience. He presents his position clearly and without rancor. His argument is balanced—neither academic nor flippant—and compelling, since he speaks from the tested experience of a committed group of several hundred people over a number of years.

Coming Together
All those communities
and what they're up to
DAVE JACKSON

The unity of the individual is considered in "Personal Implications." Jackson looks at different approaches which contribute toward a person's wholeness—psychologically, bodily, and spiritually. He answers the oft repeated question of why some communities don't reach out more—outlining the thoroughness with which they attend to people's lives. The strength of this section lies in the numerous personal accounts of healing and reconciliation. But it's not all a rosy picture. Tragic incidents are included with warnings about ministering to people in a facile manner. The writer's (community's) maturity is clearly evident here.

The author includes an updated annotated list of Christian communities from around the world, plus a section (with photographs) containing answers by various members of Reba Place Fellowship to the 20 most asked questions.

Coming Together offers encouragement and challenge. It is a searching, perceptive call to Christians to give themselves to the Lord and "seek first his kingdom"

Beside my Bible

Mary F. Heisey

Telling Books

". . . The Bible tells me so." And so do the books beside it this week. They urge us to listen to what the Bible, Christians, and history are saying. They are all trying to tell us that as we read and act in faith we perpetuate the legacy of Jesus' love.

The Gospel Then & Now, *by A. M. Hunter (SCM Press, London, 1978, 87 pages).*

Moved by love and intellect, an Ayshire professor seasons these helpful Bible studies with Scotch brevity, wisdom, and wit.

Learnings: the story of the Flood "illustrates a principle basic to the Bible, namely, God's way of saving the many by the one, or the few"; Ecclesiasticus, 'the Church Book' of the Apocrypha, deserves the Christian's attention; "The Holy Spirit is the wind or breath of the Almighty, who energizes in creation, works in history, and activates the life of man."

Chapter notes and Christian corollaries strengthen this already powerful reference.

Building People Through a Caring, Sharing Fellowship, *by Donald L. Bubna with Sarah M. Ricketts (Tyndale House Publishers, Wheaton, Illinois, 1978, 153 pages).*

"The Bible and my own experience tell me that the church is simply a group of imperfect people who know they are forgiven and accepted by God and are learning to forgive and accept one another." Thus Pastor Bubna shares the burden and privilege of *koinonia* (fellowship) in this warm and understanding book about friendship evangelism.

When we maintain and nurture the Spirit's gifts of love and unity in the church we have *koinonia.*

Christians and world events— a comment

Unions and Mennonites

Last October Canada went through another in a continuing series of labor-management flare-ups within the post office. The inside workers of the post office, having rejected a government contract, decided on strike action, which was their legal right. The government, however, using its legislative prerogative, felt that the difference between the negotiators was too great, and that the country would not stand for another postal interruption. It therefore ordered the postal workers to return to their jobs. Claude Parrot and the other union heads gambled that the government would not enforce its back-to-work legislation, and for seven days they defied the law of the land. Finally, under threat of being fired, the postal workers returned to work.

It bothered me through the whole controversy that the public mood was entirely on the government's side (a rarity in these troubled days for Prime Minister Trudeau). The wage demands of the Canadian Union of Postal Workers were too high. They do make more money than the average industrial worker. Yet to state that the union had no grievances against management is an extreme simplification of the facts. Countless studies in the last decade have stated with startling unanimity that there is much incompetency in middle-level management in the post office. There are Marxist elements in the union, and there are some lazy employees who have no regard for the mail, but if we Mennonites believe ourselves to be a reconciling people we must not allow ourselves to be caught up in a national mood which is devoid of objectivity.

The history of labor relations in North America has not been excellent in recent years. In Canada, anti-inflation "guidelines" were imposed three years ago to arrest an ailing economy. Inflation was at 10 percent and wage settlements were 14-15 percent in the private sector, and 18-20 percent in the government sector. The discrepancy can be explained by an overzealous public service. In industry a union will negotiate and even strike, but in the end it will look at the company books, see that jobs are at stake, and make a settlement. In the government sector the union in effect tells the government to come up with the funds.

The anti-inflation period did cool off many of the inflationary pressures, although new pressures have since haunted the Canadian economy. Labor settlements are down, many below the inflation rate. The other postal union, for instance, settled for a 6 percent increase during a 9 percent inflation period. If this were the whole picture one could rejoice in the increased reasonableness on the part of labor. The balancing factor, however, is that a majority of larger corporation profits show no sign of restraint.

The entire area of labor-management relations is not one in which Mennonites can be proud. Calvin Redekopp, a Mennonite sociologist, recently told an audience of Mennonite businessmen that Mennonites have a lot to learn about this entire area.

Redekopp says that Mennonite employers display a paternalistic attitude toward their employees. This no doubt has a positive background. Both in frontier America and in the "Mennonite Commonwealth" in Russia, Mennonite employers felt that they had a responsibility to their employees and their families. The time has come, however, to shake that paternalism and see it for what it really is in our day. We have resisted unionization of our businesses and church-related organizations because we have said that our employees are enjoying benefits of fraternity and brotherhood which far surpass anything that a unionized shop can offer. The conduct of many unions makes us all the more apprehensive. It is not "Christ-like," we say, to have management and employees at odds with one another. As a Christian ideal all of the above is true.

Imagine the shock, then, of the supporting community of a church-related organization (Mennonite) in southern Ontario when they learned that its employees were about to go through the legal steps of unionization. Remarks like "They were treated so well" and "It's only a few agitators" were heard. The point was made that even during the tenure of the anti-inflation board the workers had received greater than allowed increases. No one ventured to say, however, whether the starting salary was adequate.

Are we really so naive to believe that all employees of church organizations or of Mennonite businesses are satisfied with what we perceive to be good relations, which presumably compensate for inadequate working conditions and salaries?

What is perhaps most sad about Mennonite business dealings with employees is that we allow the world to set the agenda. The government sets minimum wages and minimum benefits, and the industrial world, hardly Christian, sets the standards for acceptable pay and benefits. We as Mennonite Christians, who are called to deal in an exemplary fashion with those in our employ, often only follow the world's standards.

We must reexamine our view of employer-employee relations in two ways. First, we cannot just accept society's judgment of a certain situation, but must, as a people called to be reconcilers, attempt to look at both sides of an issue. Secondly, as we become increasingly involved as employers, both within the context of the church and in our businesses, we must find ways to deal more honestly and fairly with our employees.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is half-time youth worker for Ontario Mennonite Youth and half-time college student.

Letters

Mennonites need renewal

Dear Editor: I read Stephen C. Strunk's letter (31 October 1978 issue) concerning evangelism of children. Particularly noteworthy was his comment that we have not distinguished adult baptism or believer's baptism from infant baptism. How many adults have been baptized in our churches under peer pressure without any real faith while we reject the genuineness of conversions under 15 or 16?

A few years ago my wife and I gave a book as a gift to a girl seven years old. It was a children's story explaining the basic gospel message. Much to our astonishment and the surprise of her parents, she one day asked her mother if she could be saved and accept Christ into her heart.

Fortunately her mother approved. Beth is not clever at theology; there is much about life she does not understand. But she has some aspects of godly wisdom and a relationship to Christ which mystifies the best minds of our time.

I asked a Hamilton psychiatrist if children could have valid religious and conversion experiences. He replied without a doubt that they could. When I suggested to him that a child's life is far simpler than adult life and they are in a sense still innocent, he vigorously rejected these ideas. I had not expected this.

We must stop inflicting God with our favorite theologies and drop our worship of the Anabaptist vision which has blinded us. Luther, Menno, and the rest were reformers, but they were not God. They made their own mistakes as we do. Among them is the confusion of believer's baptism and adult baptism.

It is tragic that acceptance in our fellowships so often depends on worship of Mennonitism rather than worship of Christ. Our people often fight each other to protect the image of the Darwins, Freuds, and Bultmanns. Who can be so naive as to believe that too much time spent in that company will not affect your life? We often cold shoulder the Christian from another church because he knocks on doors or evangelizes children or goes to war (even if it is as a medic). This is all the more tragic because we have the doctrine and tradition, the experience as a denomination to know truth.

Recently I met a couple who entered the ministry by a "non-Mennonite" route. By our standards they were probably not too well prepared. But they rejected our schools because of the very things I've mentioned.

Oh yes, we do produce many people who are good servants. But many are confused. In privacy they admit that they do not really believe or understand some of the basics of faith.

These may seem like hard words (is prophecy to us only pleasant things?) but unless we have the courage to look at these things honestly we will continue to have teachers who distort the gospel (the one even children can understand) and preachers whose preaching and caring has no effect even when they "kill" themselves trying. Unless we care enough about each other and our church to discipline each other in these areas (that does not mean a witch hunt) we will be untrue to the very tradition of which we are so proud.

We can maintain peace . . . and destroy many.

If we cannot understand that our commitment is first to Christ, then to the church, we will never see the true church, just the institution of which it is a part.

And without a commitment (No! No! No!), a NEW BIRTH, this idea is distorted into an outright rejection of the church.

We could experience wonderful things if we had the guts to give the programs in our churches and institutions to God for a year for the sole purpose of renewal, to shelve precious programs, the Bultmanns and others, and to spend our time with the church fathers and Scripture alone. Granted, this too has some drawbacks, but the benefits would far outweigh them.

These are not anti-intellectual statements or anti-Mennonite statements. They are aimed at an issue and at a type of believer we all too often produce.

Do we care enough to do something? *Wally Goossen, 305 King Street West, Dundas, Ontario L9H 1W3* 4 December

Show concern about alcohol

Dear Editor: The federal treasury's Bureau of Alcohol, Tobacco, and Firearms is asking for suggestions on revamping its alcohol advertising regulations. The address is: *Rex D. Davis, Director, Bureau of Alcohol, Tobacco and Firearms, 1200 Pennsylvania Avenue, Washington, DC 20226.* The issue has been brought to a head by Coca-Cola with their advertising the Taylor Wine Company wines they sell.

This bureau has advertising bans on the use of sex appeal, athletes, and certain words such as "pure." It now appears that they wish to ease the rules so that these bans will no longer apply.

All people who have a concern about the effects of alcohol now have an opportunity to speak for *stricter* advertising rules. To support this concern about alcohol we quote some federal government reports (from the *Wall Street Journal*).

In a study a few years ago the US government's General Accounting Office reported the cost of alcoholic employees to the federal government. "It figures an alcoholic's problems cost the government about 25 percent of the employee's yearly salary." US Army personnel made a study of drinking among its members. They reported, "Drinking problems or heavy alcohol consumption affects 30 percent of the Army's officers and 70 percent of its enlisted men."

Concerning the department of Health, Education, and Welfare (HEW), "Alcohol programs have increased nearly fivefold since 1973. About 2,400 organizations currently run such job-related programs, compared with 500 five years ago. . . . Despite progress in several areas, alcoholism continues to pose a major health problem. About 10 million adults and three million teenagers have drinking problems of some sort . . . more than 200,000 deaths each year may be associated with the misuse of alcohol, including half of our traffic fatalities, half of our homicides and one-third of our suicides." HEW secretary Califano said that alcohol-related problems cost the nation $43 billion in 1975.

It is clearly seen that some US government agencies are concerned about the waste of resources and lives, while on the other hand another government agency apparently wishes to promote the increased use of alcohol.

For these reasons, and because of our Christian concern for the suffering and death caused by alcohol, we must be concerned about this issue. We encourage others who are concerned to write to the above address. This must be done before 22 January. *Howard Raid, 111 South Spring Street, Bluffton, Ohio 45817* 6 December

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

A modern parable

A lawyer wanted to justify himself, and asked, "Who is my neighbor?" The master replied, "A woman whose relatives had been jailed or killed was fleeing her country with others on a small leaky boat. The authorities shot and killed some. Food and water ran out, leaving the survivors half dead. A learned peacemaker happened to read about them and his eyes passed to the other page while he took thought on how to write his critique of anticommunism. So too a relief-agency official, as she read, saw the story and thought, 'The woman may have been a prostitute. We should help her humanitarian government more,' and went on to another page. But a ship came by and its captain saw them and took pity on them. He gave them food, water, and some money and took them to a safe port. Which of these three do you think was a neighbor to the refugees?"

The lawyer replied, "The one who had mercy on them."

The master told him, "Go and do likewise."

Ronald L. Rich

Friday's walk in Calcutta

It's time for Gregory's piano lesson and the school of music is a 15-minute walk from our house. I buckle Josh, our 16-month-old, in the stroller. It's 2:30 p.m. and hot. The heat and humidity in Calcutta in September/October is almost as oppressive as the May/June weather.

I drop Gregory off at the music school and begin my walk home. Halfway back I see an old woman lying on the sidewalk, curled up in fetal position, almost ready to roll into the gutter. She's covered with a gunny sack, but that's all. I slow my pace; there's still chest movement. She's alive, and I continue on my way.

Two approaching young women give Josh and me a friendly smile. I think it is meant for Josh. They stop to pinch Josh's cheeks a bit and kiss his forehead. "Is it a boy?" "Yes," I answer, "it's a boy." (You see, he hasn't had his first haricut yet. We hate to admit he's growing up.) "Don't you have an ayah (house servant)?" one young woman asks. "Yes, I do," I reply, "but she's having a rest now." And so our meeting comes to an end, the old woman about to roll into the gutter almost forgotten.

I continue on home only to have my conscience burned once more. A mother with her tiny infant holds out her hand—"Baksheesh." It's too near our house, I think. If I give her something here she'll be at our door constantly. I walk through our gate, tuck Josh in for his afternoon nap, walk into our bedroom, turn on the air conditioner, and sit down to write.

Forgive me, Lord. "I was naked and you clothed me not; I was hungry and you gave me not to eat."

Martha Lobe

Pastor your pastor

How long has it been since you voluntarily called on your pastor? Why not resolve to try it?

Pastors and spouses often share deep inner hurts—some of their own and some they carry for others.

One of their greatest rewards is to have a church family call on them.

Pray for Spirit-directed guidance. Then call the pastoral couple and let them know you'd like to visit them.

And what will you say when you get there? In your own words and in the Spirit of Jesus simply say, "We love you. We care about you. We have a real concern for the life and growth of the church. We wonder if you have any suggestions as to how we might be better servants to the Lord and to the church."

You may be assured that, after the initial shock, the rest of the conversation will flow freely.

It will be one blessed step forward for you and your family, for the pastoral family, and for the church family. You will find a new filling of love and joy and peace in your own heart.

Jesus says, "Ye are my disciples if ye have (this quality of) love one to another" (John 13:35).

Frank Horst

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Andrew R. Shelly, 324 East First Street, Newton, Kansas 67114, is associate pastor of the First Mennonite Church. Andrew formerly served as executive secretary for General Conference overseas missions.

Mary F. Heisy, 56 East Street, York, Pennsylvania 17403, informs us about some good winter reading.

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Reflections before Minneapolis

Harold R. Regier

The sovereign Lord and the sovereign nation will be in tension at Minneapolis 9-10 February when the General Conference, in official session, will be "In Search of Christian Civil Responsibility."

Will we be ready at Minneapolis to decide issues related to paying those taxes required of the state used for death-threatening militarism and weapons building? Much depends on how adequately congregations study and discuss *The Rule of the Sword* and *The Rule of the Lamb* prior to Minneapolis. Much depends on adequate congregational representation. And much depends on an openness to hear each other and the leading of God's Spirit.

What are specific questions we must answer at Minneapolis?

1. What is the biblical teaching on civil responsibility and civil disobedience? Are Christians ever called to civil disobedience?

2. If civil disobedience may at times be a Christian response to government, what conditions or principles guide that response? Is the payment of taxes used for war purposes one such condition?

3. If "war tax" resistance is a Christian response to a government's militarism and to the nuclear arms race, to what extent and in what ways should that response be encouraged and initiated? Is conscientious objection to paying for war in today's context equivalent to conscientious objection to physical participation in war in the past?

4. Should General Conference and other Mennonite institutions honor employees' requests that the portion of taxes used for military purposes not be withheld from their paychecks? Should Mennonite employers even go beyond this and refuse to be "war tax" collectors for the state for any of its employees?

Is the bottom line for the Minneapolis conference the question of tax withholding? Not necessarily. Other options for faithfulness and witness may be discovered. Our search for Christian civil responsibility must be open-ended rather than locked into the consideration of only one kind of action. However, the withholding question is a very important one on which we are committed to making a clear decision.

The withholding question is significant, but not because this is the only alternative for the employee. There are other ways to have less tax withheld. Possibilities include refiling a tax form to include allowances for expected ("war tax") deductions, forming an alternative employing agency, or contributing up to 50 percent of salary to charitable causes. The withholding issue's greatest significance lies with the questions of corporate responsibility and the issue of church as an agent of the state.

I would suggest five reasons for the conference to consider honoring requests from persons asking that their taxes not be withheld. (1) Honoring these requests would eliminate the discrimination between ordained and nonordained employees. In the US, ordained employees are considered "self-employed" by the tax department and are exempt from withholding regulations. Nonordained persons have to follow a more difficult procedure to enable resistance. Currently at least four ordained employees of the General Conference offices are not voluntarily paying the military portion of their taxes. (2) Honoring nonwithholding requests would represent a corporate peace witness rather than leaving such witness and action solely to the individual. (3) A corporate conference voice and action would make a much stronger witness for peace and justice than lone voices here and there. (4) Nonwithholding would be one appropriate way to initiate a test of the constitutionality of requiring church agencies to collect taxes for the state. (5) This corporate action builds on our Anabaptist theology of peace and takes seriously the way our financial resources contribute to warmaking.

My hope for Minneapolis is that the General Conference Mennonite Church will act to do something *together* about our nations' militarism. This could be corporate action regarding withholding "war taxes." This could be a commitment to a large-scale symbolic resistance to "war tax" payment (e.g. "each" Mennonite withholding $10 and explaining why). As a conference we could send a strong message to our governments regarding militarism and the taxation which supports it. We could issue a "war tax" statement to be shared with the larger church (other denominations) as well as to our governments. We could make a stronger effort to promote the World Peace Tax Fund Act in the US and instigate other alternatives in Canada.

These are only suggestions. Delegates need to think of other options.

Minneapolis will be a failure if we conclude that "everyone do what is right in their own eyes." Minneapolis will be a success if we take some large or small step toward corporate responsibility and action.

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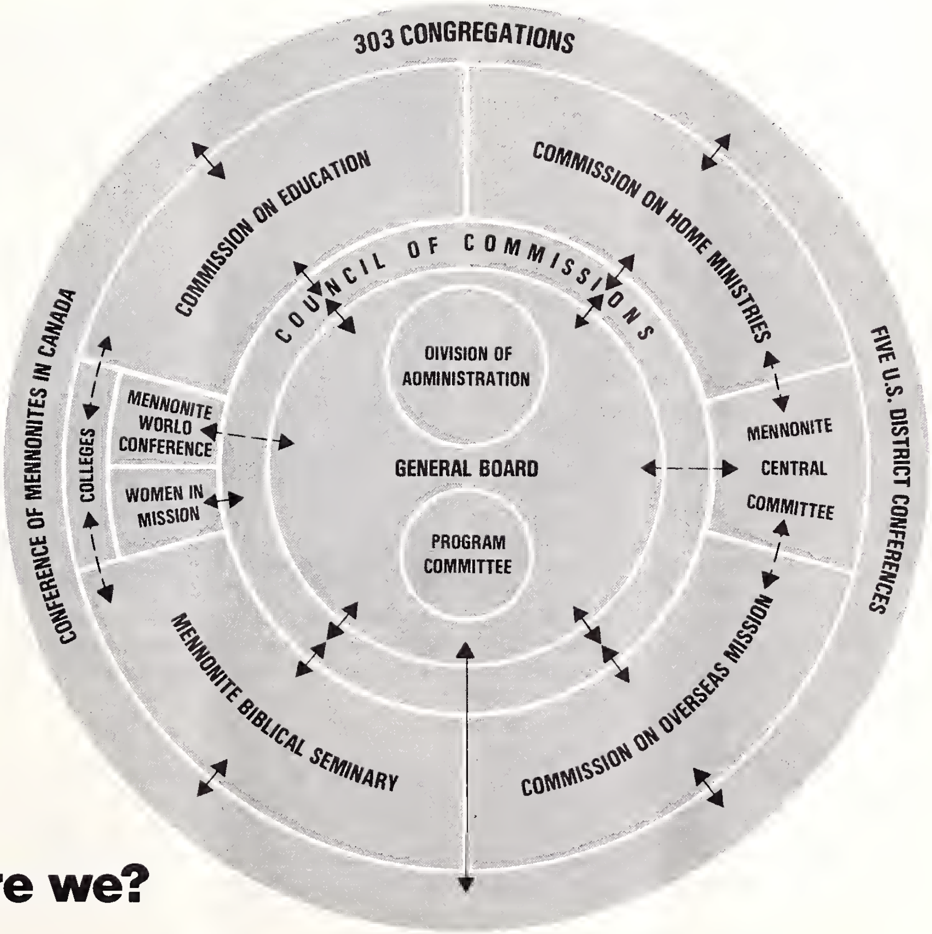
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General Conference Mennonite Church–1

What and where are we?

Cornelius J. Dyck

Origin: The broad outlines of General Conference (GCMC) history and geography are easily accessible in many writings, especially S. F. Pannabecker's *Open Doors* (1975). But we need to ask questions about its interpretation and meaning for us today. There are two common errors in fact and interpretation which do influence GCMC self-understanding and inter-Mennonite relationships.

The first is that the GCMC is the result of the Oberholtzer schism in the Franconia Conference of the (Old) Mennonites. This is not true. The GCMC was formed 13 years after that schism of 1847, in Iowa, not Pennsylvania, primarily through the efforts of three German Mennonite immigrant congregations at West Point, Iowa, and Summerfield, Illinois. The schismatic Oberholtzer joined this group because he was also interested in unity, education, missions, and undoubtedly for other reasons. He was the first of many American or colonial or (Old) Mennonite individuals and groups to join the GCMC, including some of the most illustrious persons in conference history but, unfortunately, also including some frustrated, spiritually immature, and dubiously motivated individuals and groups who saw the GCMC as an upward or outward mobility opportunity. This pattern, which is so familiar to sociologists, added both resources and problems to GCMC life.

While this process is largely a thing of the past, the negative impact of this image of the GCMC as the last stopping place before exiting from the Anabaptist-Mennonite heritage has had deep implications for our relationship with the groups these persons are leaving, particularly the (Old) Mennonites, now called the Mennonite Church (MC). With constantly increasing cooperation between the MC and GCMC this continues as a significant, implicit issue which surfaces in many different ways and places. It is more apparent in some regions than in others. It may be an agenda item that should be addressed openly in love at some point in our increasingly joint pilgrimage.

The second error is that the GCMC already existed in Russia as the *Kirchliche Gemeinde* and is simply a continuation of that body in North America. Again, this is not true. It is true that many of the *Kirchliche* individuals and groups joined the GCMC when they came to North America in the 1870s and following, and eventually became the largest segment of the GCMC, but that was the work of later generations. Again this becomes a problem of image, only this time in relation to the Mennonite Brethren (MB) Conference. The GCMC and MB do not have a good track record of cooperation in North America or abroad. There may be numerous theological and other contemporary reasons for this, but careful scrutiny often leads us back to the alienation experienced in the trauma of the 1850s and '60s in Russia. This issue was addressed at the GCMC centennial study conference in Donnellson, Iowa, in 1960, and a representative was sent to the MB sessions with a letter of apology for what "our fathers" had done in Russia. This confirmed the old misconception that the GCMC was the villain already in Russia, the body from which the founders of the MB Church found it necessary to separate. The persistence of this image is not helpful for the growth of trust and cooperation between the two groups. Even among those who know better, the powerful myth of this image of the GCMC is not insignificant in shaping attitudes.

I mention these two concerns because of their bearing on a major observation I propose about the GCMC, namely that it suffers from a low sense of collective self-worth or significance. Since we know that the image others have of us is a major factor in shaping our self-image, these observations seem significant for our identity.

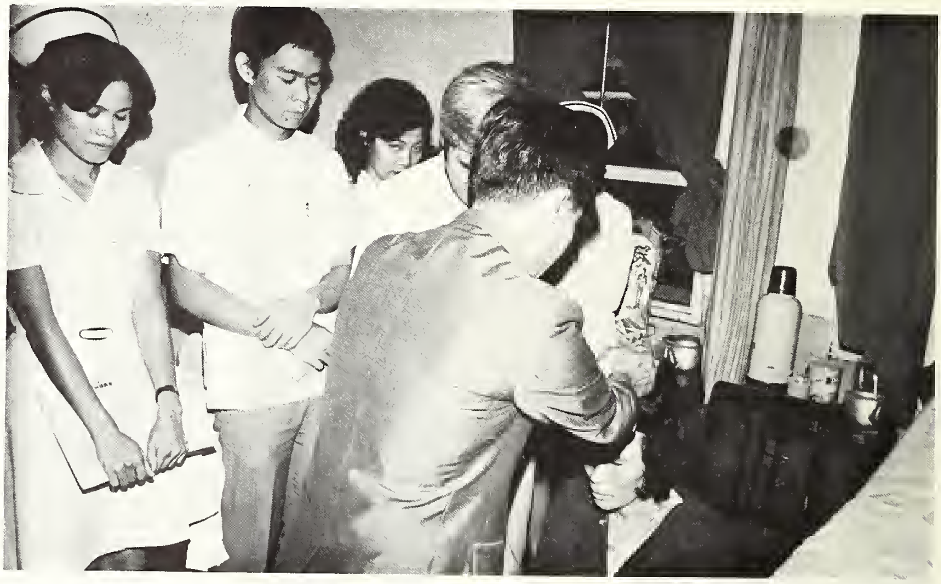
Why a General Conference? It is important to the health of a social organism to have a clearly defined and generally understood and accepted purpose for its existence. Where this is lacking, anomie and eventual demise—or drift—are inevitable. The GCMC currently does not have a clearly enough defined and accepted purpose for its existence, at the conference and congregational levels, to achieve the kind of vitality it is seeking. This is not true at staff, board, and committee levels.

The reasons cited in 1860 for the founding of a conference were clear and valid, namely, the organization of a missionary society, the establishing of a training school for Christian workers, evangelism including a tract ministry, and the formation of a historical society (identity). It became clear that congregations needed to band together to carry out this vision, and a conference was born. In this process it was agreed—in good Anabaptist tradition—to respect the freedom and autonomy of each congregation. This meant that the conference was a voluntary covenanting with each other. "Unity in diversity" was a motto from the beginning.

This kind of stance probably does not produce dynamic growth. Politically, being different leads to separation as we see in Quebec and many other lands. In church affairs too, this methodological and theological premise tends toward fragmentation rather than unity. Our great attribute *diversity* may also, therefore, be a great liability historically. Judges 17:6 may not be entirely inappropriate here: "Every man did what was right in his own eyes." We have not resolved, perhaps not even seen as a problem, the limitations a radical congregational polity places upon Christian unity.

The initial reasons for founding the conference were to provide an institutional base for missions, education, evangelism, and self-identity. These institutional objectives have been realized beyond all expectations in the organizations which serve the needs of the congregations, in the colleges and seminary, in hospitals and homes, as well as in MCC and other joint enterprises. More recently advocacy ministries to offenders and minority groups have been initiated by conference agencies, but without the full support of all congregations. The same is true of peace witness programs.

The obvious value of GCMC polity in this context is that certain congregations or para-congregational groups can move ahead in needed witness and service without waiting for consensus; the disvalue is in the tension and spiritual and institutional fragmentation it creates among brothers and sisters. We ought not assume uncritically that more truth and faithfulness is always on the side of those who decide not to wait for the others.



The GCMC overseas missions program is directly involved in over a dozen countries and indirectly (through cooperation with AIMM, MCC, CIM) in many more. As of 1 January COM missionaries numbered 146. The 1978 budget for missions was $2,084,949.

Related to the question of structure is the place of institutions and their location. This question has led to recent dialogue and various degrees of tension between some persons north and south of the 49th parallel. No one is arguing with the facts of historical development which led to the locating of these institutions in the United States. This history, however, should not continue to be used as a rationale for defending the continuation of these structures. With 40 percent of GCMC membership in Canada it should be possible to locate some of the administrative agencies in Canada.

The local congregation. The most penetrating question about where and what the GCMC is concerns what is happening in the congregations. The church is not a platonic abstraction. To make the church real, make it local.

There is a wealth of statistical information in the Kauffman/Harder study, *Anabaptists Four Centuries Later* (1975). For example: 12.3 percent of the GCMC members have a graduate degree (page 59), 58 percent attend church regularly every week (page 66), the average age of baptism is 16.4 years (page 71), 52 percent report having experienced one conversion, while 47 percent report more than one conversion experience (page 87). Only 11 percent scored high on the Kauffman-Harder scale of sanctification (page 95), 73 percent pray at least once daily, 42 percent have regular family worship, 28 percent study the Bible daily personally, and 48 percent feel "close/very close" to God (page 98). On ethics under "always wrong," 35 percent listed drinking alcoholic beverages, 50 percent listed smoking and 26 percent listed social dancing. Fifty-six percent rated high on the pacifism scale (page 133). Forty percent believe there is a biblical basis for separation of the races (page 139). Fifty percent think if people are poor it is their own fault (page 142), and 97 percent believe that some form of political office holding may be in order (page 161). GCMC returns scored high on the political action scale in congregations (page 167). On the other hand 23 percent reported they never attend Sunday school, but 54 percent report that they always do (page 204), while 40 percent report that they never or seldom witness orally to their faith. Only 20 percent rated high on the stewardship scale (page 236), with average giving being about 6.6 percent of income (page 238).

The GCMC home ministries program is involved with making disciples through its four major areas: (1) congregational ministries of renewal, church growth and planting, and media education; (2) peace and social concerns, including poverty projects; (3) minority ministries to blacks, Chinese, Spanish, and Indians; (4) Mennonite Voluntary Service units.

These statistics need careful study and interpretation. Some are encouraging, some are not, but a profile of the GCMC does emerge. Most sobering for me are the readings on the place of minorities in the church, on evangelism, and on attitudes toward poverty. These readings show a conference-wide need for repentance.

Where is the General Conference theologically? Three movements in North American Christendom in the past two decades have affected the GCMC—the small group and sensitivity movement; later the charismatic movement; and, since the end of the Vietnam War, an inner-directed piety, paralleling the present socio-political isolationist impulse, and which might be characterized by the popularity of Henri Nouwen's writings. There are not many social activists in the GCMC today, nor in other Mennonite groups. To the less informed it might seem paradoxical that the major thrust into social problems today is being made by Mennonite intentional communities which many had thought would be primarily concerned with personal and inner group agenda.

The favorite text of Menno Simons, 1 Corinthians 3:11, "For no other foundation can anyone lay than that which is laid, which is Jesus Christ," is more popular among GCMC people than Luke 4:18-19, where Jesus reads from Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Yet in Anabaptist-Mennonite theology these ought always to go hand in hand. This would be realized among us more if we had more members from minority groups and more minority congregations in the conference and if urban involvement were more extensive. MVS units seem to be taking the urban task more seriously than others. Mennonite World Conference and Mennonite congregations in Africa, Asia, and parts of Latin America are helping to make the GCMC more faithful in combining word and deed.

The small groups movement has helped members in many congregations to become more caring and supportive of each other. They are vital to strong congregational life. Sensitivity sessions, marriage enrichment encounters, and family workshops can be most helpful, but they must be integrated with biblical doctrine and not be permitted to subtly introduce assumptions and goals alien to true discipleship. The charismatic movement is setting people free with new joy in faith and witness. The new concern for prayer and life in the Spirit is to be welcomed because if it is genuine it will lead to new action.

The Kauffman-Harder study showed the influence of fundamentalism upon all five of the conferences in that study. In the GCMC the polarization arising from the fundamentalist-modernist controversy of the 1930s to 1950s has subsided, but a new alignment with what is being called neoevangelicalism has emerged which is more middle of the road than the earlier two movements, but definitely right of center theologically. The writings of Francis Shaeffer—founder of the L'Abri community in Switzerland—and Trinity Seminary are examples of this position. This neoevangelicalism is compatible with Anabaptist-Mennonite hermeneutics at many points, but tends to an older fundamentalist rationalism, and has a weak doctrine of the church. It tends also to be strongly premillennial and therefore pessimistic about this world and its improvement. This obviously has serious implications for discipleship and the living out of Luke 4:18-19. It seems that many conference people with a negative feeling toward social action are under this theological influence rather than a discipleship ethic.

Neoevangelicalism tends also to be basically ahistorical and subsequently prone to immediate cultural conditioning. Much Bible study in our conference today is heavily influenced by all kinds of movements and high visibility religious personalities. Believers' church theology and ethics are not promoted much by these emphases.

Summary. The GCMC is busy with many good things and open to new challenges. The coming midtriennium conference on civil responsibility will test, in a way in which it has not been tested for many years, the spirit of the conference and whether the "unity in diversity" principle is in fact viable today. There is great strength and excitement in diversity, but it remains to be seen how diverse the GCMC can be and still remain a meaningful group. Are heterogeneity and groupness compatible? *First in a series of two articles.*

Fritz and Ellen Sprunger

Missionaries at a Rotary Club

What would you say if invited to speak at a Rotary Club in rural Japan? Here is what two of our missionaries said 26 July 1978.

"According to the Bible, there are two (most important) things: The first is to love God; the second is to love your neighbor. . . . For us human beings these are the most important things in life."

Good afternoon. We are happy that we could come to your club today. My wife and I are both from the state of Ohio, just between Chicago and New York. We came to Japan for the first time in 1964, to the American School in Miyakonojo, and we took care of the children in the dormitory. There were about 15 children, most of them missionary children. Those children have grown up and the school closed.

We first came for a three-year term. I taught English conversation in various local schools; I (Fritz) still go to the English club at West High School once a week. During our first three years I was once asked by a junior high pupil, "When you were a boy, did you think that someday you would come to Japan?" I had never even dreamed of it. But then, instead of going into military service, I came as a member of our church's "peace corps" (as a peaceworker) to serve at the school. After that we had an invitation from the church to come back. (That's the Namiki Christian Church behind the Miyakonojo train station.) This is our third term. Once every four years we return to our own country. We have lived in Japan a total of 10 years, mostly in Miyakonojo; but we have also lived in Tokyo for a year and a half.

In school we had learned a little about Japan—Mount Fuji, kimono, "jinrikusha," green tea, rice, and so on. But Japan surprised us in many ways when we came to live here.

We were surprised at all the people, especially around Tokyo station. My hometown has a population of 600; my wife's, about 1,000. But along with the overwhelming numbers in Japan, everyone was extremely kind.

We were also impressed with Japan's beauty. We came from Tokyo to Miyakonojo by the train Fuji, a 24-hour trip. Wherever we went the scenery was striking. It was June and the rice fields were a lush green. There was green everywhere, and mountains. There are no mountains in Ohio. Ohio's terrain is rolling. In Ohio there is a lot of industry, but agriculture is also flourishing. Corn, wheat, and soybeans are some of the main crops. The soybean curd and soy sauce you eat are probably made largely from Ohio soybeans. As for the weather, in summer the temperature is about the same as here. But it is more sultry here. Winter, however, is quite a bit warmer here than there.

Japan is more modern than we had thought, as exemplified by the tall buildings in the large cities. We felt a strong Western influence on the clothes people wore. We had expected to see many beautiful kimonos, but practically no one was wearing one. There were many men in business suits. We were impressed with how well-dressed the children were. Materially, people are quite well off. Department stores have everything, even in more rual areas.

When we first came prices were comparatively low. The exchange rate for the dollar was high (360 yen per dollar). But recently, with the rising value of the yen, and the falling dollar (yesterday it was 195 yen per dollar) combined with rising prices, we have begun to feel the pinch as foreigners living in Japan.

Another surprise was that wherever we went there were shrines and temples. In America there are lots of churches, but not shrines and temples. Since there were so many of them, we thought the Japanese must have a deep interest in religion. I am sure there are those who do. Some of you may be among them. But in spite of there being so many temples and shrines, when we asked about religion the average person would answer, "Religion has no relationship to me," or, "Faith is unnecessary." We were surprised by these replies. Religion, of course, is not something which can be forced. But as we have only one life, and we have a spiritual dimension to us, it would

". . . in spite of there being so many temples and shrines, when we asked about religion, the average person would answer, 'Religion has no relationship to me,' or, 'Faith is unnecessary.'"

seem that we ought to be concerned about spiritual things.

A few years ago the expression "economic animals" was often heard. That probably came from the fact that people work so hard. Japanese are well-known for this characteristic. And to work hard is good; it is not a bad thing. But what is the average person living for? For work? For family? For wealth or position? We are not animals; we are made to live forever, and so we must also think about eternal things.

In America too materialism is a problem. Many people live only for the things of this world. However, the Bible says that if we put God first, that is, if we put spiritual and eternal things first, our material needs of food, clothing, and shelter will also be met. We must be careful not to reverse that order.

Our children, Timmy and Jonny, are in the fourth and second grades at Isoichi Elementary School. We are happy that they are able to attend a Japanese school. Of course, being only in Japanese the lessons are difficult for our children, but they are working hard at their studies. And because they have many friends they are having an enjoyable experience. Besides their school lessons I (Ellen) also teach English reading and writing to both of the boys at home for half an hour each day. Because we don't want them to forget their English while they are immersed in Japanese, they work on both languages.

Right now it's summer vacation. But in Japan summer vacation is very short—only 40 days. Not only that, but all during vacation the children have assigned homework to do daily. In the US summer vacation is three months—June, July, and August. During those three months, there is no homework at all. There vacation is a *real* vacation. That is one of the differences.

During the school term Japanese children are given daily homework assignments. Besides this, many mothers give their children additional daily homework. School life seems to be nothing but "study, study," and it seems that the children have very little time to play and just *be* children. But with the Japanese school system being what it is, I can understand this stress on study, even from the lower grades.

In Japan, because of the very difficult university entrance examinations, elementary school through high school students must work very hard. But once they enter a university their life becomes much easier. In the US, from elementary school through high school the student's life is usually not too full of stress. But once students enter university they must study very diligently.

The teachers in Japan are willing to spend long hours caring for the children, inside the classroom and out. Their work stretches far beyond the actual classroom hours. For instance, the teachers at the school decide which movies the children may see and which they cannot; they decide for each grade level how far the children may ride their bicycles; they tell the children where it is safe to swim and where they are not allowed to swim, and so on. In the US the teachers are responsible for the children only during school hours. Because the teachers are not responsible for the children beyond their school hours, parents need to play a more important role in the total education and care of their children. For instance, we parents must teach our children moral ethics, religion, and even common sense. This is a big responsibility for parents. The Bible says: "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6). Parents must be active in the education of children.

Sometimes when we see our children with their piles of homework, we feel a bit sorry for them. But while we are living here in Japan we are happy and grateful that our boys are able to study in the Japanese school system.

We have one more year in Japan. If we come back again our children will probably go to an American (English-speaking) school. Education *is* important, but it is not the *most* important thing. Education, work, and family are important, but *not* the most important thing. What then is the most important thing? According to the Bible there are two things: The first is to love God; the second is to love your neighbor—other people. I think you are all familiar with the sayings, "Love God! Love your neighbor!" For us human beings those are the most important things in life. If we put first things first, all things we need will be given us.

These are things that we must teach our children. As parents this is a heavy responsibility. This is not something we can leave entirely up to the schools. Rather it is something which needs to be done at home. And this not only by the mothers; fathers also have a big responsibility in this area. It is more important for us to leave our children an eternal, spiritual heritage than lots of material things.

The first time I attended a Rotary Club meeting was when I was a high school student. I was taken by my high school principal. That club met in a church. I don't know if you have ever been to church or not, but I would invite you to come sometime to our church or to some other church in Miyakonojo.

Many people think the church is Western, and there has been a strong Western influence on the church. But the fact is that Christianity did not begin in the West, but in the East. Christ was born in Palestine (present day Israel). Geographically that is the center of the world. Since Christ himself and the Bible too originated in the Middle East, we can say that Christianity is actually more an Eastern than a Western religion.

This week our denomination is holding a World Conference in the United States, in the state of Kansas. It is held once every five years. Regardless of nationality, race, age, or sex, people are meeting as brothers and sisters. People will be gathering from Japan, Taiwan, Indonesia, India, Europe, Africa, South America, North America, and elsewhere. From this I think you can see that Christianity is indeed a worldwide religion.

Thank-you again for your invitation today and for your kind hospitality. •

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News

Houma Indians honor Mennonite volunteer

Dulac, Louisiana (MCC)—"We were told we were nobody. Now we can say who we are." Houma Indian leader John Parfait made this statement as he praised the work of Jan Curry, a Mennonite Central Committee volunteer.

Curry wrote the Houma Indians' first comprehensive history and culture study. Her findings dispel claims by former government officials that the tribe was extinct and show the tribe's Indian culture to be very much alive.

Several tribal leaders thanked Curry at an evening gathering. Parfait, a neighbor and tribal council member, stressed the importance of the document for its affirmation of the Houmas' Indian identity. For decades, Parfait said, the Houmas had been called "Sabines" by local whites. The Houmas bitterly resented the term, which denies their Indian heritage.

"With this book on our shelves, we can show 'I'm no more a Sabine, no more a Frenchman. I am an Indian,'" Parfait said.

The study traces the Houmas' departure from their original home as they sought land free from outsiders' encroachment. After the US government refused to honor treaty obligations protecting Indian tribal lands, individual Houmas bought land. Their land was lost, however, through legal manipulations and fraud.

Curry pieced together the Houmas' story of the past century from courthouse records and conversations with older members of the eight Houma communities in southeastern Louisiana.

Curry received frosty receptions initially before word of her belief in the Houma story was established. "She became a victim because we didn't trust anybody anymore. No white man, no black man—and sometimes not even ourselves," Parfait confessed.

Responding to the praise, Curry said her time in Dulac had been a "life-changing experience." She wrote, "I would like to thank all members of the Houma tribe for allowing me to be a part of their history."

Tribal chairperson Helen Gindrat (left) and other Houma Indians present a patchwork quilt to outgoing MCC volunteer Jan Curry (second from right).

Youth discipleship program grows

Winnipeg (MCC)—SALT—A program for young people interested in Christian discipleship—will expand to at least three and possibly four units this year. The program, sponsored jointly by MCC (Canada) and the provincial MCCs in Ontario and Manitoba, is in the midst of its second year.

The purpose of the program is to allow Christian young people to explore more fully the meaning of Christian discipleship. Activities in the program include service opportunities with a variety of agencies, academic studies related to discipleship, substantial involvement in the life and work of a local church, as well as structured unit life under mature guidance.

MCC (Canada) will be recruiting 20 to 30 new SALTers to participate, beginning in September. Interested Christian young people, ages 17 to 20, should write to: SALT, MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8

Mennonite volunteers dwindle in MCC, non-Mennonites increase

Akron, Pennsylvania (MCC)—At present 22 percent of those in service with the Mennonite Central Committee are not members of Mennonite or Brethren in Christ churches. This is the highest percentage of non-constituents in years.

"The quality and Christian commitment of volunteers both constituent and non-constituent continues to be excellent and for that we are thankful," says personnel services Director Lowell Detweiler. He indicated, however, a concern for the decreasing number of Mennonites volunteering for service. Constituent volunteers are the core of the MCC program.

Four years ago the constituency contributed 70 percent of the applicants whereas in 1978 that number was down to 58 percent.

Applicants from the Mennonite Church, the largest group from which MCC draws, decreased 33 percent the past four years while the General Conference dropped 28 percent. The Mennonite Brethren, however, gained 28 percent. The other big gain was among non-Mennonite applicants who increased 41 percent over the past four years.

MCC hopes to place 300 volunteers in 1979. The largest number of requests are for agriculturalists and teachers.

"We are deeply appreciative of material aid and financial support from our constituency," says Reg Toews, MCC associate executive secretary, "but unless we have sufficient qualified personnel we are unable to effectively use those other resources."

Collaborating in Colombia

Akron, Pennsylvania—"Colaboracion" is a Spanish word meaning "work together." In Colombia, South America, the word has taken on a special meaning through MENCOLDES, a cooperative service and development agency of Colombian General Conference Mennonite and Mennonite Brethren churches.

MENCOLDES, a Spanish acronym for Colombian Mennonite Foundation for Development, was formed in 1975 by the two Mennonite groups in that country. Through its programs, both groups are trying to promote MENCOLDES and increase its visibility among the churches.

Most of the rural program is conducted in the San Juan River area of the Choco in western Colombia, where a number of Mennonite Brethren churches are located. For the last two generations workers here have known no other skills than mining, but because the mines have decreased productivity in the past few years many of the employees are now out of work. MENCOLDES is the only agency doing community development in this potentially significant agricultural San Juan area.

Because of the change in the gold mining operation both parents in many families are now trying to make a living from commerce and agriculture. Consequently there is a serious need for child care facilities, and MENCOLDES is helping find resources to build a center. Hygiene, nutrition education, and provision of a public water supply are other priorities.

MENCOLDES is teaching through seminars and films which they sponsor. These are an important part of the community health programs. As the people become involved in the different programs, MENCOLDES is seeing the development and growth of local structures.

Young people in the Colombian Mennonite churches are also finding voluntary service opportunities with MENCOLDES. Each year 15 to 20 serve for two to four weeks in the Department (State) of Choco. This service is significant in promoting a spirit of volunteerism in the Mennonite church and gaining support for MENCOLDES.

Because MENCOLDES utilizes Colombian Mennonites in its programs, MCC has not provided foreign personnel. They do, however, provide funding along with Mennonite Economic Development Associates (MEDA). This is a case where MCC meets a primary objective in contributing to the growth of indigenous structures. *Amy Rinner, MCC News Service*

On the nuclear front

On your way to Carlsbad Caverns? Check out WIPP

Carlsbad, New Mexico—A newly formed coalition of New Mexico citizens opposed to federal plans to dump nuclear wastes in New Mexico held a rally on 8 October in Carlsbad. The 350 people at the rally came from at least five major New Mexico cities.

CARD (Citizens for Alternatives to Radioactive Dumping) is specifically concerned about a project known as WIPP (Waste Isolation Pilot Project) to be located 27 miles east of Carlsbad. Although initially designed as a pilot project, the federal government plans to make WIPP the permanent storage site for most radioactive waste in the United States. The radioactive waste is produced by the military nuclear weapons production program and by commercial nuclear power plants. The waste would include plutonium which must be isolated from human contact for 250,000 years.

All of the waste would be transported over New Mexico's highways and railroads (2,000 trucks and 1,500 freight car loads per year), much of it from existing sites in Washington, Idaho, and South Carolina that are running out of storage space and have been known to leak radioactivity into surrounding ground water supplies. At Carlsbad the waste would be stored half a mile under the surface in a salt bed.

The health hazards being protested by the coalition mainly arise from transportation of the waste along New Mexico highways and the long-term safety of the salt storage itself. *Jonathan Landis Jantzen*

Nun warns of uranium hazards

Regina, Saskatchewan (CCP)—Sister Rosalie Bertell of the Grey Nuns of the Sacred Heart, a cancer research scientist in the US, warned that further mining of uranium reserves in Saskatchewan will cause health problems for the province.

In a series of lectures throughout the province, Sister Bertell said studies show a clear relationship between low-level radiation exposure and health problems.

Low-level radiation can come from gases escaping into the air and water during mining, dust escaping during the transportation of nuclear materials, materials escaping from nuclear plants, as well as underground nuclear testing.

Sister Bertell said low-level exposures are causing mild mutations or slight changes in human cell structure which are not enough to kill the cell or make it sterile, but which stay in the body.

"This causes you to generate chronic diseases and these can be passed on to your offspring," she said.

"So you are introducing a slower death process—it's a genetic death process which will be experienced in future generations instead of the present one."

With a MENCOLDES loan Carlos Castillo purchased a new sewing machine.

A family cluster lab is being scheduled for 25-30 March at Camp Assiniboia, near Winnipeg, Manitoba. A family cluster is a group of four or five complete family units or households who meet together for an extended period to share educational experiences in relationship with other family groups. The lab is to help train persons to lead clusters in their local congregations. The lab is sponsored by the Commission of Education.

The evangelical resurgence of our time has three groupings, says C. J. Dyck, professor at Associated Mennonite Biblical Seminaries in Elkhart, Indiana. Within the evangelical camp are the militaristic fundamentalists, the middle of the stream evangelicals, which would include Billy Graham and most Mennonites, and the radical evangelicals, who tend toward extremism, observed Dyck in addressing 50 pastors during a ministers' course at Columbia Bible Institute in Clearbrook, British Columbia, during November. Dyck spoke about the meaning of baptism and church membership in our day.

Community, not isolation, stressed in new health plan

Goshen, Indiana—Helping people in congregations practice mutual aid is the long-term goal of the Mennonite Mutual Aid's (MMA) new health plan. The plan, Medical Expense Sharing Plan (MESP), is an effort to focus on community help rather than individual insurance protection. Though each contract is individually designed, the idea of believers mutually aiding one another is emphasized.

What is meant by "mutual aid"? First, what doesn't it mean? MMA president Dwight Stoltzfus replies, "It doesn't mean insurance. All insurance does is say that it's possible for people to put insulation around themselves and their things so that they will be protected from what *could* happen. Mutual Aid says, 'If you have a problem I join you, and together our resources will work at a solution.'

"A person never does mutual aid alone. People do it with other people around them. The contractual arrangement tends to be individualistic, whereas mutual aid by its very definition is community.

"I think that's what God gave us the congregation for. That's why we're set in families. That's why we're set in churches—so that there is a surrounding kind of community that we dare to trust.

"We are not saying at MMA that we'll help just those who have the best kind of idealism. We're saying we have an obligation to help people all along the spectrum."

What is the long-term goal at MMA? What is its mission? "Our long-term goal," says Stoltzfus, "is to establish the kind of models where MMA becomes the facilitator for congregations who say 'we want the congregation to be the focus of where the helping ministries begin.'

"Another way of saying it is that the long-term model is not for MMA to do mutual aid for people, but to help people in congregations practice mutual aid."

Stoltzfus indicates that MESP is for a group of people who come together in order to share their specific medical expenses. They then have a provision with MMA if that expense is over a certain amount, say $5,000 or $10,000, MMA steps in.

"At that point," Stoltzfus says, "such a group indicates that they would like to share with not only the 35 or so people in their group, but also with the other 38,000 people in the total MMA picture.

"It's our goal to further adapt the MESP model for congregational participation. It is our hope that there will eventually be only one plan for everyone attached to MMA. It's an MESP plan. It's a plan that has a choice of deductibles. It's not utopia. But we think it's on the right track." *Ron Meyer*

MDS busy in three states

Akron, Pennsylvania—Responding to extensive flooding in Kentucky and West Virginia and tornadoes in northern Louisiana, the Mennonite Disaster Service (MDS) has mobilized workers to assist communities in disaster areas.

Over 6,400 families were affected by these disasters. MDS leaders and crews are working with American Red Cross in emergency cleanup operations.

Cleanup moved along steadily because families wanted to be settled by Christmas. There will be repairs and reconstruction projects at scattered points during the first part of the year.

MDS has appropriated $7,000 from its emergency reserve funds for support to these operations. Short-term volunteers will be needed at all locations for several months. *MCC News Service*

This house was replaced by MDS volunteers after flooding in Harlan, Kentucky.

A new Russian journal called *Mission, mission, mission* has recently reached the West, reports Keston College. It is an inspirational and informational journal for Christian youth. The April-June (1978) quarterly issue contains 30 handwritten duplicated pages containing comment, an essay on the origins of the evangelical movement in 19th century Russia, worldwide mission news, and prayer outlines for Iraq, Indonesia, Jordan, Greece, and Norway. The publication emphasizes that evangelization is a worldwide task, and that the responsibility for evangelizing Russia lies with Russian Christians.

The Catholic Committee for the Defense of Believers' Rights has been founded in Lithuania, reports Keston College. It is formed by five officiating Lithuanian Catholic priests. They state that the committee will work to defend the rights of Catholics in the Soviet Union. It will not pursue political aims, but will work in close association with the Moscow-based Christian Committee for the Defense of Believers' Rights.

High school girl confronts East German officer with her faith

Keston, England (KCNS)—Recent official assurances by the East German government that Christians will no longer be disadvantaged in various aspects of life in society beginning to bear fruit, reports Keston College.

It is also leading to some resistance from local communist authorities who are being required to reverse long-established practices and whose experience with local Christians has not always been happy.

A recent authenticated local incident illustrates the changes that are taking place. A colonel of the National People's Army addressed a class of senior high school pupils on issues of national defense. In the course of his address he made derogatory remarks about religion in general and Christianity in particular.

A girl in the class stood up and said that she was a practicing Christian and wished to protest the remarks which were derogatory of her faith and in conflict with government policy.

Her comments were brushed aside.

She complained to the head of the school. He disregarded her complaint. Her father then complained to the local education authority. This met with no response. Then he complained to the regional authorities. The matter was immediately investigated. The head of the school was reprimanded and the colonel returned to the school and apologized to the girl.

Church building opens near Moscow

Keston College, England (KNS)—A newly registered Baptist congregation in the town of Mytishchi, 19 kilometers (12 miles) from the center of Moscow, has recently opened its church building.

But hopes that the new facility would relieve the overcrowding of the 5,000-member Central Baptist Church in Moscow, which also houses the offices of the All Union Council of Evangelical Christians and Baptists (the Union), will not be realized.

The new church, which holds 450 people, is sufficient for local Baptists. Although it offers no space for seminary and office needs it will make it easier for Baptist Muscovites to get to church. Baptist leaders in the West say it is only a small step forward when compared to the total needs of Baptists in the city. The building was reportedly opened only after a sit-in by members in their new building.

Broadcasters consider Russian-audience strategy

Hillsboro, Kansas (MBNS)—Representatives from a dozen church agencies met recently in San Francisco for a three-day seminar to evaluate Christian Russian-language broadcasting.

Present programming of Christian broadcasts is directed primarily at Christians or at an audience that accepts biblical authority. This is considered a valuable service. But considerable program modifications would be necessary if the broadcasts were aimed at Russian youth.

Some advice came from a young ethnic Jew, now a Christian, who recently came to the US under new legislation permitting Jews to leave Russia. He suggested a program of material presented by American Christian young people on how and why they serve the Lord. Interviews with outstanding people who are known in the USSR were also suggested.

University protests repression

Jerusalem, West Bank—Bir Zeit University officials released a statement protesting "yet another wave of harassment by Israeli military authorities."

The university released the names of 18 students who have been seized or summoned for interrogation during the past several weeks. Six of these persons are still held in administrative detention without charge or formal arrest.

Israeli attorney Felicia Langer also released a statement reporting that students from Jerusalem, Ramallah, and Bir Zeit have been tortured during these interrogations. Langer observed the effects of beatings and strangulation.

The purpose of the harassment, which includes mistreatment of hundreds of students at military checkpoints, is unclear. Students are not being accused of any violent activity or even threatening it. Rather the military seems to be concerned about the attitudes of students and their teachers regarding the "Israeli sponsored autonomy plan" for West Bank and Gaza territories. Students are told they must decide to be "with us or against us"—that neutrality is not possible. The military also promises "money and girls" to students who will become informers.

The Israeli military has also confiscated books and forbidden lecturers and a folk singer from visiting the campus. The university library has not been allowed to subscribe to 70 scholarly journals. Ironically, these journals are all available at the Hebrew University library in Jerusalem.

Bir Zeit has issued a "call upon all universities and concerned institutions everywhere to support Bir Zeit University's struggle to maintain its vital academic freedom and independence." *John Lapp, MCC West Bank*

Planned cutbacks in prison chaplaincy service has brought a strong protest from a division of the United Church of Canada. Federal government spending cuts may mean numbers of chaplains serving correctional institutions could be reduced almost in half (22 out of a total of 45). This considered cut is especially drastic, church officials say, in light of the 4-5 percent cutback of the total Canadian Corrections Service staff.

The Congregational Goals Discovery Plan material published by Faith and Life Press, and initiated by the Commission on Home Ministries is being used in a Swedish publication. Kjell Sjoberg, pastor in Jarfalla, Sweden, is writing a book on congregational goals and has requested permission to give a summary and use excerpts from the leaders's handbook which accompanies the Congregatinal Goals Discovery Plan. He has used the material for the past 1½ years in the church where he is pastor. During the past four years his congregation has grown from 191 members to 501.

Two persons won trips abroad for writing missions dramas in a contest sponsored by the Mennonite Brethren Board of Missions-/Services. Wilma Derksen of North Battleford, Saskatchewan, wrote a two-act drama based on the book *This Mountain is Mine* by Margaret Epp. It is a China missionary story. Carolyn Schroeder of Madera, California, wrote a three-act play, *God So Loved . . . That He Gave.* It tells how a missionary family learns through a near-tragic accident that God's love is something you do, not something you say. Wilma visited Europe, and Carolyn visited Colombia.

Canadian officials say Hutterites owe $37 million

About $37 million in back income taxes and interest is owed by some Hutterite colonies as a result of a Canadian Federal Court decision 11 December.

The Alberta and Saskatchewan colonies involved filed tax returns for the years in dispute—1968 to 1975, but withheld payment, pending legal appeals, and there may be more of that to come, a Hutterite spokesman said.

Dave Hofer, accountant for the Hodgeville Hutterite Brethren near Swift Current (Saskatchewan) was quoted as saying, "I'm not worried a bit."

"We'll go to the Supreme Court. We're a church and we're registered as such. . . ."

The National Revenue department said the Hutterite colonies owe about $37 million which would include the interest on the tax assessments from 1968.

More interest would be tacked on if this case goes to the Supreme Court of Canada. But there are no penalties involved for tardy payment.

The Federal Court case involves one of three groups of the Hutterite sect and was a test for a total of 96 cases.

The Federal Court ruling dismissed the Hutterite argument that it is a church and that income tax violates natural justice and freedom of religion.

Justice Patrick Mahoney said the payment of tax does not "in any way affect the ability of an individual member (of a Hutterite colony) to practice his religion as he chooses." *Saskatchewan Valley News*

MCA changes structure

Elkhart, Indiana (MCA)—Members of Mennonite Camping Association approved a major change in structure after the MCA board met in November.

The board recommended that they function primarily to plan self-supporting biennial conventions and regional workshops but discontinue all other services.

Approved by a mail vote of the MCA membership, the recommendation came about because income from subsidies and membership fees never covered the budget for the half-time executive secretary position. Cutting the staff time back to one-fourth was not considered a viable option by the board because this required the present income and there was pressure to reduce camp membership fees.

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Women in the life of the church is the theme for a conference at Conrad Grebel College, Waterloo, Ontario, 2-3 March, beginning Friday evening. Perry and Elizabeth Yoder, authors of *New Men/New Roles,* will be resource persons. The topics for the conference are: "In the Early Church: The Gospel and Women," "In Paul's Church: The Gospel and Social Change," and "In Today's Church: The Gospel and Sex Roles." Sponsored by the School of Adult Studies, anyone who is interested is invited. Preregistration is necessary. The fee is $6.00. Direct inquiries to Conrad Grebel College.

A consultation on the Mennonite Church and its presence and witness in the suburbs has been scheduled for 4-6 May at First Mennonite Church, Indianapolis, Indiana. Speakers will include Richard Armstrong, pastor, author, and lecturer; David Augsburger, author and professor; Charles Christano, pastor and president of the Mennonite World Conference; and Leland Harder, pastor, sociologist, and professor. They will speak to the issues of evangelism, lifestyle, and the theology of suburban living. For further information write to David M. Whitermore, 500 Washington Boulevard, Oak Park, Illinois 60302.

Strife-torn Ireland witnesses emerging peace movement

Ireland is full of surprises.

Not the least of them is the emergence in the past two years of a genuine peace movement in the strife-torn six counties of the northeast. It was born in Belfast in the summer of 1976 after three small children were killed by a car that careened out of control; its driver, a member of the Provisional Irish Republican Army, had been shot by a British soldier.

A neighbor of the bereaved family, Betty Williams, canvassed the neighborhood for signatures demanding a halt to the campaign of violence. At the same time the children's aunt, Mairead Corrigan, spoke her grief on television and pleaded for an end to the bloodshed. Her poignant broadcast struck a responsive chord in a public fed up with the violence and with the impotence of the government to halt it or to redress the

In the ensuing months Williams and Corrigan, joined by journalist Ciaran McKeown, led marches of Catholics and Protestants in peaceful protest against the hatred and terror destroying their country.

Since then the Peace People of Northern Ireland, the organizational outgrowth of the movement, has attracted enormous publicity, widespread admiration, and fervid, if at times contradictory, criticism. (They are accused of being both too political and not political enough.) Williams and Corrigan have won the Nobel Prize for Peace and numerous other awards. Perhaps most importantly for the work of the movement, some $400,000 was raised in Norway and presented to them as the Norwegian People's Peace Prize. That money has been used to support the Peace People's myriad activities. They include loans and grants to help start new industries that will provide jobs in areas of high unemployment and to assist groups organizing community centers and youth clubs. One of the chief aims of the movement is to reach young people whose idleness leads them into mischief or into the hands of paramilitary recruiters.

The Peace People also assist the "casualties of violence," detainees and their distressed families, and in an often dangerous operation, those trying to break away from paramilitary groups. A resettlement committee has helped some 600 people move to a safer place either within Northern Ireland or outside the country. The Peace People have also pressed for reform of government laws that allow arrest without charge and trial without jury and have criticized brutality in the prisons and detention centers. *Ford Foundation Letter, 1 December 1978*

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STUDENTS UNION
PEACE
BRIAN RIX
FRINGE BENEFITS
London Methodists support Northern Ireland Peace Movement

A student's refusal to bow his head during prayers resulted in his suspension at an Anglican residential college in Oakville, Ontario. Jeffrey Lau, 16, a landed immigrant from Hong Kong, was told by headmaster Edward Larsen not to return to school unless he bows his head during chapel prayers. Jeffrey said, "I don't have a religion. I cannot bow my head and satisfy my conscience." The school made bowing heads a rule because not all boys were observing the custom.

William R. Bright, founder and president of Campus Crusade for Christ International, has urged commentators and news media organizations to make every effort to avoid harming legitimate religious groups by mistake in the aftermath of the mass suicide in Guyana by members of the People's Temple. He calls on news analysts and others examining various ministries in the wake of the Guyana events to look carefully at groups to see if they are characterized by "dedication to the deity and lordship of Jesus Christ, to the Bible as the revealed Word of God, and to a spirit of Christian love."

Record

Workers

Foppe and Alice Brouwer, Fennel Bay, Australia, were commissioned for missionary service in Australia by the European Mennonite Mission Board. Having migrated from Holland to Australia in 1952, the Brouwers lead a fellowship which meets regularly in their home. The fellowship has determined to establish this year the first Mennonite congregation in Australia. Foppe will continue to edit the Mennonite Australian newsletter, *The Mennist,* and serve as pastor, all while working full-time as an electrical engineer.

Elaine Roupp Harms, Goessel, Kansas, has joined Mennonite Foundation and Mennonite Mutual Aid Association as executive secretary in the Hesston (Kansas) office. She formerly served as secretary and administrative assistant for the General Conference before becoming personnel director.

Calendar

25-27 January—MCC annual meeting, Reedley, California

29 January-2 February—Associated Mennonite Biblical Seminaries pastors' workshop, Elkhart, Indiana; theme, "The Pastor as Person, Professional, and Person of Prayer"

6-8 February—Council of Commissions, Minneapolis, Minnesota

9-10 February—Midtriennium Conference, "In Search of Christian Civil Responsibility," Minneapolis, Minnesota

9-10 February—MDS annual meeting, Kidron, Ohio

Canadian

25-27 January—Council of Boards of the Conference of Mennonites in Canada, Winnipeg, Manitoba

26 January—Mennonite Heritage Center dedication, Winnipeg, Manitoba

16-17 February—Conference of United Mennonite Churches of British Columbia, Vancouver, British Columbia

16-17 February—Conference of United Mennonite Churches of Ontario, St. Catharines, Ontario

23-24 February—Conference of Mennonites in Manitoba, Winkler, Manitoba

2-3 March—Conference of Mennonites in Saskatchewan, Prince Albert, Saskatchewan

2-3 March—Conrad Grebel College conference, Waterloo, Ontario; theme, "Women in the Life of the Church"

16-17 March—50th annual Mennonite Conference of Alberta, Rosemary, Alberta

23-25 March—Private Schools Choral Festival, Swift Current, Saskatchewan

25-30 March—Family Cluster Lab, Camp Assiniboia, Winnipeg, Manitoba

Central

23-24 February—Deacons, elders, lay leaders training workshop, Menno Haven, Tiskilwa, Illinois

2-3 March—Deacons, elders, lay leaders training workshop, Camp Friedenswald

22-25 March—Central District Conference, Fort Wayne, Indiana

Northern

29-31 March—Schmeckfest, Freeman Junior College, Freeman, South Dakota

Western

26-28 January—Mennonite Marriage Encounter, Ramada East, Wichita, Kansas

2-3 March—New Call to Peacemaking, North Newton, Kansas

24 March—MCC (Kansas) Assembly, Hesston, Kansas

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I went to an arms bazaar

Delton Franz

Instead of farm implements and displays of homemade jam at a typical county fair, submachine guns, tanks, and armored personnel carriers were on display at an arms bazaar in Washington, DC.

The Association of the United States Army, a cooperative organization of Army officials and defense corporations, sponsors this weapons extravaganza annually. The purpose is to entice United States and foreign buyers to purchase designers' latest, most powerful, and deadly weapons. Most of these military exhibits are closed to the public. A steady stream of limousines deliver Pentagon officers, corporate executives, and military attaches to the convention site.

Entering the exhibit area I passed armored tanks manufactured by Ford Motor Corporation and the antiaircraft technology of General Electric. I was struck by the voracious appetite for profits, motivating hundreds of corporations to produce weapons and weapons components. This conspicuous sign of the boom in arms sales is sobering because it results in destruction, death, and heartache for many thousands of people these industrial representatives will never know or see.

Contemplating the displays, I realized again that we as Mennonites, whose inclination it is to keep our distance from violence and militarism, are nevertheless investors and customers of these very corporations. Their cars fill our driveways and their appliances our kitchens. But at the arms bazaar they showed another face we seldom see.

Mimicking the county fair, each corporation's arms display was graced with beautiful, seductive women, handing out literature on the firepower and delivery capability of the particular weapons system. Tanks rested on thick powder-blue shag carpeting, surrounded with bright yellow potted flowers.

A marketing representative greeted me, asking if my organization would be interested in their 7.62 mm light machine gun. He had not noticed my name tag identifying my organization as Mennonite Central Committee. His sales pitch continued: "The 7.62 mm has a maximum range of 3,400 yards, with a firing rate of 650 rounds per minute. . . ."

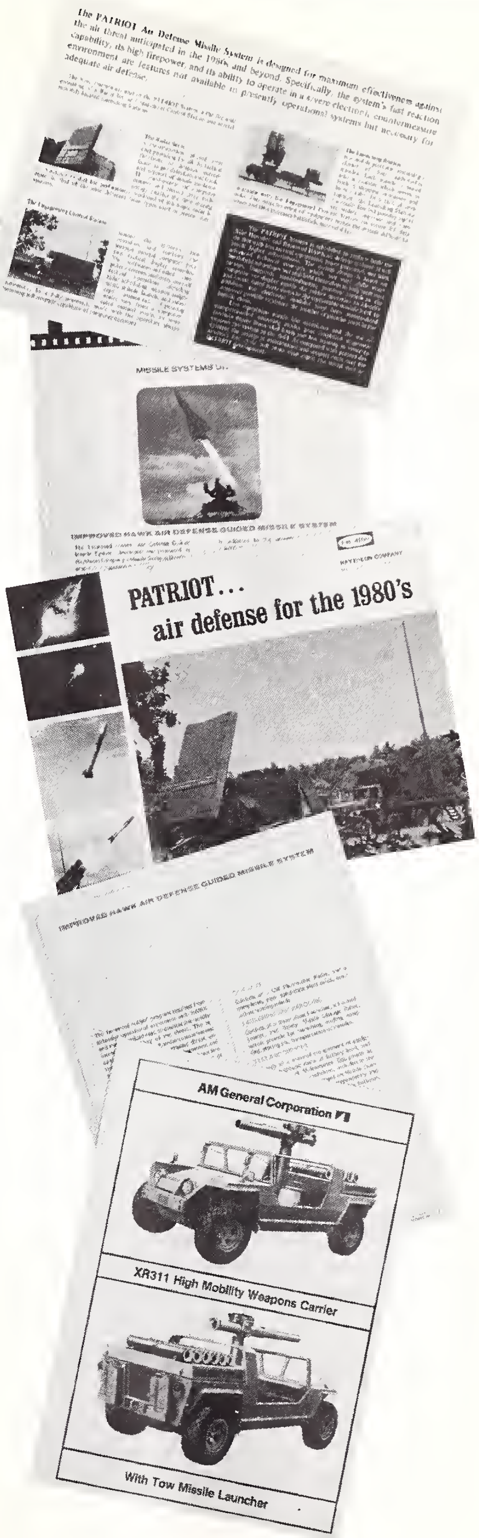
Visiting the displays in full dress uniforms were clusters of Junior ROTC delegations of 16- to 17-year-olds representing such schools as the Indiana Military Academy and the New York Military School. I listened as a group of six youth were introduced to a major general with handshakes all around. No doubt their trip to the arms bazaar was billed as the high point of the school year, somewhat like going to the state fair with the high school band had been for me at 16.

This sanitized hawking of weaponry struck an even more poignant note when I came to the Raytheon Corporation's display of a new "Patriot Air Defense Missile System designed for maximum effectiveness in the 1980s and beyond."

The Raytheon Corporation evoked in my memory the name of Thomas L. Phillips, its chairman and chief executive officer. Charles Colson, President Nixon's former hatchet man, had been converted through a meeting with Phillips, according to Colson's book, *Born Again.* Contradictions flooded my mind as I stared at the huge "new and improved" missile produced by a corporation whose executive evangelizes and makes millions in the production of war weaponry. A decal on the missile labeled it "INERT." All of the weapons displayed were "inert."

Not on display at the bazaar were the torn bodies from the recent bloody conflict in Nicaragua, whose dictator had been sold so many of these weapons. Nor could we view the thousands of dead in Iran on whom just such weapons have been fired in recent months by a regime that has become the largest single arms outlet for United States sales. Raytheon, General Electric, Honeywell, and scores of other companies have been among the benefactors. The people in developing countries are the losers.

President Carter promised in 1976 to get the United States out of the "unsavory business" of being "the world's leading supplier of weapons of war." Thus far he has not turned us from the direction set by his predecessors in the oval office. Total sales in 1978 actually rose by 18 percent to a record total of over $13 billion, and the US supplied almost half of all the weapons sold in the world.



The PATRIOT Air Defense Missile System is designed for maximum effectiveness against the air threat anticipated in the 1980s and beyond. Specifically, the system's fast reaction capability, its high firepower, and its ability to operate in a severe electronic countermeasure environment are features not available in presently operational systems but necessary for adequate air defense.

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HE SAID "NO" TO $400,000

Ralph Drollinger says that sharing what Christ means to his life is more important than earning a lot of money playing professional basketball.

Many people look to their morning cup of coffee for the jolt they need to get the day rolling. On 16 March 1978, however, their morning newspaper did the trick. There on the sports page was startling news. Ralph Drollinger, a 7′2″ center with the Athletes in Action USA (AIA) basketball team, was turning down an opportunity to make $400,000 over the next three years with the National Basketball Association's New Jersey Nets. He said he preferred to stay with AIA, despite a modest yearly salary of $7,500.

Drollinger's decision received wide coverage in the mass media, yet few chose to print the entire statement he presented at a New York press conference. Here, with minor deletions, are Drollinger's words to the press.

"Basically, the New Jersey Nets offer two exciting opportunities: first, playing for the Nets would be a major test and challenge. To help rebuild this fine young team is an exciting opportunity that would . . . stretch my talents to their fullest.

"Second, playing with the Nets would result in a major increase in my income. As you probably know, I receive a $7,500 missionary scholarship from Campus Crusade for Christ, the parent organization of Athletes in Action. The Nets have presented me with an attractive offer. The terms are generally as follows: a three-year, no-cut contract with an annual income in excess of $100,000.

"I appreciate the way the Nets have handled this matter. They have been candid, understanding, and considerate of me and the entire AIA organization.

"I'd like to share with you some of the thought processes that have gone through my head in coming to a decision.

"Six years ago in La Mesa, California, where I grew up and attended high school, I made an important, life-changing decision. Simply, I accepted Jesus Christ as my personal lord and savior.

"Being a Christian, I've often asked myself, 'Where can I best invest my life to tell others about the love and forgiveness of Jesus Christ?' When one holds this as his primary motive in making decisions, the factor of money greatly diminishes.

"Through my career at UCLA . . . through my 1976 negotiation with the Boston Celtics who drafted me after I graduated from college . . . and through my playing days with AIA over the past two years, my overriding objective had been to keep my life as close as possible to God's standards set forth in the Bible, and to share my life with others so that they too may come to know Christ. That is why I elected to join Athletes in Action.

"We are, in all probability, the most unique basketball team in the country. We use basketball and our God-given talents as players to bring the love and forgiveness of Christ to people all over the world. . . .

"As a team, we pray together. We share our lives. We develop deep human commitments to each other and to the Lord. We are Christ-centered. The love and fellowship and caring that I have gotten from the entire AIA and Campus Crusade organization have strengthened my faith and brought me close to Christ. . . .

"Moreover, through clinics, high school assemblies, and summer basketball camps, we are reaching more and more of America, which is desperately in need of the roots and strength that evolve from a personal relationship with Jesus Christ.

"As I stand at midcourt during halftime at AIA games giving my personal testimony of God's love and forgiveness, my heart swells with the joy and excitement of being a Christian. And as I meet with high schoolers in clinics and assemblies around the country and see the searching in their eyes, I see . . . Christ . . . as the only answer to human problems.

"God has given me an exciting ministry with Athletes in Action. Does he want me to walk away from that ministry? I think not.

"I mentioned two challenges the Nets provide. From my perspective, I see two much larger challenges. First, to help change the world by introducing others to Jesus Christ through the worldwide platform of athletics which Campus Crusade for Christ affords me. And second, to encourage my brothers and sisters in Christ to invest their lives in a related fashion.

"It is the goal of Athletes in Action to represent the United States in the world championships in Manila and to become the best amateur team in the world, using that platform at home and abroad to share what is of real importance in life—a personal relationship with Jesus Christ. . . .

"Therefore, I have elected to remain with Athletes in Action, at least through 1980. At that point I would consider reopening the question of a professional career in basketball. Until that time my full concentration and efforts will be to making AIA the finest amateur basketball team in the world and a platform from which to set forth the compelling claims of Jesus Christ.

"Some years ago, a South American missionary named Jim Elliot, who sacrificed his life to bring the message of Christ to tribal South America, put it best: 'He is no fool who gives what he cannot keep to gain what he cannot lose.'"

Meditation

Revelation

"According to your faith, . . . so be it . . ."

Then I saw
a new heaven and a new earth . . .
and I heard a great voice saying
Behold
the dwelling of God
is with men
He will dwell with them
and they shall be his people
he will wipe away every tear
from their eyes
and death shall be no more
neither shall there be
mourning
nor crying
nor pain any more . . .

Then I saw
a new hell on earth . . .
and I heard a loud voice saying
Behold
the dwelling of the Evil One
is with men
He will dwell with them
and they shall be his people
he will bring utter destruction
to their land
and death shall prevail
and there shall be
mourning
and crying
and pain forevermore . . .

Peter J. Ediger

Withdrawal balances activity

"In the morning, long before dawn, he got up and left the house and went off to a lonely place and prayed there." In the middle of the hustle and bustle of his life on earth, Jesus withdrew to a lonely place, to a restful place, to be alone with his Father.

It seems that in the lonely places Jesus found the courage and strength to fulfill the Father's will in his earthly life. When Jesus went to a lonely place, he was able to grow in the awareness that God was his source of power.

Our life without a lonely place is a life without a quiet center and easily becomes destructive. Too often we get caught up in identifying ourselves according to our accomplishments rather than identifying ourselves as God's children. We live in a success-oriented world. We often judge our worth according to how much we achieve and begin losing our self-worth if we are not producers.

Even as a volunteer in Mennonite Central Committee I have felt pressures to accomplish. How many classes do I teach each week? What do I do with my time out of classes? What am I planning to do when some of my classes terminate? How many women do I plan to touch with my classes?

Within the last few months I have come to feel rather drained. I think it's because I've neglected to find a lonely place to refresh myself, and also because I haven't felt free to just slow down enough to take time for people. I am convinced that teaching classes is important and worthwhile, but I also think that we need a better balance between trying to accomplish and taking time for people.

Being refreshed in a lonely place helps us to care the way Jesus cared.

Many times a friend who will simply be close and willing to share our sadness with the heart means more than the friend who gives advice, solutions, or cures. Cure without care is humiliating and oppressing rather than liberating.

A friend who cares makes it clear that whatever the circumstances, being near and being present is more meaningful than offering solutions. We must not be afraid to experience with others what they experience—their sorrows and their joys.

In solitude we can discover that we do not need to defend and mask our life by good works, but we can enjoy and share it as a gift. In solitude we can relax and learn that we are worth more than the results of our efforts. Our worth and our usefulness are not the same.

When we occasionally allow ourselves to be refreshed by retreating to a lonely place, reflecting on God's love and power in us, our worth in his eyes, and the joy of being his children, then we can do our work with new vigor. We can rely more completely on him to love and work through us. "In the morning, long before dawn, he got up and left the house and went off to a lonely place and prayed there."

Esther Olfert

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CREDITS

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The Mennonite

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Some of us

Kenneth G. Bauman

Some of us question the biblical interpretation given to Moses, Daniel, Jesus, Peter, and Paul. Moses and Daniel confronted the state in the context of the freedom to worship the true God, Yahweh. The issue was not militarism nor taxation. Nor do we find Jesus, his disciples, or Paul encouraging civil disobedience. Jesus taught that Caesar and God had rights and we have a moral duty to "render" ("apodote," an imperative, Mark 12:17) back what is their due. It is unlikely that Pilate would have said, "I find no crime in this man," if the Jewish accusation of treason had been true (Luke 23:2). Peter's statement in Acts 5:29, "We must obey God rather than man," was against the Jewish leaders and not against the state. At issue was the freedom to proclaim Jesus "as prince and savior." Paul was aware that his taxes supported Rome's imperialistic policies of expansion and oppression, yet he instructed Christians to pay taxes. It is difficult to categorize Jesus, his disciples, or the early church, as zealots. One is amazed to see the early church show respect and subordination to a political system that crucified their Lord.

Some of us are surprised at how quickly the argument moves from a cursory exegesis of the text to the moral question. This is done with barely a comment on the mass of biblical scholarship, from across the theological spectrum, that supports the traditional interpretation of the text. These findings are brushed aside with the statement, "The New Testament statements on paying taxes (Mark 12:7 and Romans 13:6-7) contain either ambiguity in meaning or qualifications on the texts that call the discerning community to decide in light of the life and teachings of Jesus." Where is the discerning community to go for further data but to the original sources (NT text)? Mennonites accept the Bible as God's divine revelation and ultimate source of truth. To discover God's truth in Scripture requires a committed Christian community that acknowledges Jesus as savior and lord and that seeks to follow Jesus' teachings as revealed in the Scriptures under the guidance of the Holy Spirit.

Some of us are aware of the traditional Anabaptist-Mennonite stance which supports paying taxes. A good historical development of this issue is found in Walter Klaassen's pamphlet *Mennonites and War Taxes.* A summary is found on pages 40-41 in *The Rule of the Lamb.* The only groups that refused taxation were the Hutterites and the Franconia Conference in Pennsylvania during the Revolutionary War. The issue was probably not "war taxes" but rather who was the legitimate government, the British or the United States? Recent Mennonite scholars hold the traditional view. Check the writings of Guy Hershberger in *War, Peace, and Nonresistance* (page 369), Harold S. Bender's "Taxation" in *The Mennonite Encyclopedia,* and Robert Kreider's "Anabaptists and the State" in *The Recovery of the Anabaptist Vision.* Kreider states, "The Anabaptists agreed unanimously that the Christian owes obedience to the civil authorities insofar as the prior claims of God are not violated in those duties. The Christian gives this obedience freely and not grudgingly. He pays taxes, tithes, interest, and customs as required by the magistracy. No evidence can be found to substantiate the frequently made accusation that the Anabaptists refused to pay these obligations" (page 190).

Some of us are not convinced by the barrage of statistics pointing towards the horrors of a nuclear holocaust. All wars are hell on earth, whether during the Old Testament or the Early Church, whether during the Reformation or today. Is the biblical teaching on the sacredness of life on a sliding scale or is even one person's life sacred? "Thou shalt not kill" speaks of homicide as well as nuclear genocide. If we believe in the sacredness of life, then why the guilty silence on abortion?

Some of us respect the individual conscience as we want our conscience to be respected, but we are not convinced that those who believe in withholding taxes have seriously considered all the options. Several alternatives are (1) filing suit against the government to recover taxes, (2) setting up a subsidiary corporation, and (3) greater efforts toward a World Peace Tax Fund. We are grieved that in this hour when we need a united witness against militarism, with selective service a real possibility (which will also include women), we are divided. We object to our peace position being questioned because we do not see withholding taxes as being biblical or Anabaptist-Mennonite.

Some of us are waiting for open dialogue on the tax issue. The other side has not been formally presented in the General Board, nor was it given adequate representation at the Consultation on Civil Responsibility at Elkhart, nor has it been given a fair presentation in *The Mennonite.* We question whether the midtriennium conference will change the situation.

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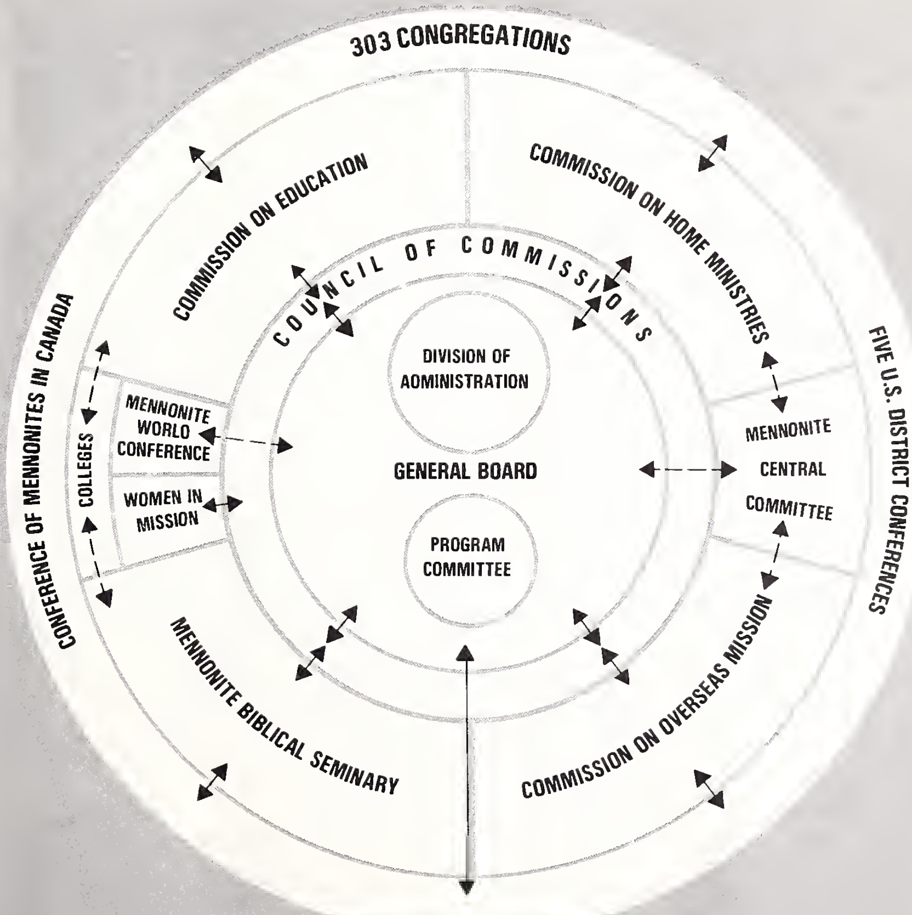
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General Conference Mennonite Church-2

Our future

Cornelius J. Dyck

A clear sense of purpose. The General Conference (GCMC) seems to lack a clear sense of purpose and should come to grips again with what it is called to do and to be in our time. What might be signs of a clear sense of purpose? GCMC agencies, institutions, and members believe in mission and education, and perhaps in evangelism, as much or more than they did in 1860, though the process may seem less personal and more institutionalized. There is no need to succumb to hagiography or lament. The staff and elected officeholders are dedicated and efficient; they do not see themselves (to paraphrase Churchill) as being called upon to preside over the liquidation of the conference—or the vision of the conference—but to strengthen it. It is possible that the GCMC has a greater sense of purpose now than in its fledgling beginnings in 1860. Nevertheless, it is important periodically to ask questions about purpose, particularly if tradition and institutional momentum are not in themselves taken to be adequate justification for the continuation of an institution or agency.

In studying the missionary activities of 16th-century Anabaptism some years ago I found a strange paradox, or so it seemed to me at first, in their rapid numerical growth despite rigorous membership requirements and the real prospect of martyrdom. The deeper I went into the sources, however, the

"The GCMC needs to have priorities and objectives to focus its activities. These goals should be clear, precise, reasonable, and, above all, formulated, understood, and accepted by the conference membership. . . ."

more I discovered a direct correlation; people joined the Anabaptist movement not so much despite the rigorous demands that the new faith made upon them, but precisely because it made these demands. Loyalty and zeal went hand in hand.

We need to reexamine our congregational and conference-wide group expectations for membership, with a view toward making them more rigorous and challenging. Can the GCMC become a group worth belonging to in a time of many competing and conflicting loyalties, a relationship-fellowship that makes a significant difference in the lives of members individually and collectively? How deep are and can be the commitments members and congregations are willing to make to belong to conference? I imagine there would be those who would find such comments disturbing because they want a conference with maximum freedom and flexibility for all—theologically and in practice—a loose confederation of people with similar goals, nothing more.

In Dean M. Kelley's *Why Conservative Churches Are Growing* (1972), he uses the Anabaptists, Wesleyans, Mormons, and Jehovah's Witnesses as case studies of what he calls "strong" religion (pages 59ff). Of particular interest to me was that he came to the same conclusion I did some years ago in relation to the positive correlation between rigorous demands and intense loyalty as "evidences of social strength." He lists commitment as a goal, discipline as the control, and missionary zeal as communication in these groups (page 58). Later he discusses the Black Muslims in the United States and gives a parallel conclusion: "the very qualities that make a religious movement objectionable to critical outsiders are what make it convincing to adherents and potential converts" (page 169).

A first step in recovering or achieving a clear sense of purpose in the GCMC is to make the claim of Christ upon every member and congregation—and on the conference as a whole—as rigorous as the cross calls for it to be in this world. The offense of the cross has not been removed and the gospel will still divide families, not only biological families, but also conference families who thought they were one in the spirit yet discover they are not when they face some of the hard sayings of Jesus. This is part of our prophetic calling as Christians.

We should be careful, however, not to confuse these comments about rigor and high demand with what we see in many of the fast growing religious groups today. In the PBS-TV program "The Long Search" cameras focused on an Indianapolis congregation which grew from 300 members to over 7,000 in a relatively short time through the leadership of one man with obvious "charisma." In most such groups the theological and social demands have been radically simplified, but they are coupled with a strong central authority figure. Among Anabaptist-Mennonites the counterpoint would not be no leadership or authority, but would ideally take the form of community, of covenanting together with each other and with God. We need to restore the meaning of covenant among God's people, its power to sustain commitment, and its central place in lifting spiritual life to new and higher levels, if the conference is to achieve and maintain a clear sense of purpose.

Setting appropriate goals. Having said the above, we are compelled to ask immediately about the content of the covenant we want to encourage. This would range from central affirmations about the place and work of Christ to quite specific issues involving time, talents, and money. And this calls for the setting of goals.

Setting goals is a rather pragmatic approach, and we may have ambivalent feelings about it. I doubt that Peter or Paul spent a great deal of time in goal setting (perhaps because their one overarching goal of sharing the gospel was so pervasive). Goals are of limited value if success or failure in reaching them cannot be measured. How do you measure success in the realm of the Spirit? What are the benchmarks of success in kingdom work? In some ways the church is meant to be a failure, and Paul reminds us in 1 Corinthians 1:18f of the foolishness of preaching. Often we only plant the seed, another waters it, and we trust God to grant increase in his own time. Yet when all is said against the process, it still remains important in our culture today to define and set goals for the conference if it is to achieve a collectively shared sense of purpose. The GCMC needs to have priorities and objectives to focus its activities. These goals should be clear, precise, reasonable, and above all, formulated, understood, and accepted by the conference membership, not imposed upon them. They should be measurable, and structures of accountability should be a part of them.

This is not meant to say that having clear goals will be the magic health prescription for the future of the GCMC, but rather that without this we will drift and suffer fragmentation. I am aware that goal-setting meetings have been held in the past, though I do not know the breadth of membership participation and consensus on them. Kosuke Kayama, an Asian theologian, makes a telling point about success in the church in the very title of his book *No Handles on the Cross* (1977). The cross is not portable or easily packaged. When we think we fail, we may be successful, and vice versa. Yet we need a collective sense of purpose that places daily claims upon every member and group of members.

The 1860 goal of "unity in diversity" was well meant but vague, tending to encourage fragmentation. A similar goal heard frequently is: "In essentials unity, in nonessentials liberty, in all things love." While this is a laudable ideal it cannot be made operational because there are very few adiophora (unimportant things) in matters of faith, especially when tensions arise. Such a motto has not worked very well in GCMC history, though it reminds us of basic spiritual truths. I make these comments against the background of 16th-century Anabaptism; the Schleitheim confession of 1527 begins each

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article but one with the words "we have become united," implying earlier disagreement and a subsequent process of unification under the power of the Spirit. It is therefore rightly called the *Bruederliche Vereinigung* (brotherly union).

What would be some of the areas in which the GCMC might set goals? Evangelism and church planting would certainly seem to be one; resolving tensions between Canadian and US parts of the conference and finding appropriate structures for an equal partnership would be another; exploration and resolving of negative attitudes toward minorities and the poor as referred to earlier; financial resources and stewardship; the mandates of each of the commissions—COM, COE, CHM, and MBS as well as their subcommittees—and many other areas seem to be wide open for this process. This kind of effort, when tied into a new covenant experience and commitment, could change GCMC life and give it the meaning and sense of purpose which would make it a new channel for the grace of God in our world. It could also change the collective sense of low self-esteem (not to be confused with humility) and change the image of the GCMC in the minds of others.

Leadership in the General Conference. Such developments cannot come without vigorous leadership. There are many styles of leadership in church and in society. Different times and situations bring forth different kinds of leaders. The priesthood of all believers does not mean no leadership—but more leadership—because more people are at work and need coordination and direction. This does not mean authoritarian prima donnas or a need to have conference leaders stay in office decade after decade, but it means unapologetic leading with the confidence (authority) that the Spirit gives to his people, and also a willingness to be led. Mennonites, including GCMC people, are not easy to lead. There is a definition of who Mennonites are given by an eight-year-old boy, as follows, "Mennonites are a meek and gentle people who do not argue or fight back. My father is a Mennonite, but my mother is something else."

Leadership need not be only individual; it can also be corporate, as the team approach at the seminary has demonstrated. This is not a waste of time or money, but a wise use of gifts. Historically the Dutch Mennonites tended toward centralized leadership in the hands of a few, from the 16th-century Netherlands to Prussia, Russia, Canada and early US settlements, while the Swiss Brethren briefly tended toward group leadership. In America, however, the Swiss tradition Mennonites have also relied on a few key leaders throughout much of their history. The consensus ideal is relatively new among Mennonites and is being tested in a fresh way during the past decade in both traditions.

There is a serious shortage of pastors in our GCMC today. While there are many reasons for this, the prevalent image and expectations congregations have of the pastoral role are a major factor. The leadership role expectations for the conference commissions and the seminary is not always clear either, in relation to their servant role as seen by the congregations, but leadership and servanthood can and should go hand in hand. Strong leadership does not mean being a lone-ranger type but rather, in today's culture, often the opposite, i.e. the ability to work as a team, to draw on the resources of others, to know and acknowledge one's own limitations as well as gifts.

It is possible to recover the variety of biblical images of leadership and to help congregations, institutions, committees, and other groups in the GCMC to move in those directions. Many will be surprised at the new freedom such a recovery can bring and at the great leadership potential within the GCMC. Working at this goal would include depth study on the role of women in the church, calling and being supportive of young people in leadership preparation, calling for midcareer vocational changes, the functioning of husband-and-wife leadership teams, financial support levels, and congregational and pastoral expectations of each other, plus conference expectations of the commissions and the seminary.

We can get there from here. The need for a clear sense of purpose—to focus conference activities and to strengthen its sense of identity and worth—means placing more rigorous claims upon membership in the congregations and upon congregational membership in the conference and restoring the biblical meaning of covenant among the people. This may not be congruent with the image some have of what they want the conference to be. It is important that goals are measurable and that we have structures of accountability. Leadership is an illustration of one area in which goal setting is urgently needed. Not mentioned are projections about membership growth or decline, institutional proliferation, or the need for new programs. My comments are intended to be on methodological and theological issues rather than statistical.

The above comments are in themselves a goal-setting effort. And these goals can be reached. A deeper meaning of membership and covenant can be achieved, many more able leaders can be raised up, and a new sense of purpose can quicken the conference. Present leadership holds part of the answer, as does the committee on the ministry. The GCMC needs to have more channels for dialogue than *The Mennonite* provides. A conference biweekly or monthly "newspaper" would help a great deal. Fund raising can help; it too is a spiritual ministry. Personal contacts in this connection are helpful in building a sense of real ownership, as the experiences of fund raising for our educational institutions verifies. Regionalism will help; that means working together with other Mennonites in smaller geographic areas.

Kosuke Kayama rightly states that there are "no handles on the cross," but faith gives to believers many "handles" for faithfulness. And that is all the Lord requires of us. •

PRESCRIPTION for happiness

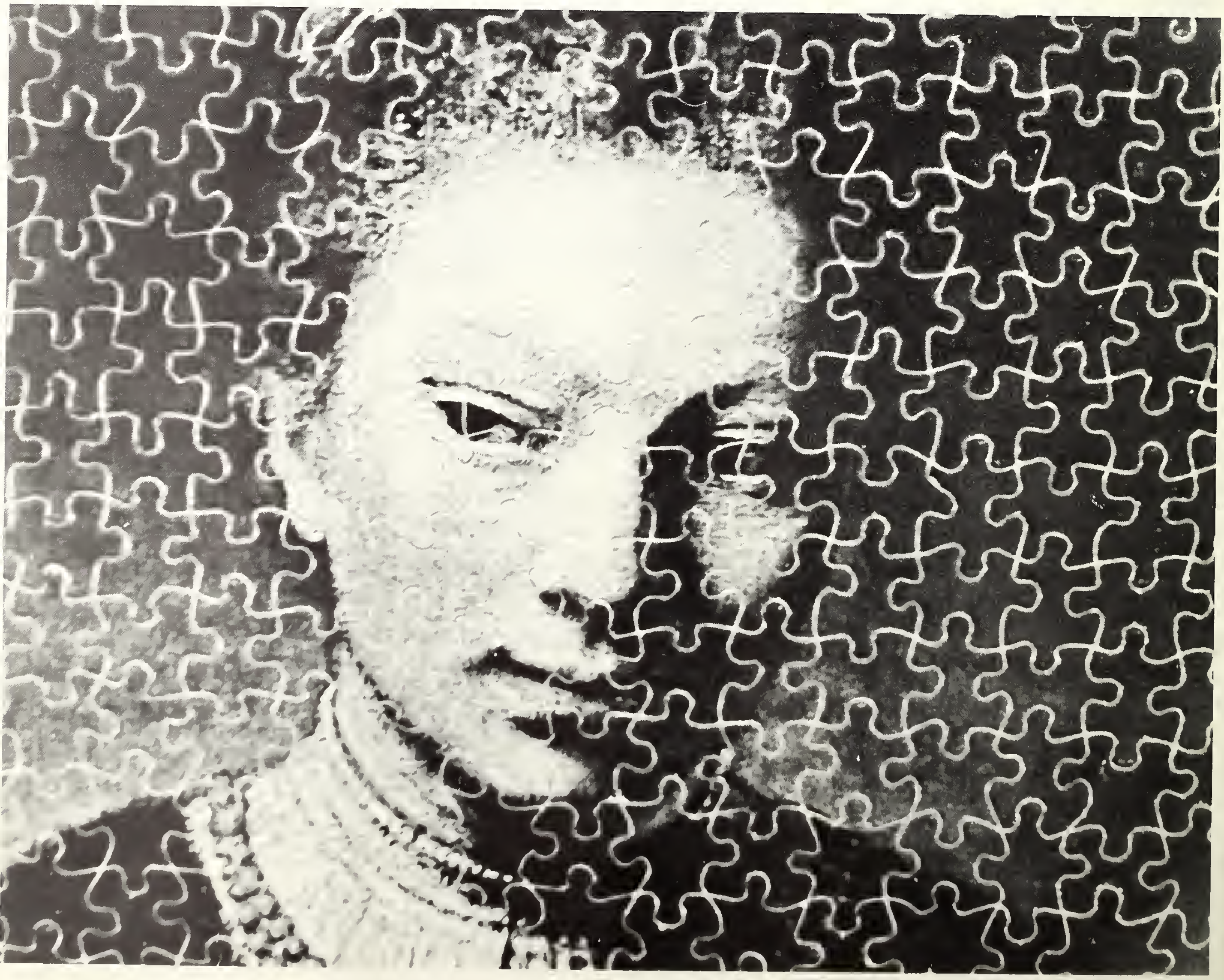
Thomas W. Klewin

No one is born happy. Happiness is neither a gift nor can it be purchased. It has to be achieved, worked at, built up out of an individual's experiences. It may be compared to climbing a stairway, because to achieve Christian happiness we have to take one step at a time.

Count your blessings. There's an old folk hymn that goes something like this: "Count your blessings / name them one by one / count your blessings / see what God has done." Yet there are times we forget to do just that, especially when troubles come and problems multiply. But gratitude and thanksgiving for life itself, the blessings we enjoy of family, friends, and health are a reality and can help us find happiness.

Remember to whom you belong. We must realize we are a creation of God, lovingly and carefully made in his image and likeness, known individually by a God who numbers the hairs on our head. No matter how impersonal the world may seem, God is not a computer or a bureaucrat who only recognizes us via a computer card. One Christian put it like this, "I know that never again will an aggregate of atoms like me inhabit the earth. For that I'm grateful. And when I realize I belong to God, how else can I respond except with joy?"

Pause to enjoy. Life can't be enjoyed when it rushes by us, or we hurry past, so intent on reaching a goal that we miss the beauty and



joy of life around us. A housewife commenting on this said, "I take time sometime during the day to stand in awe of God's wondrous world. It may be a sunset, a full moon, a flower opening to show me its delicate beauty, or even raindrops splashing against the window. As the years go by I find my capacity to wonder, to stand in surprise at the little things of life that go on around me increasing."

Be lovable. We all require love, and must also be capable of giving love and being loved. Being lovable and loving attracts love from others; it enables us to bask in happiness, knowing we are loved not only by God, but also by others. Being lovable means being kind, sympathetic, thoughtful; not irritable and intolerant of others for their faults and limitations.

Welcome change. Nature's law, created by God, is that all things must either progress or perish. Nature not only abhors a vacuum, it detests the static. Life does not stand still. We shall never find much happiness in this world if we want to live a life that doesn't move on to the new and different. We can, as children of God, believe God will somehow, out of all change, do what Paul states: "He will make all things work out for our good, for those who love God" (Romans 8:28).

Don't be afraid. A life filled with fear—of ourselves, the world around us, the unknown, of others—is a life thwarted in its search for happiness. Fear can be the most destructive of all human emotions, robbing us of the joy of reaching out for the unknown and grasping for larger chunks of life itself. Paul comforts us. "If God is for us (on our side), who can be against us?" (Romans 8:31). And he might have added what he had in mind: "What difference does it make who is against us if God is with us?"

Live today, not yesterday or tomorrow. There's nothing more destructive to happiness than tormenting ourselves with what-might-have-been and accusing ourselves of the mistakes we've made. The heart and essence of the gospel is God's loving forgiveness of our past mistakes, enabling us to begin each day with a clean slate and capable of looking ahead to tomorrow, knowing we can also begin that day totally forgiven. Every day filled with regrets about the past is a day taken out of life now, a day from which happiness is removed.

Give, give, give. No one can live happily if he lives only for himself. For a Christian such a life is a contradiction. We know that God first loved us and gave his son, Jesus. So it becomes a normal part of our lives as children of God to give of ourselves and of our possessions (time and material). Christians who reach out find happiness, because they are in tune with how God made them—to be a funnel through which God's love pours out to others. The sooner we respond to this inner core of our being the sooner we achieve a lasting quality of happiness. To find happiness, give love, service, devotion, help, praise, encouragement, or just ordinary kindness.

Live usefully. Children of God are stewards—managers of God's world, and that includes our own lives. To find happiness we must use our lives in some constructive, positive fashion. No one who feels useless is happy. The secret to happiness is to believe we have a purpose in life, whether it is to be creative, to teach, or to scramble an egg for someone, to water a plant, or to care for a little corner of God's earth. Somewhere a part of God's created world needs us, whether it's another human being, an animal, or a seed desiring to become a plant.

Happiness will never be total in this life—nor perfect. That is reserved for heaven. But the possession of happiness can be more than an occasional or brief experience if we know how to live as children of God. Solomon put it this way, "He who gives heed to the word will prosper, and *happy* is he who trusts in the Lord" (Proverbs 16:20). •

Happiness can also be compared to a puzzle; you need to fit the pieces together. As you assemble one piece at a time, life gradually focuses full and free. . . .

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LIBERATION

Mary Rempel

The bare tree stands immovable, its black
and sturdy trunk secured in solid earth.
Thickset from bearing many summers' loads
of leaves and nests, its arms are empty now.
Gnarled hands, belabored by the wind and rain,
extend its bounds with darkened fingertips.
Yet all those tips, a halo round the tree,
are sheathed in sparkling ice; they dance and gleam,
excited by the touch of rising sun.
The tree glows into oneness with the sky.

Though I am held to earth by gravity
of leaden legs and heavy mind and faults,
the tips of me, touched by the Light at dawn,
are purest joy, transparent ecstasy.
Since they unite me to eternity,
my spirit dances freedom's jubilee.

News

GC giving falls short of 1978 budget goal

General Conference giving fell just short of the budget goal in 1978. December receipts of $657, 722 brought the giving total to $3,153,822 or 99.2 percent of the budgeted amount of $3,179,883. This compares favorably with 1977 figures of $2,839,857 and 89.3 percent. Mennonite Biblical Seminary did reach their budget goal as this breakdown by commission indicates:

	Budget	*Receipts*	*Percentage*
Commission on Overseas Mission	$2,084,949	$2,062,168	98.9%
Commission on Home Ministries	579,918	572,965	98.8%
Commission on Education	234,048	231,242	98.8%
Mennonite Biblical Seminary	280,968	287,447	102.3%
	$3,179,883	$3,153,822	99.2%

I want to express my sincere gratitude to all of you who shared of your abundance for General Conference work in 1978.

Ted W. Stuckey, business manager and treasurer

Catholics, Methodists join Mennonites to found colonies

Akron, Pennsylvania (MCC)—A united colonization program in Bolivia is thriving with local involvement, says Paul Kirst, Mennonite Central Committee worker in Bolivia from 1976-78. People from the highlands have moved to the lowlands where the growing season is long and the ground productive.

Much of the migration was spontaneous due to the scarcity of land in the highlands, although the government encouraged migration because the lowlands were underpopulated and even planned some colonization at high cost.

However, projects often failed as highlanders started a new life in the lowlands. Used to raising goats and llamas on rocky farmland, they found tropical agriculture a difficult adjustment. To add to their problem, disease and malnutrition caused a high mortality rate, especially among children.

Noticing their suffering, a group of Christians from MCC, the Catholics, and the Methodists formed a United Churches Committee (UCC). The government's colonization program provided land, roads, and transportation to the site but little else. Responding to unmet needs, the committee began to experiment with a plan that was neither spontaneous nor rigidly planned.

In a plan which contrasted with the government's, the UCC selected a semi-directed plan, one in which they would orient settlers to a way of life in the lowlands without doing everything for them. They emphasized teaching skills in land clearing, agriculture, sanitation, and health. This approach required the settlers to be involved in all the projects at a cost of about $300 to $500 per family to be paid by the UCC orientation program. The government's plan had cost $5,000 to $7,000 per family.

At the center of the land they dug a well. Out from there as in a square pie the people partitioned wedges of land for themselves. Forty families occupied each colony.

At first many of the people lived and ate communally. The communal group formed work details to clear the land and put in a community garden. After some time they aided each other in constructing their huts on the individual plots.

By the time they completed the orientation process each family had their own hut, a latrine, and cleared land with seeds to plant a varied crop. During 1978 the orientation program settled 10 communities with 394 families. *Marion Preheim*

A woman and child draw water at the village well, the center of the community nucleus.

COE plans family cluster training lab

The Commission on Education is sponsoring a family cluster leadership training lab 25-30 March at Camp Assiniboia in Manitoba.

A family cluster is a group of four or five family units or households who contract to meet together regularly to share learning experiences and to act as a mutual support group.

The Assiniboia lab is designed to help trainees learn to lead family clusters. Complete families or households are invited to attend.

Families/households who participate can expect to attend two daily cluster meetings through which they will learn skills for enhancing interpersonal relationships and build on the strengths they already have.

Trainees at the lab will see how families / households begin a cluster, and will learn and practice skills necessary for cluster leadership. Each trainee will plan and lead a cluster. Since the schedule is intense, only one parent from a participating family may be a trainee, freeing the other parent to care for the children. Trainees will also be involved in "skillshops" and receive feedback and evaluation.

The coordinator for the lab is Sharon Sawatzky of the Congregational Resources Board of the Conference of Mennonites in Canada. Resource persons for the week are Margaret Sawin of Family Clustering, Rochester, New York, who will serve as lab director, and two persons who will act as cluster leaders—Ron Hunsicker, director of the department of pastoral services at The Oaklawn Center, Elkhart, Indiana, and Sister Patricia Lieb, director of Family Ministries in Duluth, Minnesota. Sawin has developed the family cluster approach over the last eight years and has led leadership labs in North America, New Zealand, and Australia.

Registration is limited to 10 leaders plus five or six family/household groups. Registration is encouraged by 15 February.

Food and lodging for the week is $40 per person, but half price for ages two to five years, as well as for families with three or more children over age six. Registration fees are $40 for trainees, $10 for adults not in training, and $65 for non-Mennonites.

A few travel scholarships are available.

Inquiries may be directed to Sharon Sawatzky, Resource Coordinator, Congregational Resources Board, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Evangelist urges balance

Overland Park, Kansas (WENIS)—Evangelist Leighton Ford warned evangelicals of extremes at a conference dealing with future concerns of Christians.

One extreme is to make "idolatry of statistics." The current "born again" wave, widely reported and analyzed, has led some evangelicals to make euphoric forecasts of a sweeping spiritual revival.

He warned against the other extreme. "We can also be paralyzed into an unbiblical determinism by the trends highlighted in the media," he suggested. "We can moan at the progress of evil and decay. But is it not possible for God to break in and intervene as he has done in the past?"

Ford said Noah could serve as a model for contemporary Christians. On one hand Christians have a lifeboat in which others are invited to climb aboard and find safety. Yet on the other hand Christians are called to be the conscience of the world and pioneers of a radical new covenant. God's people are called to do both.

"God saves his people out of the world," Ford contended, then "uses them to rebuild it."

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CMBC's three-year music program, leading to the B.Ch.Mus. degree, is based on the conviction that music is one of the most powerful and effective media for the proclamation of God's word and for the corporate expression of faith.

The foremost goal of the music program is to assist churches in training committed and talented music students to serve congregational needs.

As is the case in all undergraduate college and university music programs, CMBC offers courses in **theory** and **history. Individual instruction** in voice, piano, organ, and other instruments is available. A particular feature of the program is its emphasis on **conducting** and **choral** work.

CMBC offers a variety of opportunities for choir participation, recitals, and public performances, as well as many occasions for serving through music in various church settings.

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The Rocky Flats trial came to an end 29 December when the 10 defendants earlier found guilty of criminal trespass were sentenced to six months unsupervised probation. This sentence was also accepted by some 45 other defendants. Charges against others arrested later have been dropped. The case of the 10 is being appealed to test further the contention that the "choice of evils" statute should apply to this case.

The Blowing and the Bending, a musical drama about the 1918 struggle of Kansas Mennonites with selective service and buying war bonds, will be performed Thursday, 8 February, at 8:00 p.m., at the Hotel Leamington, Minneapolis, just ahead of the midtriennium conference. Script is by historian James Juhnke and the composer is Harold Moyer, both of Bethel College. The drama will be performed by students of the Mennonite Collegiate Institute, Gretna, Manitoba.

"Discovering Faithfulness as God's People" is the theme for the Bible studies at the Midtriennium Conference of the General Conference Mennonite Church 9-10 February in Minneapolis. To be led by Willard Swartley, associate professor of New Testament at the Associated Mennonite Biblical Seminaries, the three studies have these topics: "How We Make Difficult Decisions Together"; "Our Identity as God's People"; and "Witness and Faithfulness." Swartley earned the PhD degree from Princeton Theological Seminary. He has taught there and at Eastern Mennonite College, Conrad Grebel College, and Goshen College.

Cigarette smoking aggressively promoted in Botswana

Gaborone, Botswana—Cigarette advertisements adorn the only two large billboards in Gaborone, capital city of Botswana. Gaborone, with a population of 37,000, was only recently removed from the UN's list of 25 least developed cities.

The reason tobacco is so highly promoted is that cigarette sales in North America are leveling off, due to increased information of health problems. In the US half of the college graduates who ever smoked have quit. Finding the market in North America saturated, the world cigarette industry needs new markets and is opening them in developing countries such as Botswana.

Cigarette advertisements here follow familiar North American patterns. The smoking man (less often a woman) is the ultimate in modernity—well dressed, mature, intelligent, and rich. The less literate audience is apt to accept this picture without question. Since developing countries generally have no advertising restrictions on tobacco or any health warnings on packages, most people have no idea that there could be harmful effects. And the industry happily exploits this situation.

Cigarette companies do not carry the entire responsibility for encouraging tobacco use in developing countries. The US government has included tobacco in its "Food for Peace" program of concessional agricultural sales to needy countries. Not only does this help the US get rid of domestic tobacco surplus, it also introduces foreigners to US tobacco in hopes it will lead to future markets.

Because basic health problems of malnutrition and sanitation must receive top priority in developing countries few resources remain for anti-smoking campaigns. However, there is no doubt that smoking-related diseases are on the increase in this part of the world. A World Health Organization study found the lung-cancer death rate in developing countries has been increasing "steadily." *Joan Gerig, MCC Botswana*

WORLD LEADER
Rothmans
KING SIZE

This advertisement for Rothmans cigarettes is one of only two billboards in Gaborone. Tobacco is highly promoted in the small African country of Botswana.

Kansas Mennonites plan celebration

North Newton, Kansas—Testimonies and tributes to the inter-Mennonite witness in Kansas will highlight a special daylong meeting to be in the Hesston Mennonite Church on Saturday, 24 March. All congregations in Kansas are invited to participate in the event.

Preparations for the Kansas Mennonite Central Committee Celebration include a luncheon at noon for an expected 300 to 600 persons, according to Griselda Shelly, director of the MCC Central States Region.

The one-day gathering will review the way the Kansas Mennonites and Brethren in Christ have worked together. Small group sessions in the afternoon will propose ideas for enlarging the impact and scope of the Kansas inter-Mennonite program.

Reg Toews, associate executive secretary of MCC, will speak on "The Church at Work in Inter-Mennonite Ways."

"Conflict in the Professional World" is the theme of a conference being held in New York City for Mennonite students and young adults 23-25 February. The conference is intended to help participants anticipate the atmosphere of a new profession, recognizing that many people base job choices more on financial- and job-security than on a clear understanding of the assumptions, pressures, and values of the professional world. Interested persons may write to Myrna Burkholder, 314 East 19th St., New York, New York 10003, or call 212/260-6064.

Namibia and Dominica have been admitted to UNESCO, bringing the number of member states to 146. Namibia, formerly South-West Africa, was admitted on 30 October at the request of the United Nations Council for Namibia, the legal administering authority for the country until its independence. Dominica was admitted on 6 November, three days after becoming independent of Great Britain.

Youth council meets

The General Conference Youth Council met 6-8 December 1978 in Newton, Kansas. Discussion included the new Foundation Series *outline for high school people, the 1980 conference in Estes Park, Colorado, the sharing of job descriptions, responsibilities, programs, and activities of youth in each district and province. Seated (left to right) are Abe Bergen, Winnipeg, Manitoba; Terry Dorsing, Othello, Washington; Jim Amstutz, Bluffton, Ohio; Roger Morris, Quakertown, Pennsylvania; Harold Fransen, Waterloo, Ontario; and Frank Keller, Newton, Kansas. Standing (left to right) are Sharon Sawatzky, Winnipeg, Manitoba; Lois Bergen, Newton, Kansas; Judy Harder, Didsbury, Alberta; Marilyn Klaus, North Newton, Kansas; and Karen Shelly, Quakertown, Pennsylvania.*

Colombian Evangelicals disavow association with Jim Jones

Bogota, Colombia—In the aftermath of the mass suicide by followers of cultist Jim Jones, the Evangelical Church of Colombia has launched a major offensive to counter a growing backlash triggered by the Guyanan tragedy.

The backlash, the church feels, is indiscriminately aimed at all non-Roman Catholic denominations.

Evangelical and Protestant entities in Colombia believe they have become the hapless victims of reaction sparked by the final hours of Jones and the members of his People's Temple.

The topic of Jonestown is faced by Luciano Jaramillo and Alfredo Torres, President and Secretary General of the Colombian Evangelical Confederation (CEDEC) in a report they have just issued.

Jaramillo and Torres are categorical in their total condemnation of "religious manifestations of unfortunate fanaticism whose negative characteristics are not necessarily or principally of evangelical or Protestant origin.

"We refuse to be indiscriminately compared with sects in Colombia for which we are not responsible."

The evangelical organization does not regard Jones as a Christian, and the report stresses that all denominations which form CEDEC are "Christian churches and entities established and organized around universal biblical principles, which preach love of our fellowman, respect for life and the human person, community service, and faith in the person of Jesus Christ as Savior and Lord."

The report also hits back at critics who suggest that evangelical churches are principally responsible for the social conflicts now existing in Colombia.

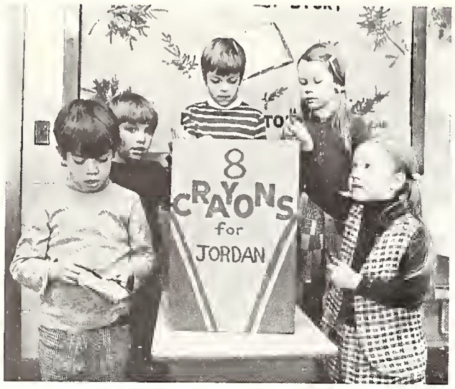
Of its own missionary work CEDEC says that while most of its ministers are Colombians, it reserves the right like all churches—including the Catholic Church—to accept the assistance of personnel from abroad.

The report also emphasizes CEDEC's community service, which is manifested in the hundreds of schools and colleges in the country which have educated several generations of Colombians.

The Evangelical Church also has vocational education and agricultural institutions, health programs in clinics and hospitals, and community development programs.

The report, while largely negative toward the Roman Catholic Church, does make special reference to Pope John Paul II, who as a Cardinal in a Communist country had to work under a hostile government, and whom the report calls the "standard-bearer of human rights."

His words and actions, says the report, should "make us all conscious of the importance of defending the freedom of conscience and religion." *Reprinted from* The Chronicle, *Colombia's English weekly newspaper*



"Some people don't care, but we want to share our crayons!" the enthusiastic first grade voices chimed in unison. Martha Kauffman's first grade class, along with other students at the Ephrata (Pennsylvania) Mennonite Christian Day School, had collected crayons for schoolchildren in Jordan. The 200 students in the school donated the crayons for school kits as a Christmas project. "A project where the children can bring actual gifts instead of merely donating money is important because young children can feel more concretely that their gifts are being used," says Kauffman.

Record

Workers

Dave Kroeker has resigned as editor of *Mennonite Reporter,* effective 30 July. He has served the paper as editor for six years.

Jerry Meck has been appointed executive director of Heartsease Home in New York City effective 1 February. Meck has served the past six years as director of the Eastern Mennonite Board of Missions' voluntary service program. Heartsease is a publicly and privately funded home which operates a transitional living program for older adolescent girls.

Laban Peachey, Hesston, Kansas; *David Habegger,* Wichita, Kansas; *Glen Wiebe,* Hillsboro, Kansas; *Barbara Longhofer,* Marion, Kansas; and *Perry Miller,* Hutchinson, Kansas, have been appointed to the board of Prairie View Mental Health Center, Newton, Kansas. One-half of the Prairie View board is made up of representatives of the Mennonite constituency and one-half representatives of the community at large. Four of the appointees—Peachey, Habegger, Wiebe, and Miller—represent their various Mennonite churches on the board. Barbara Longhofer represents the community at large.

Omar B. Stahl, Strickler Church, Middletown, Pennsylvania, a former missionary to Europe, has replaced *Paul M. Zehr* as director of the Mennonite Information Center east of Lancaster, Pennsylvania, beginning 1 January. Stahl served 21 years with the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, as a missionary in Luxembourg and Germany.

Dale Weaver, Leola, Pennsylvania, was elected to serve as treasurer of Mennonite Economic Development Associates (MEDA) on 8 December 1978. Weaver served in Greece under the MCC Pax program in 1959 and 1960. He succeeds *Olen Britsch* of Archbold, Ohio, who died on 11 November, 1978. Britsch had served as treasurer of MEDA for 20 years.

Published

The Tax Dilemma: Praying for Peace, Paying for War, by Donald D. Kaufman, is a new focal pamphlet, part of the Christian Peace Shelf series. It continues his examination of the biblical and historical data related to the "war tax" question, and includes a "how to" section. It is available from Faith and Life bookstores at $3.95 in the US and $4.40 in Canada.

The first issue of *Lifework,* a peace literature publication for middle teens emphasizing personal and worldwide peacemaking, has been published by Mennonite Central Committee Peace Section (US) and is available for distribution. Seven more issues are scheduled for publication during the next two years. *Lifework* will be mailed directly to all General Conference Mennonite young people. Others interested may write to the MCC Peace Section office, Akron, Pennsylvania 17501, for information on how to obtain copies of *Lifework.*

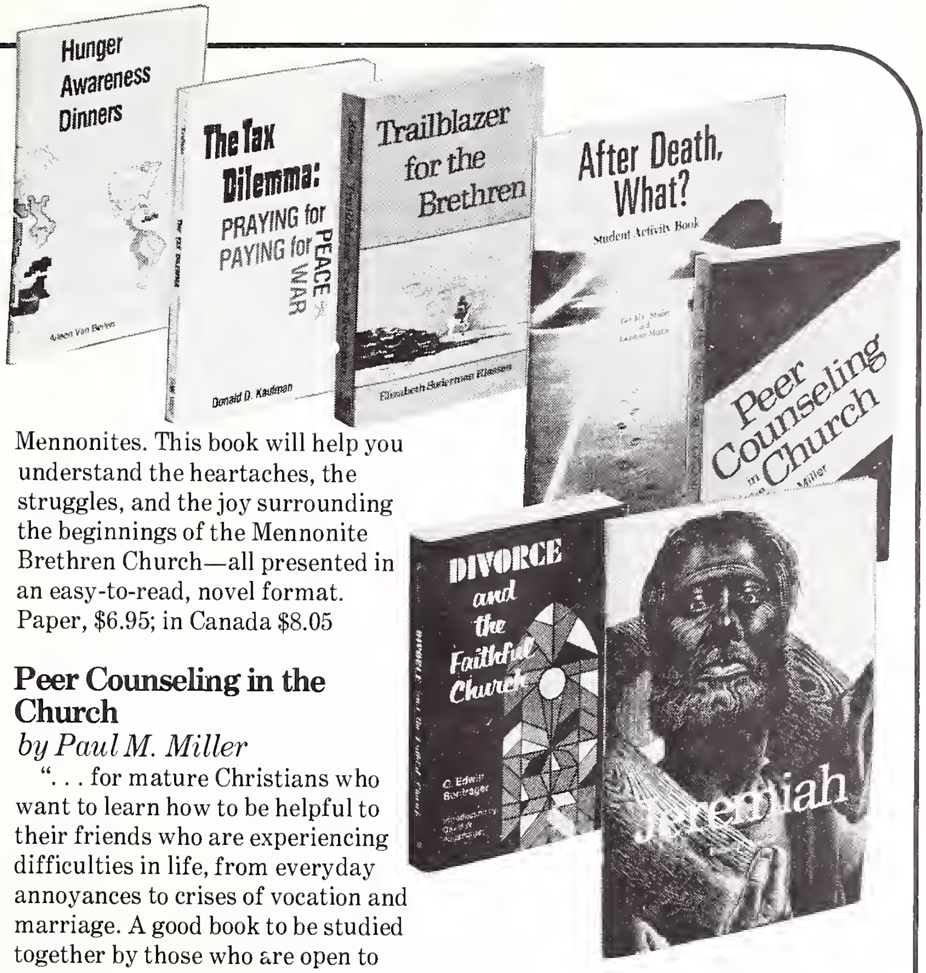
"Wichita '78," the 11-minute film documenting the spirit and events of the Tenth Assembly of the Mennonite World Conference has been well received in showings around the world. It is available for rentals anywhere in the world or purchase from Film Division, The People's Place, Main Street, Intercourse, Pennsylvania 17534, in the US, or from Dueck Film Productions, 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1, in Canada.

A scene from "Wichita '78"

Deaths

Erma Birky, one of the early missionaries to Zaire, died 7 January. She was among the first missionaries in 1923 to open a mission outreach in the village of Mukedi. She served as a General Conference missionary from 1923 to 1960. In recent years she was a resident of the Meadows Mennonite Home. Birky was a lifelong member of the Normal (Illinois) Church. The funeral took place on 10 January at the Meadows (Illinois) Church.

Herald Press: Books for congregational study and contemplation


Hunger Awareness Dinners
Aileen Van Beilen
The Tax Dilemma: PRAYING for PEACE PAYING for WAR
Donald D. Kaufman
Trailblazer for the Brethren
Elizabeth Suderman Klassen
After Death, What?
Student Activity Book
Peer Counseling in Church
Miller
DIVORCE and the Faithful Church
G. Edwin Bontrager
Jeremiah

The Tax Dilemma: Praying for Peace, Paying for War
by Donald D. Kaufman

"A mine of information and provocative concerns on what is emerging for Mennonites as a top moral issue of our times . . . speaking softly and thoughtfully, Kaufman leads us gently through this moral obstacle course."—Robert Kreider

Includes biblical issues and 12 different ways persons have protested taxes for war purposes.
Paper, $3.95; in Canada $4.60

Hunger Awareness Dinners
by Aileen Van Beilen

A manual which describes three types of hunger awareness dinners, including suggestions for physical arrangements, appropriate menus, before-and-after dinner programs, and ways concerned persons may respond to help fight world hunger.
Paper, 95¢; in Canada $1.10

After Death, What? Student Activity Book
by Gerald Studer and Laurence Martin

This 10-lesson student activity book is a guide for personal and group study about what the Scriptures have to say about the afterlife. Has good foreword in Gerald Studer's **After Death, What?** (paper, $1.95; in Canada $2.25). Useful with youth and adult Sunday school classes, midweek Bible study groups, small groups meeting in homes, and many more settings.
Paper, $1.25; in Canada $1.45

Trailblazer for the Brethren
by Elizabeth S. Klassen

The dramatic story of Johann Claassen, an outstanding leader among 19th-century Russian Mennonites. This book will help you understand the heartaches, the struggles, and the joy surrounding the beginnings of the Mennonite Brethren Church—all presented in an easy-to-read, novel format.
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Peer Counseling in the Church
by Paul M. Miller

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by G. Edwin Bontrager

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Letters

Editor's note: Contrary to our usual letter policy, we are printing the following long letter by Albert H. Epp. We are doing this in the interest of giving as much and full opportunity for input on the midtriennium as we are able to do and to present the issues from the broad spectrum of the conference. Our hope and prayer is that the presentations in The Mennonite *may contribute to better preparation for Minneapolis.*

CHM maneuvering us?

Dear Editor: I respond to your editorial "Countdown to Minneapolis" (7 November 1978 issue). Your enthusiasm is noble, and your conciliatory efforts brilliant. You have also elucidated the fears and tensions with great accuracy. Some of us, however, are part of the "silent majority" that feels inundated by the tax-resistance mail arriving almost daily.

The Kauffman-Harder profile (1975) stated, "A member of our churches ought not to pay the proportion of his income taxes that goes for military purposes." Only 15 percent of our denomination agreed; and no more than 8 percent among the Mennonite Brethren and Brethren in Christ. Even fewer actually withheld tax. Eighty-five percent disagreed!

Now Minneapolis looms ahead. Many of us feel we are being swept helplessly downstream toward an ill-advised showdown. I was one of the 453 delegates at Bluffton ('77) who voted "no" on resolution 11. But it carried. There seems to be a wide gap between delegate-action at conference and constituency-opinion at home. How did "the few" persuade "the many" to agree to a February session that will cost about $100,000?

We are witnessing one of the strongest attempts at shaping conference-opinion in 20 years, and possibly our entire history. Long-held views on civil responsibility are being challenged by brethren who are crusading for tax resistance and civil disobedience. Neither Scripture nor history are normative in the ways they used to be. "We have something new," we are told, "in the present nuclear threat."

Behind this ideological shift stands our Commission on Home Ministries. Three years ago CHM began publishing a war-tax newsletter, *God and Caesar*. In the fifth issue they report on a two-day war tax conference they conducted at Kitchener, Ontario. "The evidence suggests that most Anabaptists did pay all their taxes willingly . . . ," the report avers; but CHM leaders pledged themselves "to raise consciousness about war tax and militarism issues. . . ." Highly significant is the fact that two scholars, Miller and Swartley, emerged at that session as men willing to say that the Scripture does not give us a clear command to pay taxes used for military purposes.

It is my impression that Mennonite stalwarts of recent decades, H. S. Bender, Guy F. Hershberger, Erland Waltner, and John C. Wenger, to name just a few, all taught the full-paying of taxes on scriptural grounds. Their general view agreed with Paul, who taught the paying of taxes in Romans 13 and was fully aware that Rome had crucified Christ, had subjugated many nations, and was now ruled by the despot Nero.

H. S. Bender, writing on "Taxation" in 1959, claims that "few if any Mennonites" were presently refusing to pay the portion of income tax calculated to go for military purposes, which he estimated to be about two-thirds of the total.

Guy F. Hershberger, in his classic on nonresistance, discusses the answer of Jesus in Matthew 22: ". . . the situation here is almost precisely like that in Romans 13. Jesus' questioners were not men who would be interested in service in the Roman army. If anything, they would be interested in a military rebellion against the Roman authority. There Jesus says, 'Give to Caesar that which is Caesar's.' That is, do not rebel against him, not even to the extent of refusing to pay the tax."

The current tax-resistance movement requires a major shift in biblical interpretation. This is something new.

It appears to me that today's tax-resisters are hard put to proof-text their views. Swartley admitted to Kitchener (1975) ". . . there is no New Testament text which either explicitly or clearly implicitly tells us not to pay taxes." Yet some go from text to text progressively untying the knots of normal interpretation. But the knot of Romans 13 will not easily yield. Donald Kaufman (*What Belongs to Caesar,* page 48) chides Oscar Cullmann for "his lack of moral discernment" when he insists that disciples of Jesus pay tax, no matter to what government. John Howard Yoder, well-known for his personal tax-withholding procedure, nevertheless, in his oft-reprinted masterpiece *The Politics of Jesus* (page 211), approvingly quotes C. E. B. Cranfield, "taxes and revenue, perhaps honor, are due to Caesar, but fear is due to God." In sketching the limits of subordination, Yoder stops short of using Romans 13 for tax resistance. Not so Larry Kehler in *The Rule of the Lamb*. Using his stature as editor-writer, Kehler seems to infer that Paul supports our tax resistance. The truth of the matter is that for every scholar who teaches tax resistance from Romans 13, there might be 50 competent professors who teach otherwise. A tax protest based on Romans 13 is an exegesis not easy to defend.

The method of promoting the new idea also deserves comment. Basic to good human relations is the concept that issues are best discussed without the injection of personalities. When Cornelia Lehn's speech at the Bluffton conference was programmed into the civil-disobedience debate by conference officials, it almost gave the appearance of being a psychological pressure tactic to sway votes. After all, who can speak against womanhood? Who can deny that Nellie's stand is courageous? But someone has to venture the tough question "Is it fair to ask thousands of Mennonites to approve civil disobedience because of one person's convictions?"

Is it possible that CHM has moved ahead too quickly on this issue—even out of earshot? Take their suggestion that the General Board no longer honor tax-withholding laws for some employees (*The Mennonite,* 2 November 1976, page 648). On 1 August 1977 the constituents turned back Resolution 12 (yes - 336, no - 1,190) on this issue. Bluffton delegates later gave the mandate for a midtriennium conference, but even this decision process was interlaced with CHM influence. The delegates, caught in the euphoria of the moment, unable to confer with churches at home, approved the surprise resolution. Most surprising of all, Larry Kehler, as recent as 5 December 1978, wrote, "I have not yet been able to discover any tax resisters in Canada. . . ." Little wonder CHM's promotion is so voluminous.

When churches in the Midwest ask CHM for a clarification of issues, men are readily available to give excellent thought-out defenses for tax resistance and civil disobedience. But no one seems willing and/or permitted to present the traditional biblical-Anabaptist stance and say, "That's my view." So we, the silent majority, feel like people with no representation. While we collect thousands of dollars for conference coffers, no one pleads our case—the case of the majority.

Any protest, it seems to me, needs keen discernment. Picketing a tax office, withholding income tax, or balking at withholding laws may all be misdirected efforts. The Internal Revenue Service is only a collecting agency. Do we punish the newspaper boy, refusing to pay when we dislike an editorial? No, we phone the editor. Why not spend our energy on the decision makers?

A hope seems to flicker in some minds that a domino reaction, "me too, me too," will bring out an avalanche of Mennonite tax resisters. Then, some aver, a frustrated government might negotiate. However, worse things may accrue. Attorney J. Elwin Kraybill says that evading tax is a felony (26 USC 7201) and can result in a fine (maximum $10,000) and/or prison (maximum 5 years). At the least most Mennonites would be subjected to the harassment of an annual audit. At the worst they could be accused of spawning anarchy—a trend already evidenced in teachers' strikes and police strikes.

I wonder if tax resistance won't trap us in a blind alley—in a stance too negative. Why curse the darkness? Let's plant a light. In past decades our conscientious objector position was transformed by creative service in refugee camps, mental hospitals, and mission schools. Today we again need positive solutions. Could Mennonite Central Committee possibly establish a research center with departments like peace, pollution, and world hunger? When our scholars really tackle these complex problems, our governments will knock at our door. In retrospect, I was proud when President John F. Kennedy turned to MCC for advice on the Peace Corps.

I am a Mennonite, both by birth and by choice. I deeply appreciate our Anabaptist theology. As a pastor I can affirm with my parish CHM's conviction of (1) the limited nature of Caesar's power; and (2) the lethal character of its weaponry. However, we do not feel it biblical or Anabaptist to rob government of its right to taxation, or even some national defense. Where government abuses this right we wish to exhaust every legal channel of protest before we engage in illegal maneuvers.

In my congregation one brother is reducing his income; another has enclosed a protest letter with his tax return. Many of us have increased contributions to reduce taxable income. But not one, to my knowledge, is refusing to pay taxes. As one brother put it, "Can we be harsh on Uncle Sam while our financial stewardship level is so low in Mennonite circles?"

A final word. I tested this letter with my Board of Deacons. All seven present, to the man, encouraged me to send it. Editor, thanks for letting us speak. *Albert H. Epp, pastor, First Mennonite Church, Newton, Kansas 67114*

13 December

Appreciate book reviews

Dear Editor: In the 6 December 1977 issue you printed a review of *Women, Men and the Bible*. We are planning to start a study of this book in January.

I enjoy *The Mennonite* very much. The reviews on books are most helpful in finding new and interesting reading material. *Lynn Froese, Cartwright, Manitoba*

24 November

About urban ministries

Dear Editor: I could hardly believe my eyes when I read (7 November 1978 issue) that Ross Bender believes "urban ministries are not a priority for our students." Whether the dean speaks for himself or the students at Associated Mennonite Biblical Seminaries, the assertion is equally frightening with regard to the future of the church.

At a time when the National Association of Ecumenical Staff and the Churches' Center for Theology and Public Policy have issued a challenging *Call to Commitment to the City*, it is depressing and disheartening to hear that urban ministries are not a priority for Mennonite seminary students.

I suspect there are many Mennonites (and fine Christians) who are not going to pack their bags and move out of the metropolitan areas back to the small towns and farms. What shall we do about them? And about the poor and oppressed who can't leave even if they wanted to? *Frank G. Ward, 1444 Southwest Boulevard, Kansas City, Kansas 66103*

1 December

Look at my letter again

Dear Editor: The 5 December 1978 issue contained my letter. Unfortunately, the letter was not printed as I wrote it and does not convey the meaning I intended. The printed version left out some material and makes it appear that the rest of the letter is about retarded people. It was not so intended.

In the first paragraph of my original letter I explained that I work with people who are "different" (mentally retarded). This has made me more aware of how we treat persons who are different from ourselves—different in a variety of ways. The "poem" was about how we as Christians react to those who differ from us—in values, ethics, and interpretation of Scripture. Sometimes when we see ourselves as God's children we don't allow him to also be a father to those who differ from ourselves. *Elizabeth Schmidt, Box 452, North Newton, Kansas 67117*

11 December

Do we need grades?

Dear Editor: I have been thinking about my experience at Bethel College, North Newton, Kansas. I was a student there from 1966-70. Although I learned much there I have mixed emotions about my experience. Now I am an alumnus but still, by definition, a member of the college community. My education from books, convocations, phonograph records, lecture series, and relationships with other people has encouraged me to think about human nature, individual and institutional.

While at Bethel I had ambivalent feelings about grades. I was disillusioned with the grading system and have since further developed my ideas about an alternative model. As a member of the constituency, and with Bethel president Harold Schultz's approval, I believe, I would like to present some thoughts about the grading system. Letter grades are not new, as we might tend to believe, but are quite old, having originated in Great Britain centuries ago. Although a person can transcend his environment's suggestions to him, grades tend to have tremendous force, particularly upon young people grappling with life's issues. Transcending one's environment becomes possible only when one has a strong, healthy relationship with God; but as I experienced in my own being and through observing others, youth can be a time of questioning whether God exists. If a person is unsure whether there is a loving Creator, one can fall prey to many forces. Grades encourage competition rather than cooperation, worry and memory concentration rather than imagination. I believe, as do Schultz and many others in my generation, that it is past time to change the grading system to a more humane, healthier structure. I believe it would be possible and productive, emotionally and financially, to institute a nongraded way of operating that would be more educational, relevant, and exciting than what we now have.

Change would mean different courses with new titles and new skills required from faculty and students, because without the pressure of grades, everyone will rethink what education is for. They will realize that learning and planning the future are what the college years and perhaps all schooling should be concerned with. Classes may meet for longer or shorter periods of time, with greater emphasis on creativity than at present. Although I don't believe we should require a precedent for this proposal, one exists in this country. At the medical school at Case Western Reserve University in Cleveland, Ohio, a study was done comparing graduates' grades with their postgraduate performances. An inverse relationship was discovered. That is, doctors with high grades had low creativity and competence, while those with lower grades were more capable and imaginative. Finding this, the school did away with grades and now functions on a nongraded basis.

I believe students everywhere have extreme difficulty coping with being graded and would readily consider attending Bethel and any school that offered such a program. Perhaps it is worth the risk of implementing such an idea, suggesting it to other schools for their consideration, and publicizing it as much as we can. *Jack Goering, 1920 Buchanan, Topeka, Kansas 66604*

11 December

Too much for granted

Dear Editor: We should be thankful to God that we live in a country where we are allowed to quote Scripture publicly and reason together what the Bible teaches, and that we are able to search the Holy Script to guide us in our daily lives. We take too much for granted. We should be happy that we have a paper like *The Mennonite* where we can openly express ourselves. I hope that we do not surmise when somebody is reminding us about some sin and admonishes us not to continue therein because the Bible condemns it, that we then excuse ourselves because there are other sins greater than the one quoted. These are misguided reasonings. God loves the sinner but hates the sin. God's Word is not debatable.

You can search all the books in the whole universe and you will not find the whole truth and nothing but the truth. There is only one book, the Bible, that can truthfully make claim to that divine fact, because it was God-inspired. If you really and truly want the truth will find it in the Holy Scripture if you follow and believe what it says.

Remember that Satan also reads the Bible and trembles; so does everyone who follows Satan and denies the truth of the Word of God. The Bible makes it clear there is a heaven—everything to gain and nothing to lose—and also there is a pit called hell—everything to lose and nothing to gain. There are only two roads to travel; these roads do not run parallel to each other. They run opposite each other. You cannot jump from one to the other or have one foot on the narrow road and the other foot on the wide road. There is a right way and also a wrong way. You cannot go both directions.

Great is the darkness when a man claims to be a newborn Christian and walks the road of darkness, denying the truth of God's Word. God has given men and women the free will to choose and a conscience to remember. Conscience is like a recording machine; it will play back to you what you did yesterday. The narrow road leads upward. Jesus is at the top calling, "Come unto me and I will give you rest for your weary soul." God always keeps his promises. So keep on climbing. *Peter J. P. Schrag, 1917 Millers Lane, McPherson, Kansas 67460*

12 December

Bible has sexuality answer

Dear Editor: The 21 November 1978 issue includes the article "High Level Consultation Reaches No Conclusion on Homosexuality." It is frustrating that our high level persons even bother to come together and debate a subject like that. They must derive special pleasure talking about that kind of perversion. That is all it is. There is much talk about accepting homosexuals, but never much about changing them. People do all kinds of things to satisfy their sexual urge. The Bible puts limitations on that. Even a heterosexual is allowed intercourse only within the confines of matrimony.

Godless individuals try to satisfy their sexual hunger by any means. If women are not available, for instance, in a correctional institution, men will resort to homosexuality or some other form of perversion. But is that necessary? The Apostle Paul says it is good if a man touch no woman. How many of our Mennonite men stayed chaste during their alternative service in Russia? How many heterosexuals stay chaste all their life for certain reasons? Today the trend seems to be that every human being must express himself sexually, no matter in what way. This is contrary to biblical teaching. Everything can be learned and even enjoyed, no matter how perverse and ugly it is. But that does not make it normal. Paul calls it dishonoring the body or exchanging natural relations for unnatural (Romans 1:24-26). An alcoholic also enjoys his drinks, gradually ruining and dishonoring his body. Nobody will regard that quite normal.

In the early days of Christianity people left their filthy habits when they turned to Christ. If a person wanted to inherit the kingdom of God he had to be transformed. In this respect there seems to have been no disagreement among the early Christians. Paul makes this clear in 1 Corinthians 6-8. If those people could get rid of their perversion, why not today? It seems to me we question the authority of the Bible. We listen to all kinds of people. We say like the serpent, "Did God really say that?" The Bible condemns homosexuality and all sex perversion. Every individual should only satisfy his sexual urge in the normal way in marriage. If one is not interested in that, one should abstain from sexual activity. I believe that these people, with the help of God and medical counsel, can be changed. I don't know if the people at Paul's time became heterosexuals or if they simply abandoned their abominable practices and remained chaste. Even that would be commendable.

To many people it is quite incomprehensible that there is so much controversy about this subject. Some speak of canceling *The Mennonite*. Have Mennonites changed? Sometimes I wonder how ready we are to accept strange new ideas which in no way agree with the teaching of the Bible. It seems to me that many of us regard many teachings of the Scripture obsolete. Some of our experts are so clever in the exposition of the Bible that I have the impression they can twist any Bible passage to suit their peculiar ideas.

Maurice Chideckel says in one of his books, "Unnatural deviation of the sexual instinct is a manifestation of a disturbed mentality." Even prostitution is a form of sex perversion. He shows in that same book that many of the perverts, if they really want, can be cured and liberated from their repulsive practices. Christ said, "All authority in heaven and on earth has been given to me." If a person earnestly turns to Christ, there should be the possibility to get rid of such abnormalities. *Henry Becker, 682 Spruce Street, Winnipeg, Manitoba R3G 2Z1*

11 December

To live

Ruth Naylor

Some of us
  Grasp at life—
At success in the things we do.
Then a mediocrity
  Or failure
Persuades that life is
  Passing us by.
Bitter despair—
  The urge to cry.
Others
  Meet life's challenge
But fail to touch its meaning.
With hard work
  And determination
They pass through time
  Earning a measure
Of success.
  Empty treasure.
Still others,
  Who in faith
Surrender all to God,
Discover real life
  Living within.
To "win or lose"
  Is sanctified.
Purpose in all things
  Is verified.

Meditation

Confessions of a racist

Yesterday afternoon was the hottest day of the year—106 degrees in downtown Los Angeles. So my already hot temper was not improved by the weather. What a day to be shoveling garbage; but someone has to do it almost every day now. Otherwise it gets out of hand. There I was standing in the 10-foot space that forms a small alleyway between the back of our clinic and the back of the Eugene Hotel. At noontime in that small space the temperature must have risen to over 116 degrees, and the flies were so thick that I had to wear a mask over my face to prevent breathing one of them down my throat.

While standing there shoveling the garbage and looking like the Lone Ranger, I saw a Mexican boy empty a small yellow plastic container full of more (what else?) garbage. "Hey, stop it. Alto!" I grabbed him by the arm feeling as though I could pull it out of the socket. "You're not supposed to put garbage here!" Of course the kid was terrified half to death and didn't understand a word that I said. Who is this masked man and why is he hiding back here in our dump? Through a smart diversionary tactic he managed to slip away from me and sprint into the back door of the Regal Hotel.

As I returned to my work once again my temper was at the boiling point. I was almost transported by my anger, and I reflected on how lazy Mexicans are. Rather than walk an extra 10 feet to their own dumpster, they walk directly out of their back door and over to our alley where they have created this enormous trash heap that must be cleaned out each day.

I reflected on the young unemployed men who sit on the fire escape of the Regal Hotel and make rude sexist comments to the women in our community. I got even angrier as I thought about the ratty, abandoned cars in our parking lot. I waxed even more eloquent as I told myself how ungrateful these Mexicans are: here we provide free medical care for these people and they can't even take care enough not to throw their garbage behind the clinic.

Just as I really started to go to town I suddenly stopped. Standing in front of me like an apparition was Juan. "Hi!" he said. My anger immediately subsided. How could I hate Juan? He's only seven years old and the kind of child that you cannot help but love, with enormous black eyes, buck teeth, a cowlick, and hand-me-down clothes that never quite fit. He looks like an escapee from an old "Our Gang" comedy. I see him almost every day with an old shopping cart rolling up and down the streets of Skid Row, where no kid should ever be, collecting old wine bottles and aluminum beer cans—12 cents a pound for aluminum, 75 cents for a cart load of wine bottles. I really don't know what he does with the money. He probably buys junk food with it, but I have this image of him turning it over to his mother who tearfully accepts this pittance to help pay oppressive rent at the Regal Hotel.

I was doubly glad to see Juan because I realized that in this moment of grace he saved me from indulging any further in my diatribe of racial hatred. As I talked to him about his first day at school and his collecting business I realized that I was guilty of the same racial stereotyping that I found so reprehensible among so-called Southern bigots.

I remember when I was in college I used to cheer the victories of Martin Luther King and the Southern Christian Leadership Conference. How I hated those Southern bigots—Lester Maddox with his axe handle, Bull Connors with his police dogs, George Wallace standing in front of Ole Miss daring federal troops to confront him. I reveled in their bigotry. What a contrast my own righteousness was to their evil. Clearly I would never treat black people like that. Clearly racial justice and complete desegregation were the only answers for an equitable society.

I had all of Joan Baez' albums and I knew 15 verses to "We Shall Overcome," but the college I attended in Orange County in 1964 had only two black people in the entire student body. So my commitment to racial justice was entirely an academic matter. How easy it was to criticize bigotry in others when I had not confronted my own latent bigotry.

While today I am still a Joan Baez fan and on occasion still sing all 15 verses of "We Shall Overcome," I am just a little less self-righteous than I once was, having become more aware of how easily one can be lured by the subtle pleasures of racial stereotyping.

I thank God for those moments of grace, such as my confrontation with Juan, that make me conscious of my own failure to love.

Jeff Dietrich

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Turning on our children

More than C. J. Dyck's assessments of the General Conference Mennonite Church (23 January and this issue) and the midtriennium conference's decision pro or con on tax withholding, I am concerned about the church and our children.

It's not that Mennonite children don't attend; I believe we have them in our churches in good percentages.

But what are we doing with them? Yes, we can point to *The Foundation Series* for children and the present efforts directed at youth and adult curriculums. (The latter will not be ready for at least another year.)

When the Church of England took a recent survey of 12-to-14-year-olds, the majority described church as "boring" (*Canadian Churchman*, July-August 1977, page 4). At an age when we should be "grabbing" their spiritual inquisitiveness, a US Gallup poll shows many young people turning to experimental religion: yoga, transcendental meditation, mysticism, the occult. Is this one reason why many young people were found among the People's Temple cultists at Guyana? Were they desperate to be "grabbed" and "led"?

International
Year of the Child
1979

The phenomenon that threatens us is to have our children in church but to have them ignore the teachings of Christ. In too many cases there is little correlation of their Sunday school and worship experiences to the world in which they are living. There is no antagonism, just indifference.

How do we correlate the latest "Queen" or "Wings" or "Kiss" or "Kansas" hits with the great hymns of the church? (Or are my teenagers the only ones who switch the car radio from religion to rock just about any time they get in before the parents do?)

It may be that we have been too slow to take Jesus seriously when he put a child in the midst of the people and said, "I assure you that unless you change and become like children, you will never enter the kingdom of heaven. . . . If anyone should cause one of these little ones to lose his faith in me, it would be better for that person to have a large millstone tied around his neck and be drowned in the deep sea" (Matthew 18:3-6 *Good News Bible*).

The General Assembly of the United Nations has proclaimed 1979 The International Year of the Child. Their aim for this year is to improve the lives of children.

We could hardly go wrong to seriously ask what this might mean for Mennonite churches.

A while ago I heard what I consider a "tip." It was about a day when Peter Schrag was baptized. He was the only one that Sunday. His parents, relatives, and friends were there. So was the small congregation.

Peter stood there, alone, hesitant, and self-conscious. There was no special sermon. Following the Scripture reading the pastor invited people to say what the Holy Spirit was making them feel this day.

One woman pulled out a letter from her daughter in MCC work far away in Indonesia. She wrote of their toils—how lonely it sometimes gets—and asked for prayers; and oh yes, she wrote that they would be praying for Peter this Sunday.

Then Peter's father falteringly spoke. "We have tried to be faithful Christian parents, but we know that Peter needs help from all of you too. I hope Peter and we can know God's grace to learn and care more for each other." He then led in prayer for Peter and for each other.

The telephone rang. There was a commotion and then a signal for the pastor. He left the church to go and see a person who had just been overcome by a heart attack.

It was at this point that the church proved to be what God wants each congregation to become. Young Peter, still unbaptized, haltingly said, "As you have prayed for me and for others, let's now pray for John" (the heart attack victim). There were a number who prayed, and Peter led out too. His prayer seemed the most remarkable, "Lord, the faith and love that I feel here today, help John to feel it also. Make our faith and love this real each day in whatever we do."

The pastor returned at five minutes to 12. In glorious affirmation Peter Schrag was baptized, and the air somehow seemed filled with hallelujahs.

When our worship and nurture relate to life, our children do respond. They are probably waiting for just such challenges and demonstrations.

In 1979, the year of the child, let's turn on our children for Jesus. It is one of our greatest callings.
Bernie Wiebe

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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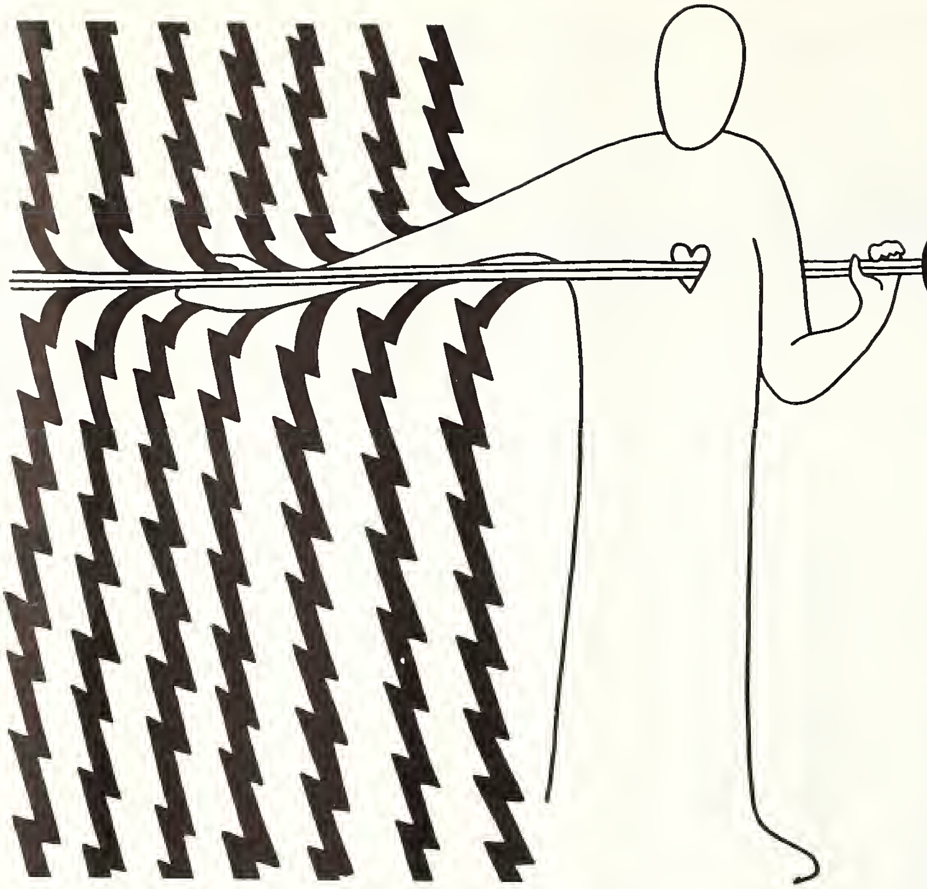

Coping

G. *Roger Schoenhals*

"... running from conflict is not what Jesus had in mind. His view sends us to the front lines."

Conflict exists: between countries, in national government, at the state and local levels, in the home. Conflicts arise in the church, at athletic contests, and at work. Every community can expect controversy when bond issues, zoning issues, tax issues, educational issues, and moral issues come into focus.

So the question is how will we cope with conflict when it comes. More specifically, how should the Christian handle conflict?

It's a sad commentary when a Christian gets involved in a controversy with a non-Christian and the onlookers can't tell which is which. Many a Christian testimony has gone down the drain during a heated argument. And who hasn't heard of the church league game where conflict grew into open hostility?

Some would rather switch than fight. They walk a mile to avoid controversy. They may even quote the "turn-the-other cheek" passage from the Sermon on the Mount as substantiation for their response.

But running from conflict is not what Jesus had in mind. His view sends us to the front lines.

Jesus faced conflict head-on. One might gather from his rampage through the temple (Mark 11:15-19) that he too got angry about certain issues. When the pharisees, Herodians, Sadducees, and scribes sought to entangle him with tricky questions, Jesus waded right in and addressed the core issue.

No way could Paul be called a "turncoat." He seemed to enjoy a good conflict. To the Romans he wrote, "We can rejoice too when we run into problems and trials for we know that they are good for us—they help us learn to be patient" (Romans 5:3, *Living Bible*).

In going through Jesus' Sermon on the Mount and Paul's treatise on human relations (Romans 12) we find at least five principles to guide us in times of conflict. By putting them into practice we can demonstrate to those with whom we disagree and to onlookers what it means to be Christian in the midst of controversy.

Love those you disagree with. Jesus said, "Love your enemies." That doesn't mean we can't disagree. It means we must focus our opposition upon issues, not personalities. Jesus was sore about hypocrisy and spiritual blindness in the lives of the so-called religious people, yet he wept over them as persons who needed his grace and forgiveness (Luke 19:41).

To love is to respect our opponents as persons of worth. It means being just as concerned about them as we are about ourselves. At first thought, love may seem to rule anger out. But that is not the case. Paul said that anger is okay in its place (Ephesians 4:26). But when anger is "unloaded" on another person it's a matter of sin. There may be lots of anger in the midst of conflict, but the Christian must aim it toward issues and injustices, not persons.

Listen and work together. This principle flows naturally from a posture of love. If your opponent is a person of worth you listen to what that person has to say. When you listen patiently you will be surprised at the commonality you share. Then you can work together.

In every controversy there are two or more opinions. Yet there can only be one decision or outcome. Every case that goes to court has a plaintiff and a defendant but only one winner. Seek *together* to find the correct decision. Jesus said we should *work things out before* getting into a court of law

with CONFLICT

(Matthew 5:25).

Abraham Lincoln appeared in court one morning to argue against a legal issue involving water rights. That afternoon he was back in the same court in another case before the same judge arguing the opposite side of the issue. Halfway through the argument the judge interrupted him and pointed out this inconsistency. Without batting an eyelid Honest Abe said, "You see, Judge, this morning I thought I was right, but this afternoon I know I'm right."

By listening carefully to your opponent you may find that person is right and you are wrong.

Be positive. There is nothing that stirs up resentment and hostility more than a negative spirit. If you think negative thoughts, expect failure, and look for impossibilities, that's exactly what you'll get. On the other hand, if you follow the example of Jesus and Paul and approach things positively, you will find unusual positive potential.

Can you imagine Paul saying, "It just won't work. We've never done it that way before"? Jesus said positive thoughts and faith can move mountains. The entire New Testament is living proof of the power of positive thinking and living.

Be a peacemaker. According to Jesus, peacemakers are blessed (Matthew 5:9). Paul agreed when he told the Roman Christians to "live peaceably with all persons" (Romans 12:18). These references suggest that we should approach controversy in a spirit of reconciliation.

Christians should not purposely provoke an opponent nor try to drive an opponent from the scene. A Christian should seek points of togetherness and work to resolve emotional frustration.

Leave the decision with God. From controversy we must learn to accept whatever solution comes out—even if it runs counter to our personal preference. We must learn to accept the decision and turn it over to God who is the final judge of all things and who can make even the wrath of humanity praise his name. Christians should never walk away from the battlefield of controversy harboring ill will and resentment.

Coaches often remind their players, "It's not whether we win or lose that counts, but it's how we play the game." The same can be said for the Christian in times of conflict. When it's all over and the dust is settled, what kind of witness was made for Jesus?

A friend told me of a conflict involving a busing issue. One man who was particularly hostile and abrasive had risen on several occasions to speak against the issue. During these times he attacked the integrity of several of the other speakers and made vehement comments against the chairperson. Finally he was called down and ruled out of order. The man turned and stormed out of the meeting.

As he was about to leave through the rear exit a woman sitting in the back row looked up and sweetly said, "Sir, you left something behind."

"What did I leave?" the man snapped back.

"A very bad impression."

What kind of impression do you leave when conflict comes your way? You will leave a good one if you let God help you to love the person you disagree with, listen and work together, be positive, be a peacemaker, and if you leave the final decision with God.●

A church is being born in Australia

LaVerna Klippenstein

Most visitors to Australia remember the unique Sydney opera house. It was in Sydney that the Brouwers put an ad into the newspaper. Nine persons responded and this resulted in a monthly newsletter, "De Mennist." Today it has more than 200 subscribers in Europe, North America, and Australia.

Abraham was sitting at the tent door in the heat of the day when three men came toward him. He hosted these strangers, and when they rose to go Abraham realized that he had entertained angels unawares.

Our three guests also came unexpectedly, on their way home from the Mennonite World Conference. Home to them is Australia. Their presence enriched our lives, and when they left we too realized that we had entertained angels unawares.

Foppe and Alice Brouwer, with their children, are giving leadership to the birth of a Mennonite church in Australia.

Foppe and Alice Brouwer and their daughter Anne blessed our lives with their witness and alerted us to the work of the Holy Spirit "down under."

Foppe was born near the home of Menno Simons but left Holland for Australia after World War II. In 1965 the Brouwers returned to the Netherlands for an eight-month visit.

"We were so happy to be back with our family and friends and congregation," said Foppe, "that we gave our hearts to the Lord. That winter we took catechism instruction and were baptized in the Mennonite Church of Hollum Op Ameland in Friesland."

The Brouwers wondered if other Mennonites in Australia felt a need to fellowship with nonresistant Anabaptists, so they put an ad into the Sydney newspaper. Nine people responded and this resulted in a monthly newsletter, "De Mennist." Today it has more than 200 subscribers in Europe, North America, and Australia. Among them were persons identifying with Mormon, Seventh-Day Adventist, Anglican, Presbyterian, Methodist, or no church at all.

Most Australian Mennonites live in the Melbourne, Brisbane, and Sydney areas. Their reasons for moving "down under" were largely economic. They primarily wanted "to get their feet under their own table and call a little plot of ground their own."

There are no Mennonite churches in Australia. Some persons of Swiss, Dutch, and German Mennonite origin worship with Baptists, Methodists, and Presbyterians. They have not clustered in Mennonite congregations or made a strong impact in existing churches.

"The year 1975 was a miracle in our life," says Foppe. The new chapter in the Brouwers' spiritual pilgrimage began when Alice found new joy through a charismatic group in the Methodist church. She urged the whole family to attend a charismatic conference at Brisbane University.

The trip to Brisbane was beset by car trouble, a cyclone, lack of hotel accommodations, and more car trouble. Each problem was dealt with by what Foppe insists was "divine intervention."

"I had never been to a meeting like that," says Foppe, "and was embarrassed to be there. I watched everything like a hawk. I couldn't fault the teaching. That evening the speaker said that if you believe in Jesus you must also believe in miracles." After the experiences of the past two days, Foppe agreed.

"Do you want to claim a miracle?" continued the speaker.

"Yes," responded Foppe, "I want to be delivered from smoking and drinking right now." So he went forward.

Foppe saw the power of God at work in those near him and was moved to tears. In that moment God took away entirely his desire for alcohol and tobacco. Alice, who had previously smoked a pack of cigarettes a day, has not touched them since.

The Brouwer family left that conference "on fire for the Lord." Alice's parents and several siblings subsequently "found the Lord." Shy by nature, Foppe has grown in communicating. Once when asked to pray in public, he stumbled through two sentences, paused, and prayed for God's help. Now God has given Foppe new peace and joy in public communication. A fellow employee followed his witness to Christ.

The Brouwers became uncomfortable in a church where "you went with your sins and left with a double portion of them." The emphasis was mainly on "don'ts," including being forbidden to use action songs with little children in Sunday school.

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Foppe Brouwer credits the charismatic movement with keeping the church alive in Australia, but feels that some charismatics went to unhealthy excesses because gifts became more important than the Giver.

"We weren't charismatics," says Foppe, "but we loved the Lord and wanted to express it. One Sunday the minister preached against the charismatics. 'They are of the devil,' he said."

"Demonstrate your power, Lord," prayed Foppe. The congregation watched as a gust of wind blew the minister's sermon notes to the floor, and he wasn't able to continue.

Because the Brouwers were not members in the Baptist church they were asked to withdraw from leadership positions. All four had been Sunday school teachers. They began to attend a small Methodist fellowship on Sunday evenings. "We liked the warm fellowship," said the Brouwers, "but they lacked leadership. We finally decided to grow up as Mennonites."

The Brouwers started a fellowship in their home on Saturday nights. They invited friends for Bible study, and several came to know Christ. This group will become the first Mennonite congregation in Australia.

Their emphasis is a practical Christianity. "You have to care and share," they say. Alice did the laundry for a sick neighbor. Her husband, impressed with the kindness, attended the fellowship and eventually became a Christian. The Brouwers instruct the group to pray and care for one another in practical ways. Most have never experienced that kind of love and are ready to learn the meaning of faith in God and of discipleship.

One of the new believers was a mental hospital patient who is now back with her family. Her husband, not yet a Christian, said to Foppe before they left for the World Conference, "Don't stay away too long. When you come back and build a church, I'll push over the trees, clear the land, and do the wiring free of charge."

Alice gives religious instruction in several public schools, and 17-year-old Anne teaches Sunday school in the kitchen while the adults have Bible study on Saturday nights. Up to 50 young people come to a youth group led by Margaret and her husband, Kevin, in another district.

"We don't have to do promotion," says Foppe. "We love the Lord and people, and he 'draws all men to himself.' We encourage Christians to show by their deeds that they have a new life. We teach a witness of peace. We use the story of Noah. God said to Noah by the sign of the rainbow, 'I will never again destroy the earth.' To me that speaks of the sanctity of life. That includes opposition to abortion, drunken driving, murder, and rape, and speaks for a concern about ecology. In Australia we have no draft, so the peace witness, if related only to war, would go to sleep."

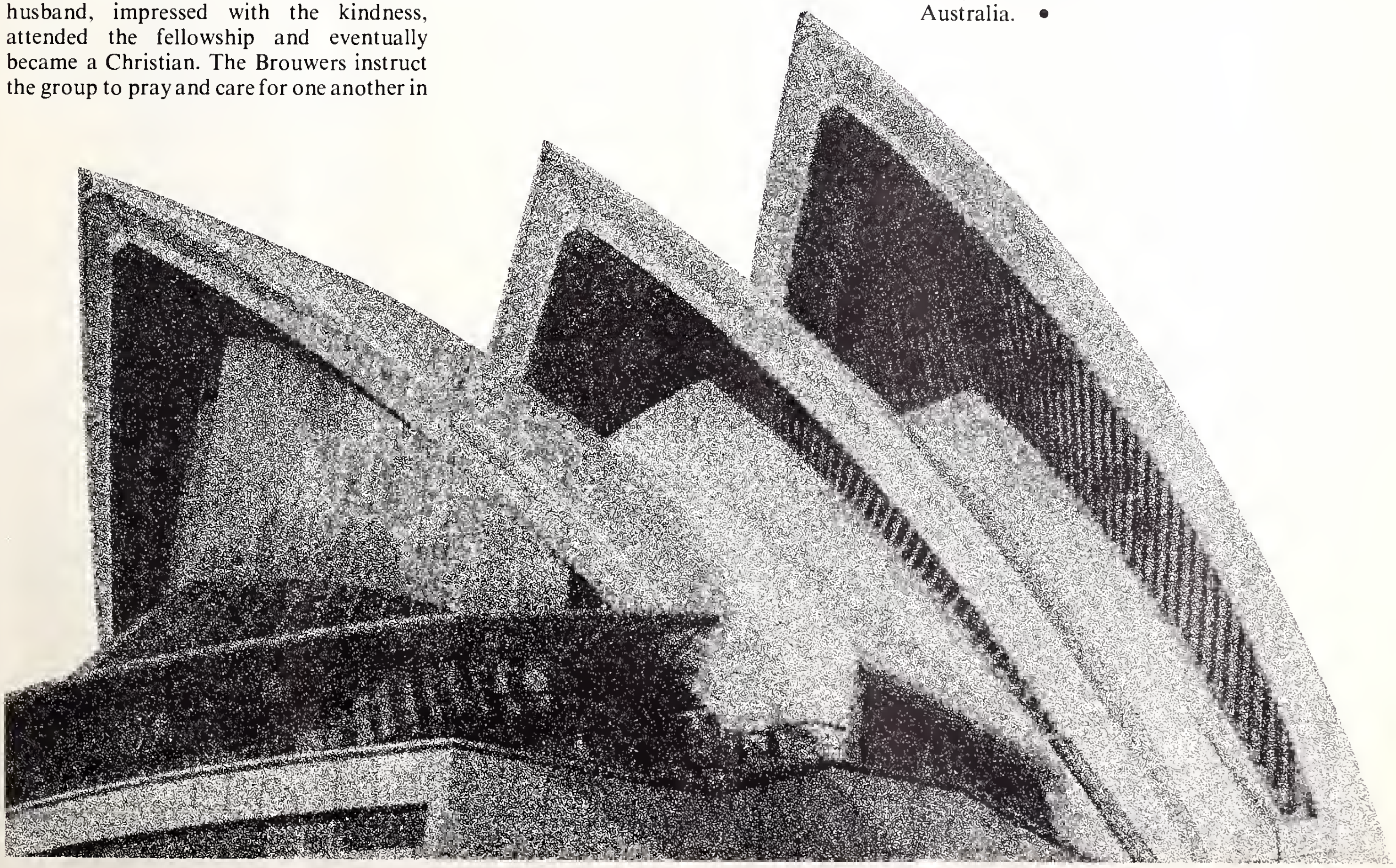
The Brouwers emphasize economics as part of the Christian lifestyle. Alice teaches sewing and good housekeeping. Food is bought in bulk and divided among the group.

They have studied the "Faith of the Fathers" series. No one besides the Brouwers is from Russia or Europe. The others are brand new Mennonites, "just like those of the 16th century."

"We need to buy land and build a church to help give us an identity," say the Brouwers. "In Australia no one knows Mennonites, and we are classified as a cult. People talk about 'Foppe's church.' This is not right. We need a group to whom we can relate."

Last November the European Mennonite evangelism committee commissioned the Brouwers for their church planting ministry. "The Anabaptist vision is so good and so biblical," exclaim the Brouwers, "that we should grow by 50 percent within the first year."

Plans call for this new Mennonite congregation to be formally organized this spring. The first baptismal candidates are ready. A Mennonite church will be born in Australia. •



A review of Protestantism '78

Donovan E. Smucker

"A religious boom is developing in the USA," according to Robert Bellah, the leading sociologist of religion at the University of California, Berkeley. Speaking at the Pacific School of Religion in Berkeley, the oldest Protestant theological school on the West Coast, Bellah also declared that our proud scientific culture fails at the crucial level of giving meaning to life.

Statistical surveys reveal that church attendance started to increase in 1976 after remaining constant for five years. According to a Gallup Poll, "a surprising number of Americans have developed an interest in the inner or spiritual life." Moreover, the Gallup indicators show an increasing optimism and growth in proreligious attitudes. On the negative side there are slight declines in church membership among the mainline denominations, and a decrease in the expenditure for new buildings.

California is a frontier state which thousands of new people enter permanently or temporarily each year. Perhaps Bellah's optimistic forecast of a religious boom is easier to believe in California with super churches like Robert Schuller's Crystal Cathedral in Garden Grove, and Calvary Chapel in Santa Ana, with 9,000 members, 30,000 weekly participants, and 27 satellite chapels; or Melodyland Christian Center in Anaheim, with a membership of 8,000, housed in a former music theater near Disneyland.

One of the interesting problems today for observers of the Protestant churches is the extent to which alternative meaning systems have influenced church members. Reginald W. Bibby, a sociologist from the University of Lethbridge in Alberta, has made a survey of responses to Transcendental Meditation, Yoga, Zen, Hare Krishna, and astrology. His study revealed that only 5 percent of the people surveyed indicated a strong interest in any of the alternative systems. In some cases people leave the churches to practice the new structures of meaning and in other cases the new "religions" are used as supplements to Christian programs.

While Protestant book publishing has survived the new forces at work in our society, often the largest sale of books goes to unusual titles by authors on the edge of the church. Canadian Charles Templeton, former director of evangelism for the National Council of Churches in New York, dropped out of church vocations for jobs in radio, television, and newspapers. His book *Act of God,* like Malachi Martin's *The Final Conclave* and Dotson Rader's sensational *Miracle,* represent the new books which focus on religious experience by people who have left the church.

Lutheran pastors in North America, with congregations of German backgrounds, are leading protests against efforts to develop special studies of the Nazi holocaust, in public schools. Hans R. Hauge, pastor of the Immanuel Lutheran Church of Philadelphia, asked the school board to declare a one-year moratorium on the Holocaust studies because of the growing persecution of children who have German surnames. Later Hauge said he will support Holocaust courses which cover genocidal actions similar to Nazi Germany in other countries such as Cambodia, Russia, Turkey, and Armenia.

When Betty Ford honestly and frankly described her problem with alcoholism it provided a model for a distinguished church leader, C. Kilmer Myers, head of the Episcopal diocese of California. Myers wrote a letter to the 400 clergy under his care to say he was spending six weeks in alcoholism therapy at St. Mary's Hospital of Minneapolis. Upon returning, he held a press conference in San Francisco at the Grace Cathedral. There was an atmosphere of admiration for his candor.

Mary Michael Simpson of the Cathedral of St. John the Divine in New York became the first ordained woman to preach in Westminster Abbey, London. Simpson is a 52-year-old Texan who was the first American woman to be ordained as a priest in the Episcopal church. She is one of about 100 women who are priests in the United States which shares the pioneering role of female ordination with Canada and New Zealand.

The announcement by the Mormon church that it was ending its 148-year-old policy of excluding blacks from its priesthood made one of the big stories in 1978. Spencer Kimball, president of the worldwide 4.2 million Mormon church, made the historical announcement "as a matter of divine revelation."

Meanwhile the specialization of the Mormons on genealogies has been discovered by many non-Mormons since the television series "Roots." Alex Haley observed, "The whole thing of genealogical searching produces a kind of colleagueship among the people involved. The Mormon church, you know, has the greatest collection in the world." Haley was awarded an honorary doctorate from Brigham Young University in Provo, Utah.

New York or New Amsterdam was settled by Dutch pioneers in 1628 who were members of what is now known as the Reformed Church in America. In commemorating the 350th anniversary of the denomination, Donald J. Bruggink, a church historian of Holland, Michigan, noted that the Reformed Church has the oldest continuous Protestant ministry in the United States. These early pioneers left their mark on the place names of New York (Harlem and Van Courtland) and founded Rutgers Universtiy.

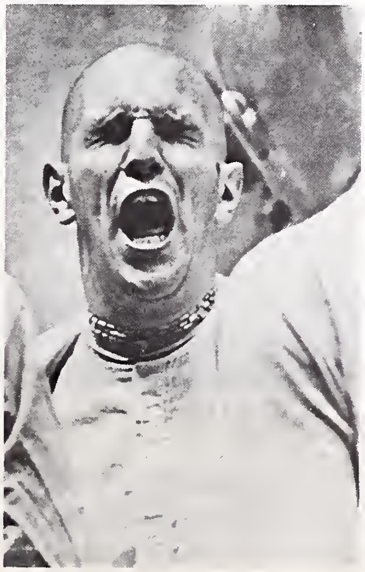
Outsiders who think of North American Mennonites as Pennsylvania Dutchmen who speak with German accents would have been

President Carter prays as he visits the Warsaw Ghetto Memorial. Holocaust courses have been protested by some Lutheran pastors.

Canon Mary Michael Simpson aroused controversy in the Episcopal Church when she became the first ordained woman priest.

This picture, taken from a film sequence by British General Office, is one of the first released of the test-tube fertilization baby, Louise Joy Brown.

Cult groups such as Hare Krishna have affected the way some have viewed religion in recent years. A study indicated that 5 percent show interest in exotic religions.



amazed at the Mennonite World Conference in Wichita, Kansas, when 16,000 participants from 44 countries and a wide range of racial and linguistic backgrounds provided Wichita with the largest and most diverse convention in its history.

If there is one issue which won't go away as a divisive one among Protestants, it is the implications of the sexual revolution. For a while it appeared that the mainline denominations could speak to the issue with increasing consensus. Then the United Presbyterians at General Assembly in San Diego voted 12-1 to reject the ordination of homosexuals, but the stunning 12-1 rejection of ordination was not predicted by church leaders prior to assembly.

The Graduate Theological Union in Berkeley, California, is one of a half dozen centers where Catholic and protestant seminaries have joined together for theological education. Nine Protestant and four Catholic schools are working together harmoniously somewhat like other unions in Iowa City, Chicago, Toronto, Boston, and New York.

At the Southern Baptist convention in Atlanta President Carter gave one of the clearest statements on how he views the relation of his Christian faith to the political order. "I have never detected or experienced any conflict between God's will and my political duty. It is obvious that if I violate one I violate the other." The president, a Baptist layman, drew applause when he chastised the Baptists for speaking timidly on the racial issue during the civil rights struggle.

After the "test-tube baby," Paul Ramsey, a Methodist theologian of Princeton University, declared that test-tube babies are a further step toward technological alienation and the dehumanization of mankind. Biological ethics will be a major issue in the years ahead. •

Foundations Series Council adopts new plan

Winnipeg, Manitoba—In a major move members of *The Foundation Series* Publishers Council and Editorial Council reversed an earlier decision and adopted plans to develop a two-year Adult Core Curriculum. The decision cancelled previous plans to develop a four-year adult curriculum.

In proposing the change executive director Helmut Harder noted several developments which precipitated the move. The proposed four-year outlines contained a number of Bible book studies which paralleled studies being done in the Uniform Series that are perceived by the congregations as having considerable ongoing strength for Bible study.

John Zercher, a Brethren in Christ editor, urged the group to review the original mandate. The original plan was to develop a two-year Anabaptist core curriculum. However, the original proposal did not specify the length of the study.

During spirited discussions Dennis Becker, a Mennonite Brethren representative from Fresno, California, urged some caution in making the change. "I can count the congregations on one hand that would be interested in an Anabaptist core curriculum," he said. "I can count the congregations on two hands which would be interested in a more comprehensive four-year curriculum."

Harder proposed that the present adult outlines be shuttled and that new ones be developed, drawing from the themes which Donald Durnbaugh, Church of the Brethren theologian and historian, has isolated on the believers' church. He emphasized that such a study would still be a biblical study, may even contain some Bible book studies (such as a study of discipleship based on Mark), and would be considered a core curriculum.

The editorial council asked Harder to bring new outlines to the March meeting based on consultation of the earlier work of a youth-adult consultation, Anabaptist theologians, and the editorial council itself.

The council also encouraged the publishers to continue to produce electives on themes such as personhood and family life—themes which will not receive extended treatment in a two-year core curriculum.

In other council action:

—High school curriculum outlines and writers were approved.

—A Spanish adult curriculum was proposed to be developed simultaneously with the English curriculum. The feasibility of such a project will be pursued and more information presented at the next meeting.

—A plea was made to orient writers to the needs of inner-city churches.

—The publishers adopted a tentative budget for the youth-adult curriculum and appointed four editors: Elizabeth Yoder of the General Conference and Levi Miller of the Mennonite Church as youth editors; Rick Gardner of the Church of the Brethren and John Zercher of the Brethren in Christ as adult editors.

The Foundation Series youth-adult curriculum is a cooperative publishing project of the Mennonite Church, General Conference, Brethren in Christ, and Church of the Brethren. The Mennonite Brethren are cooperative users of the materials and are represented on the editorial council. David Helmuth of Elkhart, Indiana, and Erwin Thomas of Nappanee, Indiana, chair the editorial council and publishing council, respectively. The curriculum is scheduled for release in September of 1981. *Levi Miller.*

Faith in Eastern Europe remains strong

Prague Catholics stage traditional ceremonies in honor of St. Wenceslas, protector of Czechoslovakia. Despite the officially proclaimed atheism of Eastern Europe's Communist governments, the faith of the people remains strong. Diplomats and religious leaders are watching for signs whether Pope John Paul II from Communist-ruled Poland can help ease the plight of believers in areas under Soviet Communist domination.

Mennonite church in Indonesia reports phenomenal growth

Wayabung, South Sumatra—The Indonesian Mennonite Church is one of the fastest growing Mennonite churches in the world. For example, the village church near Daya Murni baptized 74 new members in 1978. Three-fourths of the new members were converts from Islam.

When asked about the phenomenal growth and what tactics were used, pastor Pak Yoso answered, "I don't know. There are many internal problems in the church. There is a considerable degree of hostility between the two predominant religions, Islam and Christianity. But since 1965 they keep coming, and I can't explain why. Our role has been to receive, teach, and serve the new converts. We have not actively sought them out." The church growth was partially prompted by political factors. In 1965, when the Communist Party was outlawed, more than 100,000 people were summarily killed without trial.

The army declared that anyone who didn't belong to an approved religious group was a communist. Consequently people without a religion flooded the churches and Islam. This explains in part the phenomenal church growth spurt beginning in 1965.

Although the sudden growth cannot be separated from political events, many believe that God was and still is at work. Many wonderful, miraculous things happened in the church. Church growth has continued at a high pace even though the frantic stampede of 1965 to 1966 is past. People are coming on their own.

Sunar, a Moslem, was conscripted by the army to perform guard duty in his village. He was told to stand at a particular road junction and challenge all passersby.

In the midst of his boredom a man he had never met came along. They struck up a conversation and it turned out that this man was a Christian (Mennonite) from another village. They began to talk about religion.

Sunar had always been cynical about Islam because most of the literature and prayers are in Arabic. He was amazed when told that in the Christian religion, all the literature was in the Indonesian language. Sunar asked for something to read to cut the boredom, and the man gave him a New Testament. It wasn't long until he made a decision to renounce Islam and become a Christian.

Djoyo Selamat is another recent convert. He is 70 years old, still strong, alert and cheerful. He was baptized last September. When asked why he renounced Islam and became a Christian in his old age he answered, "I was very sick about a year ago and I heard Jesus calling me. I answered his call and went to him.

"I was Moslem in name only. I could not understand any of its teachings, which are mostly in Arabic." He said no Christian had talked to him about his faith before Jesus called him.

Selamat reads only a little and has no Bible. He nurtures his new faith by going to church every Sunday.

God is at work here in spite of the weaknesses of humanity. The local increase in the church came at a time when the church was experiencing serious leadership and internal organizational problems. During the year the former pastor resigned in despair and was considering leaving the ministry. The church treasury seemed to have a perpetual "leak," preventing the accumulation of church funds. Accusations and insinuations were flung back and forth. A few families left the church in anger.

The lesson to be learned is that Jesus is Lord of the church, and he continues to call his people as he wills. *Jim Bowman, MCC Indonesia*

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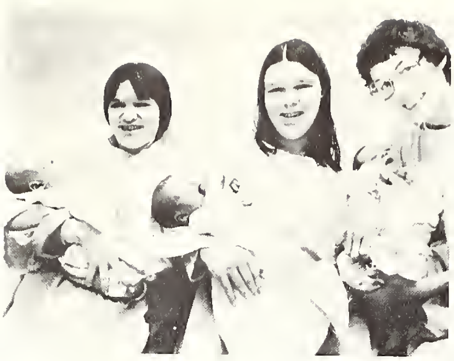

Three sisters give birth to three sons on the same day

Posing proudly with their newborn infants (from left) are Kathy Bandy, 19, Karen Hibbard, 21, and Cheryl McIntosh, 29, of Covington, Kentucky, who are sisters, and who gave birth to boys on 19 December at St. Elizabeth Medical Center North—within 11 hours of each other. Their sons, respectively, are Daniel, James, and Jonathan.

Peacemaking and ownership: an unstable pair

"Your ability to be a peacemaker is directly related to your capacity to hold material possessions lightly," said Perry Yoder of Bethel College (North Newton, Kansas) as he addressed a group of 30 young people who gathered for the annual College/Career Seminar at Camp Squeah, British Columbia, during Christmas break.

The two-day seminar, sponsored by MCC Peace and Service Committee, focused on the topic, "Biblical Basis for Peacemaking and Its Contemporary Application." Yoder, a Bible professor who grew up seeing Mennonites severely harassed in Oregon's Willamette Valley during World War II, provided the scriptural and experiential background.

You know that it's difficult for rich people to be saved. Mennonites try to make it as difficult as possible.

"There is a positive correlation between the ideas of ownership/individual rights and conflict," Yoder asserted. "It's much easier to be a pilgrim who works for peace than an owner who does." As he talked, two young boys squabbled quietly over a plastic toy on the rug at his feet.

Yoder related Old Testament history to his theme. "The patriarchs were peace-loving leaders who went to great lengths to avoid conflict," he maintained. "The account of Isaac, who simply moved when the Philistines envied him and the wells were dry (Genesis 26), is comparable to the modern history of Anabaptists who migrated to escape discord."

"But now," he continued, "those Mennonites here in the Fraser River Valley are wealthy landowners. Their affluence *is* the result of hard work, but also of rapidly increasing land values. In Bible history possession of land was shown to be the turning point between Israel as a peace-loving people and as a warlike nation which had to defend its boundaries.

"This is where we as Christians need each other as we try to take Jesus seriously. You know that it's difficult for a rich person to be saved. Mennonites try to make it as difficult as possible."

The love of Jesus which we share is always an active verb, not a passive noun.

Three prominent local Christians gave examples of the contemporary application of the biblical basis for peacemaking, often challenging participants less for what they said than for the divergent subcultures they represented.

Malinda Thorne, a dynamic black woman originally from Chicago, runs God's Rescue Mission and Miracle Center in Vancouver. She shares all that's given her with those in need. "I provide food, clothing, shelter, and love," she exclaimed. "And I don't mean no half-a-sandwich, I mean ribs n' rice!"

John Konrad, a Mennonite who works with the Corrections Branch of the Province of British Columbia, described prisoners as persons rather than as enemies. "God reveals himself through us. The love of Jesus which we share is always an active verb, not a passive noun. Love expresses forgiveness, not condemnation; a healing concern, not a desire to hurt; care, not neglect; discipline, not disorder; help, not abandonment; and understanding, not judgment."

"If you are robbed, consider offering a conciliatory option to the aggressor. When calling the police is your first thought, that shows where your faith really is," summarized Konrad.

The third regional resource person was Harvey Schroeder, Speaker of the British Columbia Legislative Assembly, and also of Mennonite background. "If there were no war, would we have peace?" he asked. "No, the opposite of peace is sin. And Jesus effects peace by eradicating sin."

The peace position goes to the heart of what it means to be Christian. It is not peripheral, something to be tacked on the end, for super-Christians.

Between heavy sessions serendipity ruled. Marg, a Vancouver nurse, talked of her trip through Iran in light of the current struggles there. Helen, who works with the mentally retarded in Lethbridge, discussed theories of education with Peggy, a teacher in a Seattle ghetto school. Debbie, an English instructor for Japanese, spoke of her dis-ease with the fact that her students use their English to promote big business. Peter, a Japanese architect trainee visiting from Fresno, chatted with Erna, who had taught for a summer in Japan. Camp assistant Ed and conference-recorder Peggy realized they'd been at the same MCC orientation in '73. Pairs played Ping-Pong and Mastermind; trios were engaged in Rook and Scrabble.

"The peace position goes to the heart of what it means to be a Christian," Perry concluded. "It is not peripheral, something to be tacked on the end, for super-Christians. It is part and parcel of the meat of the gospel." *Peggy Kilborn Newcomer, Seattle, Washington*

The MCC kindergarten and Women's Community Center at Talbiyeh Camp near Amman, Jordan, have been transferred to local leadership. The transfer represents a definite MCC policy encouraging overseas personnel to work together with local structures and organizations to strengthen them. Tent kindergartens have existed at Talbiyeh and Marka Camps since 1968. The idea that children can learn through play was incorporated in an Arabic and English kindergarten curriculum guide developed by Gwen Peachey, MCC supervisor of the kindergartens from 1971-75. Copies have been sold throughout Jordan.

Fasts by students at Bethel College (North Newton, Kansas) have raised a total of $5,993 since the fall term of 1977. Through cooperation with the college administration, students sign up to skip all of the dining hall meals on a given Wednesday and the money saved in food costs is made available for distribution to charitable projects chosen by a student fasting committee. According to students Carole Suderman and Karen Klassen, current fast cosponsors, "We're trying to create an awareness for the plight of the needy in the world, and then do something about it by raising money to directly benefit them."

"Today there are $600 million worth of religious books sold," says Choice Books director Paul A. Yoder. "Rack jobbers who sell to the general public through retail stores represent about 8 percent of the total sales. Religious book sales represent about 12 percent of *all* book sales, which is an increase of 8.5 percent since 1971." During the first half of fiscal year 1978 Choice Books experienced an 8 percent increase in rack placements.

Anabaptists join to oppose arms fair

Chicago, Illinois (NCP)—A weapons trade fair advertised as ". . . the world's most outstanding defense marketing experience" is set to take place at the O'Hare Exposition Center, Rosemont, Illinois, 18-21 February. The arms bazaar, called Defense Technology '79 (DT '79), calls for the use of approximately 200,000 square feet of space to be used by 100 companies from 12 nations for the merchandising of sophisticated weaponry and defense technology.

Acting to share common concerns in response to DT '79, 20 representatives from the Chicago area Brethren, Friends, and Mennonite churches met to discuss ways of opposing the bazaar. The representatives charged a steering committee with the responsibility of writing a New Call to Peacemaking (NCP) Resolution.

The Chicago area NCP steering committee asserts that the bazaar promotes the illusion that security can be found in weapons. They add that in poor nations, money spent on defense technology is being diverted from the funding of humans in desperate need.

Little girls rescued from slave factory

Bangkok—A group of Thai girls, ages 8-15, eat a nourishing meal provided by the Government Welfare Center in Bangkok after their recent rescue from a "slave factory" where they had worked at forced labor for years. Abused and abandoned, the 21 youngsters have little chance of ever seeing their homes or families again. After years of laboring 12 hours a day on starvation rations that killed two of their number, the children cannot remember relatives' names or addresses, and no one has come forward to claim them.

Funds freed for anti-abortionists

Winnipeg, Manitoba (CCP)—Revenue Canada here has unfrozen the funds of the Manitoba Alliance Against Abortion which had been donated by the public to fight the federal abortion law.

Apparently the $32,000 in the fund had originally been seized to pay for back taxes of Joe Borowski, president of the Alliance Against Abortion, who had not filed income tax returns for several years. Borowski, a former highway minister in the Manitoba government, has initiated legal proceedings against the federal government to show that the abortion law violates the Canadian Bill of Rights.

Income tax officials simply informed Borowski's lawyer, Murdach McKay of Winnipeg, that the fund had been unfrozen.

Borowski said there are two possible reasons for this move. "First of all we had informed Revenue Canada that we were going to lay charges of theft against them for seizing these funds," he said. Also he was prepared to call numerous witnesses to prove that the money in the Alliance Against Abortion Supreme Court Fund did not belong to him, but was specifically designated to fight the court battle.

But it was pressure from Ottawa that turned the tide, Borowski believes. Hundreds of letters and telegrams had protested the move to Prime Minister Pierre Trudeau, Opposition Leader Joseph Clark, and income tax officials. Leading this letter-writing campaign was Father Patrick A. Moran, pastor of St. Vital parish here, one of the nation's most outspoken pro-life priests.

Had the Supreme Court funds not been released, Borowski said his supporters planned to stage a sit-in at the Revenue Canada building. And at least one priest and one nun had offered to participate in the demonstration.

Nearly 12 million copies of Scripture have been openly and legally circulated among people in Eastern Europe since the end of World War II. This is almost entirely due to the efforts of the United Bible Societies, an international fellowship of 59 national societies. Bible societies or councils exist in Poland, East Germany, Czechoslovakia, Hungary, and Yugoslavia. Observers of Eastern European church life have credited the increased Scripture distribution with the revitalization of many churches.

Twenty work camp leaders are being sought for this summer. Fields of involvement include Native American ministries, camping, construction, and mental health. Persons 19 and over are eligible to lead work camps. Planned locations include Seattle, Washington; southeastern Montana; Oraibi, Arizona; Fort Wayne, Indiana; Beatrice, Nebraska; Kansas City, Kansas; Hamilton, Ontario; Pine Lakes, Mississippi; Denver, Colorado; Minneapolis, Minnesota; and southern Manitoba (two camps). Interested persons should write or call Lois Bergen, Box 347, Newton, Kansas 67114. Telephone 316/283-5100.

Record

Workers

Henry Dueck, pastor of the Leamington (Ontario) United Mennonite Church, will spend three months this winter teaching at the Bienenberg Bible School, Liestal, Switzerland. He and his wife, Helga, will be sponsored by Mennonite Central Committee. Dueck previously served as minister in Asuncion, Paraguay, with the Commission on Overseas Mission.

The Duecks

Norma Johnson, Casselton (North Dakota) Church, has been appointed director of personnel development for Mennonite Central Committee. She replaces Herman Bontrager, who became MCC Latin America secretary last summer. Johnson has just completed five and one-half years of MCC service in Botswana, where she taught at a teacher training college. She had also served with MCC in Kenya from 1969 to 1972. As director of personnel development, Johnson will coordinate activities related to identification and effective preparation and training of field personnel. This will include recruitment, providing for service counseling on college campuses, and serving as a resource to Mennonite colleges in curriculum development as related to Christian service training. She is the daughter of Ralph and Elaine Johnson of Casselton.

Johnson

John and Mabel Suderman were honored at the Winona Lake Christian Assembly's Appreciation Banquet on 3 November. The Sudermans, former Mennonite pastor and missionaries, have lived in Winona Lake, Indiana, in semiretirement for the past 11 years. The Sudermans served among the Hopi Indians of the Southwest and authored a Hopi language hymnal.

The Sudermans

Audiovisuals

Seventy Times Seven is the title of Family Films' newest 16mm motion picture release, a color film of 30 minutes in length. It tells the story of two independent truckers, Tom and Mike, who experience a conflict. Tom, a Christian, bitterly blames Mike for bringing havoc to his life. Eventually, however, he comes to Mike's rescue and makes a surprising move toward reconciliation. *Seventy Times Seven,* with a rental cost of $35, is available from Family Films, 14622 Lanark Street, Panorama City, California 91402.

Applications
invited for the position of

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The publisher of Mennonite Reporter requires an editor for its inter-Mennonite bi-weekly newspaper, with duties to begin circa 1 August 1979. Applicants should have journalistic training and/or experience, leadership and management skills, and an awareness of the Mennonite Reporter constituencies.

Apply with complete resume by 30 March to:

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Program Coordinator, degree in early childhood speech therapy desired. Send resumes by 15 February to Friendship Day Care, Inc., 517 East B, Hutchinson, Kansas 67501.

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Letters

The Mennonite circulates

Dear Editor: One of our families moved to Davenport, Iowa, some years ago but still receives *The Mennonite.* After reading it they give their copy to their Presbyterian pastor. He then gives it to his assistant. However, the assistant says he can't wait that long, so he plans to subscribe to *The Mennonite* himself. *Ward Shelly, 109 East Adams Street, Washington, Illinois 61571*
18 December

Comments to previous issues

Dear Editor: Mr. and Mrs. Martin (24 October 1978 issue) encourage Christians to grapple with biblical interpretation before pronouncing on homosexuality, and recommend John McNeill's book for that purpose. Grappling with problems of interpretation is salutary and a welcome encouragement, but McNeill's book is a poor guide. While cooler and more reasonable than most prohomosexuality books, his book exemplifies the oblique denial of biblical authority characteristic of all of them. By maintaining that the Bible is utterly ignorant of the most crucial distinction in homosexuality (inversion/perversion) he in effect makes the biblical passages irrelevant and thus incompetent to guide us in this matter, which is a denial of 2 Timothy 3:16, 17.

Many feminists, including some at the Akron conference ("News," 5 December 1978 issue), find the sexist language of Scripture a difficulty. However, if we are to be biblical, it seems to me that God's choice in his word of masculine pronouns to refer to himself (1 Kings 18:39, "The Lord, *he* is God") should be a factor which *determines* our view of the gender distinctions, rather than a factor which our view of male/female must modify. *Monty Ledford, Route 2, Kempton, Pennsylvania 14529*
19 December

Likes integrity, challenge

Dear Editor: It is the way *The Mennonite* continues to address relevant contemporary issues of Christian lifestyle that draws readers like myself to your list of subscribers. Though I do not always agree with the viewpoints of the articles you print, I do appreciate the integrity and challenge they present. Enclosed please find a check to begin a subscription. God bless your continuing witness. *Jon Kennel, 14761 CR 36, Goshen, Indiana 46526* 27 December

"Proposition 7" for peace

Dear Editor: I withheld $13 of my 1977 income tax to open a dialogue on peace. I believe we need to change the basic attitude of people in our country who assume that military expenditures bring security. This is both dishonest and a misuse of natural and human resources for purposes of threat and violence rather than peace and human development.

I sent a letter to President Carter with carbons to my congressmen informing each of my religious convictions and conscience concerning violence and massive military expenditures, which currently total $400 billion annually worldwide.

In response to the quarterly IRS reminder of tax due I sent an explanation to the president with carbons to my congressmen and IRS restating and enlarging on my beliefs. IRS notices include an 800 number for questions and concerns.

I shared my peace witness with persons answering the call. I spoke as one who cared about people as persons, and of peace and goodwill. I inquired in what way they were helping to bring "peace on earth." Responses were courteous and appreciative.

My purpose in withholding $13 is to gain attention and create opportunity to "dialogue for peace."

We need 100,000 persons to withhold a symbolic sum of tax to generate a million "live" opportunities to dialogue for peace.

Withholding a token tax focuses attention on the hidden message. Why would a person withhold $13? Obviously this is not to defraud the government or to challenge the taxing authority of the state. The message is a clear "yes" vote for peace with Christlike love and a "no" vote on military responses of violence and waste.

Certainly 100,000 persons engaged in serious dialogue for peace would be a worthy response that would not go unnoticed.

Since Proposition 13 has colored the symbolic number, I suggest "7," taken from Revelation 5:6, "The Lamb . . . had seven horns and seven eyes, which are the seven spirits of God which have been sent into all the world."

I am going to Minneapolis with the confidence that we can unite in a massive "dialogue for peace" which will be clear and persuasive.

See you in Minneapolis! *Jacob T. Friesen, 9 Regal Crescent, North Newton, Kansas 67117.*
3 January

Return to Minneapolis

Dear Editor: On 9-10 February the General Conference Mennonite Church will hold a conference in the main ballroom of the Hotel Leamington. For many this gathering of Mennonites from across the US and Canada will be a first, but for a few hundred youth and adults this will be a return engagement after seven years. It was seven years ago when the Mennonite churches met at the same hotel and in the same room for "Probe '72." Here, together with other Mennonite brothers and sisters, and with the young people definitely in attendance, we "probed" one another on what the Mennonite churches were doing in "witness and evangelism."

The day we arrived, after finding our hotels and camping places, we played the usual Mennonite game. After one day of challenging speakers, debates, and much singing, we began to talk about the programs, displays, and speakers. After the third day, having spent time discussing and praying in small groups, we didn't even talk about the speakers. It seemed that we could only talk about Jesus Christ and what he was directing us to say, do, and be.

The Sunday morning message was probably forgotten, but I can never forget the interruption of the speaker through the public address system when the worship service became more than Sunday as usual. The sharing of "Probe '72" continued on the bus ride home and carried over for many months in our local churches.

I'm looking forward to the return to Minneapolis. Our theme is a vital one. If we can again come with an attitude of probing, of listening to God, seeking what God's Word has to say to us in our decisions, and listening to each other, we can come away praising God as we did in 1972.

Robert Kreider said in a recent book review (*Mennonite Weekly Review,* 7 December 1978, page 4), "Mennonites may be judged on how they handle this issue—that is, whether they do it courageously, thoughtfully, earnestly, prayerfully, and lovingly." *Ernest W. Neufeld, Freeman, South Dakota 57029* 15 January

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Review

Why churches should not pay taxes

Why Churches Should Not Pay Taxes, *by Dean M. Kelley (Harper and Row, 1977, 151 pages), is reviewed by Jacob W. Elias, director of field education, Mennonite Biblical Seminary, Elkhart, Indiana 46514.*

Recently I read an advertisement in the *Family Weekly* for the Universal Life Church, offering ordination and the accompanying tax benefits to any applicants who would send a $5 fee.

Later I read Kelley's book to see what kind of case he makes for the taxation structures which allow churches and church institutions to function without being taxed. I put down the book mostly convinced by his arguments but also sensitized to the fact that churches need to operate with integrity in their fiscal responsibilities.

The main thrust of the book is that "churches (and other religious bodies) provide a service or function that is essential to society as a whole, and that tax exemption is an optimal arrangement for enabling them to do so" (page 2). Kelley describes this function of religion rather nebulously: "What each religion is doing for its adherents—regardless of what shape 'salvation' takes within it, or what deity or deities it calls upon (if any)—is to help them to 'make sense' of life" (page 48).

There are, however, many organizations that claim to explain the ultimate meaning of life. How are legal distinctions to be made between them for taxation purposes? Kelley offers a "simple, objective, external test: It is the test of time" (page 65). This obviously does not answer the immediate need for clarification on movements such as the Universal Life Church, which Kelley dismisses with sarcasm in the longest footnote in the book (page 98, note 7).

Kelley does not just defend the status quo. In a brief look at tax exemption for the housing allowance portion of the clergyman's income, for example, he admits that this is an example of special privilege that is difficult to justify.

In local church or wider debates on this issue, the book *Why Churches Should Not Pay Taxes* will be a valuable aid.

Notes on church growth

Light in my hardship

Two and one-half years ago I committed myself to a life of faith.

It was springtime. I was out trapping alone except for my dog team. When I left my home everything was in order.

In the evening two men came to tell me that one of my boys had hung himself; he had been drinking and he hung himself with a rope.

I said they should go home—that my dogs would bring me home. As I was crossing the one portage I saw a plane—they were looking for me. The plane landed—I boarded the plane instead.

As I arrived at my home the mounties (RCMP) were there and I also saw the body of my son. I was perturbed as I met this situation. My thoughts were heavy—where could I go to lighten my thoughts?

I spent some time thinking and searching. As much as I searched in earthly areas I could find nothing.

In the day and in the night I heard my wife weeping and wailing. I did not find myself wailing, but often tears just flowed from my eyes in sorrow.

I thought of going into the wilderness—I did leave, back to the place where I had received the message. I had taken a Cree Bible with me. I began to read. Each evening I read God's Word. As I was reading one evening a great fear came over me. I began to shake all over my body and it seemed my hair was standing on end. I tried to relax.

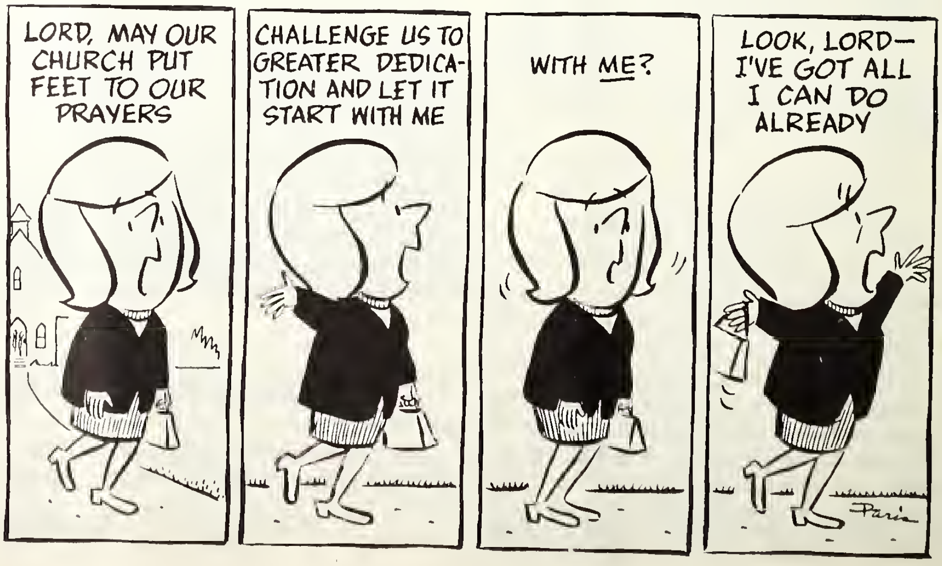
It was towards morning. At that point I received something—a thought, a vision—in my dream. I don't know. I seemed to see a person walking toward the door and he left. As he left it was dark. He had no idea where he was going. Later on I saw him again. The door seemed to be open and he went through. As he went through the door again it was bright!

Then I saw myself as the man who walked out in the darkness. The man was me trying to find an earthly way. When I saw the need of faith it was like going through the door and finding some light.

It was granted to me that I could find some light in my hardship. Now my heart is again light, and now people see me proclaiming the good news, and it has brought light into my life.

It was at that point that I found a new way of life. I left the drinking, the snuff, the carousing. I left it to find a new way of life.

So I am thankful every time I hear worthy words, like "him who cometh to me he is worthy." I am very thankful that I can share how I've begun on my life of faith. *Charlie G. Owen*


LORD, MAY OUR CHURCH PUT FEET TO OUR PRAYERS
CHALLENGE US TO GREATER DEDICATION AND LET IT START WITH ME
WITH ME?
LOOK, LORD— I'VE GOT ALL I CAN DO ALREADY
Paris

Meditation

I chose to climb

"You must walk to the edge of town and see the cemetery," said a member of our tour group. "It is different from others we've seen on the trip." He walked off before I could question him about it. I wondered what was so unusual about this cemetery at the edge of Zermatt, Switzerland.

All the cemeteries we saw in Europe looked like greenhouses; the graves were covered with flowers such as geraniums. No grass and no weeds. Graves were marked with small stones or a simple cross. Around the graves were narrow, stone paths.

In Salzburg, Austria, our guide showed us a "romantic" cemetery where a portion of the movie, "Sound of Music," was filmed. When couples are married in the church it is traditional for the bride and groom to walk through the cemetery after the wedding to make for a happy marriage.

As my husband and I climbed the hill to the cemetery at Zermatt and walked through it the next day, I did not realize how meaningful this cemetery would become. Dick was right when he said, "It's different." It is a cemetery where mountain climbers are buried, and besides the beautiful flowers, on each grave is a small, cement slab with the mountain climber's gear on it. The wooden handles on the ice-axes are rotting. At first we were surprised to see the equipment not chained to the graves, but we reminded ourselves we were in Europe and not in the United States. We longed to pick up the ice-axes and examine them, but felt they should remain intact.

There is a monument to guides who died climbing mountains in the area. On the white stone a pair of hands reach for rock, with a cross above the hands. As we walked through the cemetery looking at graves and ice-axes on the graves, we came to one of a teenage boy from New York City. On his tombstone were the words, "I chose to climb." We stood there pondering those words, thinking of the risk he took.

Six weeks later the words on the tombstone of the teenage boy, "I chose to climb," helped me overcome a problem. Our son was hit hard in the face with a ball, and an upper, front tooth was broken in the gum below the root. Dentists questioned whether the permanent tooth could be saved. I prayed for several days that the tooth could be saved. Then I realized that I was not praying God's will concerning this matter. I simply asked God for healing because that was my will for the tooth, and I was not ready to pray God's will. I did not want the tooth to be pulled. Obviously I had a problem.

How could I pray God's will and mean it? I asked God that question. I also asked why I should be thankful that our son had a broken tooth and why it might be best for the tooth to be pulled? I did not understand these things.

I tried to think of something to be thankful for in this situation. I could be thankful his braces probably saved the tooth from being knocked out; and the severe blow could have broken three teeth instead of one tooth. I was beginning to feel a little better and continued to ask God to help me pray, "Thy will be done."

Suddenly I thought of the cemetery in Zermatt and the words on the tombstone, "I chose to climb." It occurred to me that I could take the risk of praying God's will. I could choose to climb. Trusting God without knowing the outcome was scary because it meant saying to God, "I'm ready to accept your will."

I decided to climb.

When I prayed for accepting God's will I was able to stop worrying. That afternoon an attempt was made to save the tooth by beginning a root canal. However, the dentist said, "I cannot control the healing." We do not know whether the tooth will be saved, but we are able to leave it in God's hands.

Donna Lehman

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Excited by prayer

George Van Alstine, Baptist pastor in California, regards prayer like a school (*The Standard,* December 1978, page 42).

In early childhood he was in the "spectator prayer" phase. He marvelled at those who could stand up and pray at prayer meetings. But his own prayer was limited to a brief memorized couplet.

Then came "fearful beggar prayer." He began to make attempts to pray without expecting God to be interested in "such a worm as I."

Phase three was "this-for-that prayer." He believed God would do things for him if he did things for God. This was a trade-off legalistic phase.

"Disciplined prayer" came next. For a period of time Van Alstine prayed regularly and at precise times and occasions. It developed the sense that prayer is important but also developed a sense of bondage. Prayer became a burden and a bore.

He broke the pattern when he realized that he can go to God at any time with any need. In this "child/father prayer" phase, he says that he was "praying less, but enjoying it more."

Suddenly he discovered "as-natural-as-breathing prayer." He found himself praying without consciously deciding to pray. "It was as if I had been on a spiritual respirator all my life, but now my own spiritual lungs had taken over."

Most recently, Van Alstine says he's in the "conquering-in-God's-name" prayer phase. He confidently claims little pieces of enemy territory (upset persons, hurting families) and prays them into the kingdom.

My experiences with prayer have also been like an education. In the early stages of rote prayer and then a disciplined plea-bargaining with God, I often came up dry and disappointed.

About 20 years ago a group of us were assembled outside in a beautiful nature setting. Our leader suggested we raise our eyes to the heavens, lift up our hands, and tell God whatever came to us.

I had been used to kneeling for prayer, carefully folding my hands, closing my eyes, and looking down. It didn't seem right to pray with eyes open, arms outstretched, and gazing upward.

But the wonder of creation and the awe of God overcame my being. I found myself uttering praise and thanksgiving to God. I felt exhilarated.

It brought a whole new lease to my prayer life. Never again has it been a dull routine. Oh yes, I have experienced times of drought when I let something come between the Lord and myself.

I enjoy prayer. There is no time or place where I do not find it appropriate. Since my Lord is with me everywhere, I feel free to talk with him everywhere. Sometimes it's strictly meditative and reflective; other times I'm practically shouting either in agony or in rejoicing.

And does he answer prayer! I could list this whole page full of unmistakable responses to prayer. Just today I experienced a deliberate answer to a prayer of the past month. The answer was not one I had hoped for (and it almost made me change the editorial to another subject; after all, who wants "negative" answers), but it came in unavoidable clarity.

On another occasion, very recently, I found myself with extremely negative feelings toward a person I had never even met. I said, "Lord, what's it all about?" And I soon thought of what looked like arrogance and conceit. That meant I was judging without knowledge. I prayed, "Lord, I must meet this person; show me an opening." The next day we faced each other on the same path. I stopped and greeted the person. Immediately, a friendly smile and warm conversation followed. We have met half a dozen times since; all the bad feelings are gone.

For many years my wife and I had prayed for a certain person's salvation. We occasionally sent cards and made other small attempts to follow up our prayers. It seemed to no avail. And then one day a telephone call—"Hey, can you guys come over?" We thought it would be another putdown of our own faith; instead we found a new person in Christ. We "prayed" all the way home too.

Prayer is exciting for me, and I believe in prayer with all my being. God answers—not always to my choosing—in life-changing ways. I have learned to understand half of Jesus' saying that some things cannot happen without *prayer* and fasting.

Now if the Lord would also help me to learn more about fasting. I need that for more than just one reason. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE YEAR OF THE CHILD

Parents need to find ways for their children to have freedom to be outdoors in a safe and stimulating environment.

Let's free the children!

Roberta R. Mohr

Everyone knows that once a baby learns to roll over it is no longer safe to let him lie on the sofa because he may fall to the floor. Once a baby learns to crawl everything in the bottom kitchen cupboard is a potential poison or plaything. And once a baby learns to walk and climb, well, there's no telling what she'll get into!

And everyone knows that these are normal, to-be-expected behaviors for infants and toddlers and preschoolers to help them stuff their brains with knowledge about their surroundings just as fast as humanly possible.

Therefore, everyone encourages children to explore and learn, fascinated with the knowledge that children can acquire each new day when given the opportunity.

Wait a minute. Back up to the second paragraph. Everyone does *not* know that these are normal activities for young children. In fact, a great deal of child abuse occurs when ignorant parents harshly punish these "normal" behaviors.

Some parents don't understand that it is normal for small children to want to touch and feel and put objects in their mouths. They call their children "bad" for doing these natural things.

Adults who can't resist the temptation to smoke expect their toddlers not to touch the cigarette lighter they leave lying on the coffee table. One two-year-old with beautiful blonde curls was one of these "bad" children who will bear a scar of her "disobedience" for life.

Children are naturally curious, and it is up to parents to allow them the freedom to exercise this curiosity, but at the same time to protect them from the fate of the proverbial cat.

Movement is the key word for little people. Watch a newborn baby. Note the uncontrolled little jerks of arms and legs. Only as he matures does he learn to keep still, and this is a long process—almost lifelong. Why do preschoolers wiggle, squirm, stand up, kneel down, and turn around to see the people sitting behind them during a worship service? They can't help it. Their bodies have not yet learned to remain still for long periods of time. When an adult forces a child to remain in one position for an extended time it is physically agonizing.

I've seen preschool migrant children perched on upside-down baskets in the hot sun while their parents and older siblings picked tomatoes. The children didn't dare get off. It was torture for them.

Billy was able to move as much as he wanted to—within the limits of his own crib. He was imprisoned in that crib the first four years of his life until the children's welfare department intervened.

Other children are relatively free indoors but are never allowed outside their homes until the state demands they be sent to school. Can you imagine the limited knowledge such children have about the world in which they live?

Why do parents bring up children in such stifling ways? Sometimes they are purposely cruel; more often they are acting in ignorance. They think only of what is most convenient for them as parents. Sometimes it is the way they remember being treated by their own parents.

"Even a bad mother is better than no mother. A mother who whips her child for crying when he's teething still loves him in her own way," a social worker told me. "If all children were taken away from their 'bad' parents, there wouldn't be enough foster homes to hold them all." Then, of course, we get into a value judgment of exactly what a "bad" parent is, depending on our socioeconomic status. There has to be another way to free the children.

One answer might be parent education. High schools should make this a required course (and the senior year may be too late). Churches should also offer parent education courses with a Christian emphasis and free babysitting. Parents need to know more about the various stages of development in childhood.

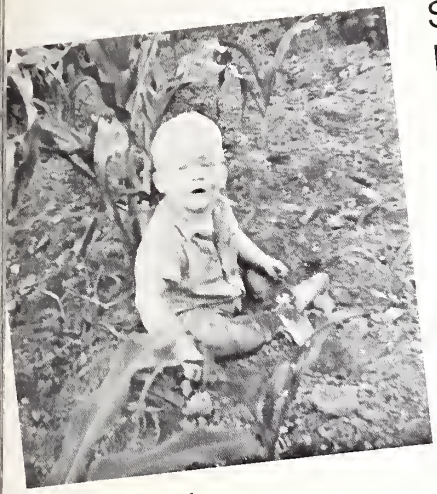
But even with considerable knowledge of child development many parents are still not ready for paragraph three, where the key phrase is "encourage children to explore and learn." There are many parents who know how children learn, but they still do all they can to discourage it.

Sometimes these are parents who are at home with their children all day but who place a neat, orderly house just a notch higher in the value scale than their children's freedom. Scattering pots and pans or emptying sock drawers means more work for the parents of a toddler. Playpens were invented specifically for parents like these.

Sometimes working parents must leave their children with babysitters who seek the easiest—not necessarily the best—way of caring for other people's children; or at a day-care center where children's exploration is limited to a variety of toys and nothing more. Neither option allows a child the freedom essential to intellectual stimulation, motor development, and creative thinking.

Sometimes mothers are just too busy with their church and community service projects or their older children.

And sometimes it is the baby's fault! One woman with a degree in education and a more than adequate income felt she was doing everything she could for her children. Her three-year-old daughter took dancing lessons, attended nursery school, and was present for every children's concert, puppet show, and theater production. Her daughter had the best in educational toys and children's books. Both the little girl and her six-month-old brother went along on bicycle trips with their parents, hiked in the woods, Sometimes parents place neatness just a notch higher in their totem pole of values than the freedom of their own children.



Children need the freedom to get dirty, says author Roberta Mohr. Above is her son Joey crawling in the garden.

and dined out frequently in restaurants. These children were free to learn in a variety of situations.

But the six-month-old had not yet rolled over by himself. The worried parents took him to several specialists. After intensive examinations of this apparently healthy baby, the mother was asked to document the baby's activities each day. The conclusion was that this child was indeed a prisoner.

He began his day in a crib, spent most of his waking hours in his infant seat or mechanical musical swing, with occasional rides in a backpack or a stroller, then back to his crib to sleep. In this case even a playpen would have been a blessing—at least he could have learned to roll over.

Because this baby was so contented, his freedom was greatly restricted. He sat in his infant seat watching the activities around him, smiling happily when someone spoke to him. There was absolutely nothing wrong with this baby except inactivity. He needed freedom to move—and encouragement.

Someday I hope to see this little boy taking a leisurely walk with one or both of his parents—bending over to watch an ant or pointing to an airplane overhead, or feeling the sidewalk vibrate when a truck lumbers by. This is a rare sight. It is much more common to see a young child either carried or pushed in a stroller. There is a good reason for this. Usually adults are going somewhere. Little children—especially those just learning to walk—don't go somewhere. They go everywhere. It takes immeasurable patience to walk beside them if indeed one is going somewhere. That is why so few adults do it.

Children need the freedom to explore the outdoor world at their own pace. They need to feel the difference between walking on concrete or on grass, on stones or in mud or water. It is outdoors that they discover how alive the world is. With more and more children living in apartments, parents need to find ways for their children to have freedom to be outdoors in a safe and stimulating environment.

One divorcee leaves her three-year-old boy at a day-care center each day while she works. Every evening when she picks up her son, they decide together where they will go before supper. She gives him an hour of freedom before returning to their apartment. They have a favorite meadow just outside town. When the ground is muddy they put on boots and go anyway. If it is raining lightly they take umbrellas, but when the weather is too inclement, they take pretend trips.

Not every mother is able to do this even if she wanted to. When there are other children in the family or a husband who has other commitments in the evening, the mother must hurry directly home from work. But every apartment-dwelling parent should make a conscious effort in this direction.

Children who live in houses with their own backyards may still not be free to really learn all they can about the area. Not many parents want holes dug in their lawns, even if it is great fun to play in the dirt. Mud pies are practically unknown to most children today. A sandbox is a close second, but sand doesn't have the same consistency as good, old-fashioned mud.

Children who have crawled their way from basement to attic and from front porch to garden during their toddler years may still find themselves imprisoned. One of the most confining things we allow in our homes—worse even than the infant seat or playpen—is the television set. Although children aren't strapped there, the expression of being "glued" to the set isn't far from wrong.

When my own children were young they liked to have me read "a story without a book." This meant all four didn't have to fight over seeing the pictures. They could use their imaginations. Television, on the other hand, assures that the picture in one child's head in Ohio is no different from the picture in other heads all over the country. There's no freedom of thought, no opportunity for creative thinking.

One lovely late summer afternoon as I walked home from work, I saw two little boys rolling in the leaves. One little boy immediately jumped up and ran to ask me what time it was. When I told him, he turned to his friend and said, "It's almost time! Let's go!" They were so excited that I couldn't resist asking where they were going. The answer was disappointing: "To watch *Spiderman.*"

Kindergarteners can't play outdoors on a fall day without worrying that they will miss their favorite TV show. Parents do this to them. Parents call three-year-olds away from their play to watch *Sesame Street* because it is educational, thus beginning a lifelong addiction. I become irate with people who take TV sets along on camping trips. At least once a year—in the woods, on a mountaintop, or at the seaside—a child should be free to explore the exciting world God has created.

Will we ever get to paragraph three where *everyone* encourages children to explore and learn and acquire new knowledge each day on their own? Parents who have dedicated their children to the Lord have taken the first important step. As they pray each day for their children and ask for God's guidance, they will be shown what is best for the little people in their care. Instinctively and lovingly they will allow their children the freedom to develop their own special selves as God created them. The truth makes us all free—including our children. •

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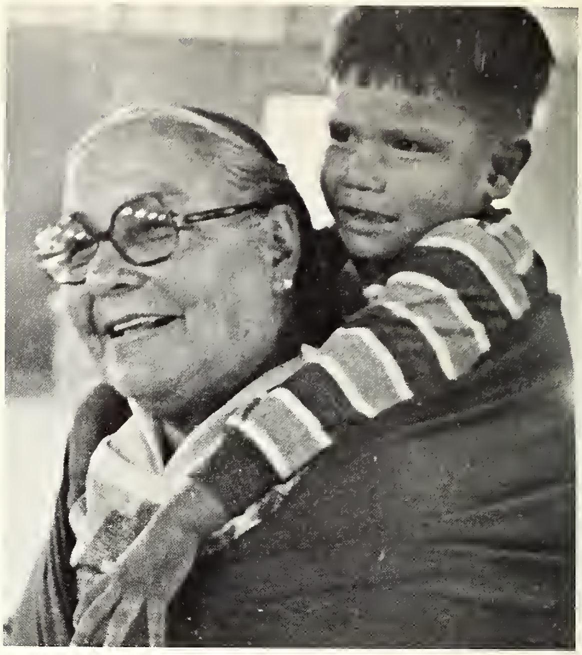

Children teach me the joy of childhood. The anticipation of a child's new day appears untarnished by regret of past experiences or the worry of tomorrows.

What have you learned from

Mary Dick, educational services consultant, Waterloo County Board of Education, Waterloo, Ontario:

Children teach me to practice consistency. They remind me daily to be consistent in my expectations of them and of myself. It takes time to feel comfortable in a classroom. It takes time to make friends. It takes time to learn skills. They seem to say to me, "Don't expect miracles overnight." "Don't try to hurry the process." "Continue to believe in me."

Children teach me to be compassionate. Two kindergarten youngsters painting side by side chose different approaches to their creations. One used only black paint. The teacher, trying to be helpful, suggested brighter colors would be pretty. The little fellow's face fell. When the teacher's back was turned, his buddy whispered, "Boy, your picture's neat! Black's my favorite color."

Children teach me to treasure companionship. When I'm invited to share a kindergarten child's tea party or take a make-believe ride in a jet, newly created of cartons, I experience not only the joy and excitement of fantasy, but the complete acceptance of me as a person. I am a friend. I am an equal!

Children teach me the joy of childhood. The anticipation of a child's new day appears untarnished by regret of past experiences or the worry of tomorrows. Children enjoy the moment to the fullest.

Suellen Fenstermaker, Ferndale, Michigan, former Mennonite Voluntary Service worker in a day-care center in Hutchinson, Kansas:

In my five or so years now as a day-care aide, I have come across many children, but all have one thing in common. Children see and hear things that grown-ups forget are there. Just last week I was out for a walk with 10 children. We teachers could only think about how cold it was. One of the little boys looked up at me sadly, "Teacher, where have all the birds gone?" Birds' leaving in winter was something I had taken for granted.

Children can be mirrors of your feelings. They feel from deep inside and have a raw truth about them. I remember having a three-year-old tell me my shirt was ugly. Then she put her little arm around me and said, "But I still like you." I want that openness so I may feel more sharing and be more aware of others.

Life is not always easy on children; grown-ups forget that children are made out of the same stuff they are. They cry when they are hurt, feel sad if disappointed, and can love more than anything on this earth. What I have learned from children is how to love not just anyone's child, but through all those children I can learn to love others for themselves, not what I might want them to be.

Margaret Loewen Reimer, Waterloo, Ontario, parent:

There is something unsettling and sad that I am learning as I observe children and as I live with my three-year-old daughter. Children reveal to me how different I am from them; they are an inverse mirror of adults—at least most adults I know.

Children show me what I have downplayed or tried to overcome in myself. Children are impetuous, easily awestruck, shockingly forthright, and totally unpredictable. They are alive to every experience. These characteristics, particularly unpredictability, make it difficult to fit children into a carefully ordered, prefabricated scheme of things. They tend to gum up the works just when the machine is running smoothly.

When I begin to think of children as a hindrance to my orderly existence, then I stop to consider how one-dimensional my life is. I have little time for the eager demands of the young (or the quiet wisdom of the old)

Conversations with children are often more stimulating than interaction with adults. Jesus said, "Let the children come to me." I wonder, did he share my sentiments?

hildren? (Parents, teachers, and others tell us)

as I pursue the tightly scheduled, frenetic activities of my middle age.

Terry Burkhalter, Winnipeg, Manitoba, camp program coordinator for the Conference of Mennonites in Manitoba:

As the campers came through the registration line the staff met every camper with a smile and a big hello. Almost the last camper to arrive was eight-year-old Anita, shorter than most campers, bubbling over with excitement. I received the medical forms from her mother and introduced Anita to her cabin-guide, Ingrid Froese.

As Ingrid walked with Anita and her mother to the cabin where Anita would spend the next six days Anita talked a mile a minute. As she entered the cabin she gave out an exuberant hello to the other six girls with whom she would share the cabin. Anita's mother was quiet and said good-bye as Anita unpacked her sleeping bag and suitcase. Ingrid stepped out of the cabin to assure her that Anita would have a good experience at camp that week.

By the time Ingrid was back in the cabin Anita had already started rummaging through the suitcases of other campers. The campers began eyeing Anita suspiciously. Immediately Ingrid encouraged them to get their bathing suits so they could go swimming.

It wasn't long before Ingrid noticed that Anita was not with the rest of the cabin in the pool. Anita was not even in the swimming area. Suddenly one of the six campers exclaimed from the swimming pool, "Hey, there goes Anita across the campground without a stitch of clothes on!"

It was obvious from the first hour of Anita's presence at camp that Ingrid was going to have her hands full. Snack time and bedtime the first day were experiences that saw bigger and wider walls being developed between Anita and the six other campers in her cabin.

Ingrid came to staff meeting Monday morning with tears in her eyes, not knowing what to do or what to expect. Other counselors, support staff, and I did all we could do to comfort Ingrid and affirm her work. But this did little good after the staff meeting when six little campers surrounded Ingrid to suggest that Anita be sent home. By Monday noon I assigned another person, Judy Froese, to assist Ingrid as cabin guide.

It wasn't until after night snack Monday that Ingrid had the opportunity to share with six campers that Anita was mentally handicapped and could not help her actions in the camp setting. Anita was already asleep. Ingrid offered a prayer for her cabin and especially for Anita that campers would accept her and that she would have a positive experience at camp.

Tuesday wasn't much different from Monday, except that Judy began spending extra quality time with Anita. By Tuesday evening six little campers were developing a new love and concern for Anita.

After the lights were out and Anita was sleeping, one little camper crawled out of her bunk bed, trotted over to Anita's bunk, and kissed Anita's forehead. On Wednesday evening all six campers followed suit, giving Anita a goodnight kiss while she was sleeping. Thursday, Friday, and Saturday were days of showing love and sticking up for a co-camper.

continued next page

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Children are . . . alive to every experience . . . particularly unpredictability makes it difficult to fit children into a carefully ordered, prefabricated scheme of things.

Saturday afternoon, when parents and loved ones came to pick up their children, it was hard for six campers and two cabin guides to say good-bye to Anita. Tears were rolling down their cheeks, and lumps in their throats made it hard to speak.

Anita is a person. She has feelings. She has desires. She needs to be loved and accepted. Thank-you, Anita, for speaking to us.

Anne Funk, Abbotsford, British Columbia, public school teacher:

During my 15 years of teaching six- and seven-year-olds I have come to know over 500 children on a personal basis. Each group of children in its own way has made me feel totally accepted and comfortable in their midst. Never have I received criticism of my dress, appearance, or cultural background. Somehow they see beyond the obvious and outward and appreciate the real me. I have learned from such acceptance to look at my adult peers with penetrating depth rather than with a giant magnifying glass to investigate the surface.

From the less academically capable children who daily struggle with reading skills and number concepts I have learned the value of struggle and a positive attitude in that struggle. Those who "hang in there" in academic difficulty become the problem-solvers on the playground and valuable citizens who are able to make difficult decisions.

Perhaps the most valuable lesson children teach me daily is the delight and importance of living in the now—the importance of "celebrating the temporary," as author Clyde Reid puts it. "Teacher, look at the sky now" makes me stop to take notice, as do remarks like, "Our guinea pig likes the salt block," and "Red and green look pretty side by side." Life among children is an expectant adventure with the commonplace shaping its details.

I consider children my most loyal friends. Conversations with them are often more stimulating than interaction with adults. Jesus said, "Let the children come to me." I wonder, did he share my sentiments?

Dick and Mary Rempel, Hesston, Kansas, parents and foster parents:

Our son (who died in 1975) was an ardent student of philosophy. In his 17th year he wrote in a brief autobiographical sketch: "My contact with philosophy was not merely cerebral. It was a shock with coronary repercussions sufficient to arouse me from my 'dogmatic slumber.' Suddenly it dawned on me that the human was intriguingly unique. Ever since that aesthetic experience, I have tried to make a custom of seeing the beautiful in everything. . . . Commenting on Plato, Walter Kaufman said, 'The philosopher who has had a vision of the other world must return to this world and remake it.' As a philosopher and a construction worker I hope that I do not forget what is created and the beauty in any creation."

He was a quiet, contemplative person, not given to verbosity. Often we had to guess what he was thinking. But the day he walked in from school, a senior, and saw his new foster sister, a pasty-skinned, flabby-bodied, sad-eyed four-year-old, we understood his message. His eyes met hers with a smile of complete acceptance. In his silent way he was saying, "You are a beautiful person."

That look was the aperture through which we glimpsed his soul. It explained his enjoyment of the simple and the profound, his patience with people (including parents), and his willingness to free others to be uniquely themselves. He helped us to a new acceptance not only of our foster daughter, but of all people, of all of creation. •

News

MCC (Canada) annual meeting

Are there limits to involvement?

The question that Siegfried Bartel of Agassiz, British Columbia, asked at the MCC (Canada) meeting in Calgary, 19-20 January, must often haunt the inter-Mennonite relief and development agency.

Bartel asked, "Are we spread too thin?"

Mennonite Central Committee has some 735 persons—salaried and voluntary staff—at work in 39 countries around the world. Total Canadian contributions to MCC's programs (with constituency contributions, material aid-in-kind, various government grants, and income from programs that generate funds) reached close to $6.2 million in 1978. Nearly 40 percent of MCC's total service staff, 290 persons in all, are from Canada.

Yet the needs in the world are so overwhelming that even an effort that calls for a "maximum stretch," as MCC's overseas director Edgar Stoesz put it, falls far short of meeting the needs Mennonite Central Committee is directly concerned about. For example, a major effort has been launched to supply grain to disastrously needy Ethiopia and likely 2,000 tonnes (2,200 US tons) of grain will be shipped there from the Food Bank reserves, yet the amount is only a drop in the bucket of the more than 250,000 tonnes Ethiopia needs to meet its emergency, said Stoesz.

"Natural disasters and human violence have made 1978 a year momentous beyond many others," said Canadian chairman Hugo Jantz at the beginning of the Calgary meetings. He cited "flooding in India, Laos, Vietnam, and the United States," "revolutions in Ethiopia . . . and bloody tensions in Nicaragua, Lebanon, Iran, Rhodesia," and the boat refugees of Vietnam. "How will we best bring aid to the people . . . when they reach shore? Is not that shore our shore? How do we renew our commitment so that the credibility of the Christian faith and life made skeptical by the church is not further undermined by the horrible tragedy of Jonestown?"

It was a question that can probably never be answered, the meeting seemed to suggest. Christians can't assume responsibility for all the ills in the world. But they can take part, and the Calgary participants were determined to give what they could.

They were heartened by the news that contributions to the Food Bank are growing strongly after a slow start. They were heartened too by the news that after a slow year of contributions in 1977, giving through the Canadian Mennonite church constituency in 1978 "rebounded" with a 33 percent increase, though the actual increase over two years was only about 10 percent.

But volunteers to fill the many assignments are not coming in as strongly as either the board or the staff of Mennonite Central Committee think they should. In fact, pointed out Canadian Voluntary Service director Dave Dyck, at least 15 of 90 voluntary positions in Canada are not filled at present because of a lack of volunteers. The personnel director for MCC (Canada), Waldo Neufeld, reinforced Dyck's concern by noting that applications for all MCC assignments have decreased slightly from 1977; and though the level of non-Mennonite applicants is rising, Mennonite applicants are decreasing.

The awareness of overwhelming need in many parts of the world comes at a time when MCC (Canada) and the international board of Mennonite Central Committee face a number of critical issues.

William Snyder of the Akron office described the relationship of the two offices as a "prime concern." National differences mean that the two executives must work constantly at maintaining close liaison. These include such things as different ways of relating to the constituency in the two countries, disparity in the value of the two currencies, channeling the relatively higher level of government funding from Canada to an office in the United States for distribution, handling all overseas programs from the Akron office instead of from Canada—all these are areas that have potential for disharmony within the North American Mennonite brotherhood.

Stephen Lee's church in Vancouver has committed itself to help 100 Vietnamese families.

Said chairman Hugo Jantz, "The growth and development of MCC (Canada) is altering the dynamics vis-a-vis MCC to such an extent that a thoroughgoing study and possible major revamping of structures have become necessary." Nevertheless, said Jantz, MCC (Canada) is "committed to the closest possible working relationship . . . interdependence both in spirit and in structure . . ." and, he added, "we will not dictate how MCC must change to meet the present challenge."

An illustration of how events seem to be pushing MCC toward a new relationship

First Mennonite Church in Calgary hosted the MCC (Canada) annual meeting.

may be the present Vietnamese situation. Since Canada has normalized relationships with Vietnam while the United States has not, any aid program to Vietnam in the near future may need to be handled from Canada. Similarly, programs among *Umsiedler* in Germany and among Mennonites of Low German descent have long had closer affinity to Canadian Mennonites than to their brethren in the United States, though the programs with them have, at least on paper, been dealt with through the Akron office.

Though no decision was made at the Calgary meeting, considerable discussion revolved about how aid to Vietnam might be handled in the future. A growing sentiment emerged that any aid should be accompanied by relief workers.

MCC (Canada) treasurer Albert DeFehr argued that MCC must make the decision about which comes first: representatives or food. He maintained it should be the representatives. "We have seen in recent weeks that the Vietnamese are not just peace-loving people," he said.

While no clear consensus emerged about aid to Vietnam, a much stronger opinion jelled about aid to Vietnamese boat refugees.

At a Friday evening public meeting a Vietnamese Catholic who has worked among the refugees urged Mennonites to do anything they could to get the government to accept the refugees. A Chinese Mennonite pastor from Vancouver, Stephen Lee, went even further. He described how his church in Vancouver had committed itself to help a hundred families.

In an action taken by the MCC (Canada) board, it was decided that in cooperation with the provincial MCCs a substantial contribution will be made to the reception and resettlement in Canada of Vietnamese refugees. Frank H. Epp of Waterloo pointed out that under Canadian government regulations, a minimum group of five persons can sponsor refugees. Ontario MCC has said it will sponsor 25 families. Sponsorship, he said, means finding housing, helping into jobs, providing initial clothing, and giving moral and social support.

The Catholic Vietnamese, Dominic Bau, who spoke at the public rally during the Calgary meetings, said that refugees who come to this country are very open to spiritual help. He urged giving time and money to help the refugees, "but if you can't do that," he said, "you can still pray. The Vietnamese belong to God also." His words were reinforced by the Chinese pastor, who gave an unsolicited and moving testimony at the conclusion of the Friday evening rally.

The board of MCC (Canada) acted on various other fronts:

- It reaffirmed the work of Menno Wiebe in Native Concerns. In an evaluation done prior to the annual meeting Larry Kehler stated he had come "to a profound appreciation of Menno's work." An MCC VS worker, Edgar Schmidt, is working half-time researching native rights, a project likely to assume considerable significance.
- It also affirmed the work of MCC's Ottawa office, which has become not only the "eyes" for the Mennonite constituency in Ottawa, but a voice and resource as well. MCC (Canada)'s Ottawa director Bill Janzen has worked particularly hard at providing aid to Mexican Mennonites, who often require aid with their immigration problems.
- MCC (Canada) will continue its support for the *Mennonitische Post,* a fortnightly tabloid directed at Mennonites throughout the Americas whose first language is Low German. The paper has a circulation of nearly 5,000 after two years and has carried letters from over 2,000. Abe Warkentin is the editor. MCC (Canada) voted to continue the relationship with the *Post* indefinitely.
- It supported the intention of the Peace and Social Concerns Committee to issue a statement on militarism in Canada, continued the support for Project Ploughshares (which provides significant information about Canada's involvement in the arms race), but warned against having MCC volunteers abroad get involved in study of the effects of militarism on developing countries. Also supported was a motion to send a statement to the federal government, opposing the purchase of $2.4 billion worth of fighter planes when it is cutting back its budget in areas aimed at helping people.
- It strongly encouraged persons to consider service in MCC programs and urged creation of programs in Mennonite Bible schools and colleges that would prepare persons for service.

The budget accepted by the Calgary meeting was $7,014,442, though only about $2.6 million of that is expected to come in directly from constituency contributions. Another $2.95 million is expected in matching funds, mainly from various government agencies, and $580,000 is expected from self-help sales and voluntary service programs.

Hugo Friesen of Clearbrook, British Columbia, told the board he did not think the budget called for "sacrificial giving." Said Friesen, "We can still go to our churches and challenge them to give more." To that treasurer Albert DeFehr said, "We are on the threshold of some kind of explosion. The needs are there, and the resources are there in a large measure too. We can demonstrate our faith much more boldly." MCC (Canada) has set as its goal to use no more than 20 percent of what it raises in Canada and to send 80 percent on to Akron for its international programs.

"A Christian resource for meeting human need" is more than an easy slogan. For the Mennonites of North America it expresses the desire to be neighbors to those in need. *A Meetinghouse article by Harold Jantz*

What is God like?

What is God like?

Jenelle: He's just a regular old person. No, he's a special person. He made the flowers and the trees.

Elizabeth: God gives us love.

Jenelle: God lives in a castle with gold all around it.

What is the kingdom of God like?

Teresa: Doing nice things for people.

Tuan: Love.

How do you show love?

Elizabeth: I give my mommy a hug and a kiss and tell her I love her. When my daddy asks me for something I get it for him.

Kathy: Daddy went Christmas shopping with me.

How do people feel in the kingdom of God?

Greg: Happy.

Elizabeth: There's a little boy on our block who's four and his brother is only one. When I'm riding my bike I try to show him what's right.

From an interview with the third-grade Sunday school class at Lorraine Avenue Mennonite Church, Wichita, Kansas, which included Jenelle Funk, Jan Osborne, Elizabeth Schrag, Kathy Kauffman, Teresa Goering, Tuan Nguien, and Gregory Seibel.

COMMISSION ON EDUCATION
General Conference Mennonite Church
Box 347
Newton, Kansas 67114

What is God like?

To remove this poster, carefully lift the staples, pull off the poster, and bend the staples back.

God is like a pair of binoculars
because he (or she?)
watches over us.

God is like a toaster—
warm.
He gives something to share with others.

God is like a camera.
He gets the whole picture.

God is like a teacher.
He knows a lot
and wants you to grow.

God is like a carpenter.
When you break away from him,
you ask him to forgive you,
and he does.
You are then nailed back together again.

God is like a catching disease.
His love spreads.

God is like the wind.
You can't see it,
but you know it is there and
you can feel its presence.

God is like the sun;
he shines everywhere.
But sometimes people are like clouds
and don't let him shine through.

Sharon Faul, Scott Neufeld, Kent Sheriff, Sandee Buller, and Joanne Juhnke, members of the fifth-grade Sunday school class at the Bethel College Mennonite Church, North Newton, Kansas

Hug
a
child
oday

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IN THE BEGINNING
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In the beginning, there was someone.
    Someone lonely,
    Someone sad,
    Someone powerful.
There was no one else, just them.
They were God,
Male and Female together
    for God couldn't just be man,
Because the male sex has not all the
    characteristics of God.
Man and Woman together do.

Beth Carlson, Newton, Kansas, wrote this poem as a seventh-grader. She is now a sophomore at Newton High School.

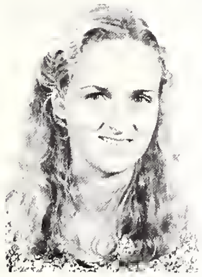
Families minister to each other following air crash

Phoenix, Arizona (MBM)—The families of four young people, who are presumed dead after their plane disappeared 20 December, met in Phoenix 6-7 January to share their experience of God's healing in the midst of pain, suffering, and uncertainty.

Three of the four persons were serving in the Discipleship unit of the Mennonite Board of Missions' service program in Phoenix. They are Joe and Stephanie Guhr (both 22) of Newton, Kansas, and Darlis Clemens (19) of Ithaca, New York. Their pilot friend, 24-year-old Roy Slabaugh, was flying the trio to Newton so they could join their families for Christmas. Clemens had arranged for a ride to New York with friends from Hesston (Kansas) College.

Radar contact with the Comanche 180 was lost Wednesday evening in the St. Johns-Silver Lake area of Arizona. Since that time the Civil Air Patrol has logged 400 hours in 187 flights to search a 100,000-square-mile area in Arizona, New Mexico, and Texas. Families of the passengers were told by Colonel Appel of the Arizona Civil Air Patrol that it is highly doubtful that the foursome is alive.

Joe and Stephanie Guhr



Darlis Clemens

On Sunday evening, 7 January, the parents of the VSers, John Eby, secretary for relief and service with Mennonite Board of Missions, and the voluntary service household met to reflect on the sudden loss.

Following a potluck meal, John Eby led a meditation based on the preacher's words from Ecclesiastes 3: "For everything its season, and for every activity under heaven its time . . . a time for weeping and a time for laughter, a time for mourning and a time for dancing."

The evening included both laughter and tears. The tears did not signify bitterness or despair, Eby said, "but accompanied confession of faith and experience of God's healing in the midst of pain, suffering, and uncertainty. Some of the uncertainties were resolved, and it seemed to be the time to move on to think about the next steps that need to be taken in such a sudden loss."

Native-Mennonite relations focus of Saskatchewan meeting

"Peace Talk," a conference concerning native-Mennonite relations in Saskatchewan, is being held for interested persons on 23-24 February at the Tiefengrund Mennonite Church near Laird.

The objective of the two-day conference is to increase awareness of the two cultures, two histories, and one vision—peace, of natives and Mennonites. Cultural barriers and various historical realities have often blurred the vision of peace held by both native peoples and Mennonites.

The two main resource people will be ministers Stan McKay and Lawrence Hart. McKay is a Cree Indian from Fisher Branch, Manitoba. He is moderator of the Manitoba Conference of the United Church of Canada.

Hart, a Cheyenne Mennonite pastor from Oklahoma, acted in the drama, "Cheyenne Jesus Buffalo Dream," presented at the 10th Mennonite World Conference at Wichita, Kansas, and has written articles on the topic of peace. Hart will share his "Cheyenne Peace Pilgrimage" on Friday afternoon and present the Saturday afternoon address, "Toward Peacemaking."

Smith Atimouyou will speak on Saturday morning about current issues of education, land entitlement, and other native concerns in Saskatchewan. Atimouyou is on the council of elders of the Federation of Saskatchewan Indians and is coordinator of the Cultural Centre of the Indian Cultural College in Saskatoon.

Menno Wiebe, director of native concerns for Mennonite Central Committee (Canada), will act as facilitator for the sessions.

Preregistration is requested. Although there is no registration fee, there will be a nominal charge for meals. Send your intention to attend, indicating meals and lodging needed, to Mennonite Central Committee (Peace Talk), 2206 Speers Avenue, Saskatoon, S7L 5X7, or phone 306/665-2555.

Survey claims ABC top programmer of sex

Tupelo, Mississippi (NFD)—ABC was the top programmer of sex on television, while CBS was the top network for profanity, according to the report of the National Federation for Decency after last fall's monitoring program.

The NFD report showed ABC with 1,212 scenes of suggested sexual intercourse and sexually suggestive comments. CBS was next with 968, while NBC was the least sex-oriented network with 518.

When jiggly scenes (defined by the NFD as undue and unnecessary emphasis on the female anatomy) were added, ABC was rated 1,948, CBS at 1,579, and NBC at 1,013.

The report covered 762.5 hours of prime-time programming between 10 September and 2 December. It showed that 88 percent of all sex shown on television was depicted outside marriage.

Most of the sexually oriented programming appeared on network movies. CBS Movies was the highest rated, with ABC Movies next and NBC Movies third. Other programs with high sex ratings included *Soap, Love Boat, Three's Company, Dallas, The Big Event, Charlie's Angels,* and *Vegas.*

Most of the profanity, like the sex, appeared on network movies. CBS Movies, which contained the most sex, also led in profanity. Next came ABC Movies, followed by NBC's Big Event and NBC Movies. Other programs in the top profanity rankings were *Carter Country, M.A.S.H., The Word, Pearl, Lou Grant,* and *The Jeffersons.* Several programs contained no profanity.

In beverage consumption on programs, alcohol was far and away the preferred drink. Alcohol was used more than 10 times higher than the next favored beverage—coffee.

A complete copy of the monitoring report can be secured without cost by sending a self-addressed, stamped envelope to the NFD, Box 1398, Tupelo, Mississippi 38801.

◀ **Banned since October 1977,** C. F. Beyers Naude and his wife, Ilse, are shown at their home in Johannesburg. Once a moderator of the most powerful branch of the Dutch Reformed Church in South Africa, Beyers Naude came to believe that the pro-apartheid stand of his church could not be justified. He said so in a memorable sermon that cost him his pulpit and his place of esteem in Afrikaner society. Although silenced, he continues as director of the anti-apartheid Christian Institute of Southern Africa.

The Conference of Mennonites in Canada received 96 percent of its 1978 budget, reports Frank Dyck, conference treasurer. Giving for 1978 totalled $880,000 as compared to $798,000 in 1977. The budget for 1978 was $916,000. A deficit did not occur, however, because spending was kept within receipts.

Institute to focus on proclamation

Winnipeg—Mennonite Brethren Bible College is again holding the annual Institute for Ministers and Laymen. The institute, being held 5-9 March, has "Proclamation of the Gospel" as its theme. Key resource persons are Victor Adrian and Helmut Harder.

Adrian, president of Ontario Bible College, will lecture on "The Theology of Proclamation." Harder, professor of theology at Canadian Mennonite Bible College will lecture on "Proclamation Within the Church." Harder, who is also executive director of *The Foundation Series* youth and adult curriculum, will focus his lectures on the teaching ministry of the church.

There will also be a daily workshop in which Canadian churchworkers will present practical guidelines for the work of proclamation through the ministry of the local church.

Athyal heads program planning for Thailand consultation

Nairobi, Kenya (LCWE)—First invitations will go out next month to prospective participants in the Consultation on World Evangelization to be held from 16-27 June 1980 in Pattaya, Thailand.

Sponsored by the Lausanne Committee for World Evangelization, whose international office is located in Nairobi, the gathering is expected to attract about 900 people, including 650 invited participants. Observers, specialists, and press will make up the remaining 250.

Saphir F. Athyal, president of Union Biblical Seminary in Yeotmal, India, is program chairman. In May he will come to the Chicago area for a year to be guest lecturer at Trinity Evangelical Seminary in Deerfield and to work closely with David Howard, director for the consultation, in finalizing the program.

Athyal, a native of India, sees the Thailand consultation as crucial in Third World evangelization. "Of Asia's staggering masses, with China and India alone having close to three-fifths of the world's unreached peoples, each person is important to the Lord," contends Athyal.

The Thailand consultation is expected to advance bold new initiatives for global evangelization in the eighties.

Students share grief after death of John A. Toews

Winnipeg—On 17 January the students and faculty of Canadian Mennonite Bible College joined those of Mennonite Brethren Bible College in Winnipeg for an evening memorial service for John A. Toews, a noted and well-loved MBBC professor who died 13 January. He suffered a heart attack the day before. He was 66.

A genuine mood of togetherness and concern was experienced at the chapel. Henry G. Krahn, president of MBBC, said in his opening remarks, "It feels so good to be together. When will we see the day when we will share the same campus and interact every day?" David Schroeder, CMBC professor, and a former student of Toews, gave the eulogy and reflected upon his memories of this respected church leader.

John A. Toews was moderator of the General Conference of Mennonite Brethren Churches and a teacher at MBBC. He was among several who initiated cooperation between the General Conference and MB churches in British Columbia to create Columbia Bible Institute.

Services for Toews were held at Central MB Church in Abbotsford, British Columbia, on 18 January.

Teaching and staff positions

open for the 1979-80 school year at

Freeman Junior College
and
Freeman Academy

1. Director of guidance and counseling needed immediately—secondary certification in counseling necessary.
2. Director of admissions needed by May 1979—bachelor's degree, training, and/or experience in admissions or recruitment preferred.
3. Principal—superintendent of academy
4. Instructor of industrial arts
5. Instructor of business education and business administration
6. Instructor of music
7. Instructor of chemistry, girls' athletics coach, dormitory head residents, are needed with the positions listed above. (Secondary certification required for above teaching positions.)
8. Chairperson of Bible and religion department
9. Maintenance assistant, open May 1979

Send letter of application and credentials to:
Leroy Saner
Academic Dean and Acting President
Freeman Junior College
748 S. Main Street
Freeman, South Dakota 57029
(605) 925-4237

Houseparents needed

This is an opportunity for couples to work with small groups of youth while developing helping skills and working with other helping professionals. Good salaries and benefits.

Contact: Ted Larrison, Youth Village Group Homes, 1711 Prairie, Elkhart, Indiana 46514: telephone 219/295-6754

Administrator

required by Meadowlark Homestead, Newton, Kansas

Meadowlark is a psychosocial rehabilitation center for 38 people in three facilities, working closely with Prairie View Mental Health Center for staff support and consultation.

The position, as administrator, is to be responsible for the overall management, operation, and development of the center.

The qualifications include skills in human relations, personnel management, finance, public relations, and commitment to the helping profession.

The salary and benefits are negotiable, depending on experience and commitment.

To apply send resume to the chairman of the board, Jim L. Yoder, 601 West 11th, Newton, Kansas 67114

Inter-Mennonite church formed in Kentucky

Harlan, Kentucky—The Harlan Mennonite Fellowship became a formally organized congregation with the reception of 18 members on Sunday, 21 January.

Mennonites first came to Harlan in 1968, when the William Zuercher family moved from North Carolina. In the ensuing years other Mennonites came and went, most of them affiliated with health-care services in the community. Eventually a nucleus of long-term persons who regarded this Appalachian Mountain community as their home began to meet in small-group fellowship but continued to worship on Sundays with local churches. By September 1977 the necessary steps had been taken to organize a house church fellowship.

The church functions without a pastor but has a three-member worship committee which plans the programs. Through a gift-discernment process, members are called upon to share in the life of the church. At least two retreats are held each year. The fellowship is a member of the Mennonite Church and has applied for membership in the General Conference Mennonite Church.

The fellowship participates with other local churches in institutional ministry, summer Bible school, Christian education, community worship and fellowship programs, and through a Christian Family Services Agency.

Those interested in exploring opportunities for service and Christian fellowship in the Appalachian area are invited to contact the moderator, William R. Zuercher, 604 South Main Street, Harlan, Kentucky 40831.

Pantomime educates

New Delhi, India—Pantomime draws an enthusiastic audience in a New Delhi slum area. The shows, which are staged by the World Council of Churches Auxiliary for Social Action (CASA), are used to help educate the masses by creating an awareness of the economic strains of a large family, relating the importance of sanitation for community health, and encouraging adequate nutrition.

Pamphlet gives advice on giving

Winnipeg—The Conference of Mennonites in Canada (CMC) has prepared a special brochure outlining ways in which people may give or invest portions of their land and money.

"Charitable Gifts Program" is a brochure that suggests five ways of giving. The Life Interest Agreement or the Revocable Trust Agreement allow a person to transfer title of real estate, cash, stocks, or bonds to the conference during his or her lifetime. The donor has the right to continue to use this property until death. In the Revocable Trust Agreement the donor reserves the right to revoke her or his gift while still alive.

Other possible ways of giving are through Gift Annuities, Endowment Funds, or through Special Project plans. The Conference of Mennonites in Canada has named several special projects in this brochure.

Brochures are available from Mennonite Foundation and the Conference of Mennonites in Canada by writing to: Conference of Mennonites in Canada, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

For writers only. Two workshops and a contest described below may be of interest to you. A Christian Writers Conference featuring national editors and writers as workshop leaders, which attracts about 500 writers and editors from the US and Canada, is scheduled 18-21 March in Portland. Write to Warner Pacific College, 2219 SE 68th, Portland, Oregon 97215, or telephone 503/775-4366. The Conference on Christianity and Literature is accepting unpublished manuscripts—fiction, poetry and drama, critical essay, theological essay—with a Christian premise in its annual college student writing contest. The deadline is 1 March. All entries should be under 15 typed pages. Send entries to James Anderson, St. Cloud University, St. Cloud, Minnesota 56301. A workshop on writing and telling stories will be hosted at Goshen College, Goshen, Indiana 46526 (telephone 219/533-3161), from 2-4 March. Resource persons for the weekend include Alfred Kazin, Delores Frese, Dorothy Hamilton, Nick Lindsay, and Jack Dueck. Participants are asked to submit a story manuscript or the summary of a story for oral telling by 20 February. Registration is $20. If paid in advance you get a free Pinchpenny Press book.

Record

Calendar

Canadian

16-17 February—Conference of United Mennonite Churches of British Columbia, Vancouver, British Columbia

16-17 February—Conference of United Mennonite Churches of Ontario, St. Catharines, Ontario

23-24 February—Conference of Mennonites in Manitoba, Winkler, Manitoba

2-3 March—Conference of Mennonites in Saskatchewan, Prince Albert, Saskatchewan

2-3 March—Conrad Grebel College Conference, Waterloo, Ontario; theme, "Women in the Life of the Church"

16-17 March—50th annual Mennonite Conference of Alberta, Rosemary, Alberta

23-25 March—Private Schools Choir Festival, Swift Current, Saskatchewan

25-30 March—Family Cluster Lab, Camp Assiniboia, Winnipeg, Manitoba

Central

23-24 February—Deacons, elders, lay leaders training workshop, Menno Haven, Tiskilwa, Illinois

2-3 March—Deacons, elders, lay leaders training workshop, Camp Friedenswald

22-25 March—Central District Conference, Fort Wayne, Indiana

Northern

29-31 March—Schmeckfest, Freeman Junior College, Freeman, South Dakota

Western

2-3 March—New Call to Peacemaking, North Newton, Kansas

20 March—WMO, Bethel College Church, North Newton, Kansas

24 March—MCC (Kansas) Assembly, Hesston, Kansas

Workers

Leona Cressman, Stirling Avenue Church, Kitchener, Ontario, is returning to Woodstock School, Mussoorie, India, 15 February, after a two-month furlough of visiting family and church groups. She has served as a teacher at Woodstock since 1955, as well as 1947-50.

Published

The Native American Christian Community: A Directory of Indian, Aleut, and Eskimo Churches, by R. Pierce Beaver, has been published recently by the Missions Advanced Research and Communications Center. It contains information about the status of Christianity among native American Indians, Aleuts, and Eskimos within the bounds of the United States. It is the first attempt to measure and describe the entire native Christian community, including Orthodox, Protestant, and Roman Catholic churches, agencies, and institutions. Denominational mission boards, nondenominational societies, and the independent churches are listed. It is available for $7.30 from MARC Publications, 919 West Huntington Drive, Monrovia, California 91016.

Jeremiah, by Ernest D. Martin, is a 13-lesson congregational workbook for individuals or groups to use in studying the person and the Book of Jeremiah in the Bible. Each lesson contains an introduction, focus, prayer, textual listing, guided exercises, and summary or conclusion. The material is prepared for congregational use but would be appropriate for Bible college or church high school classes. It is available for $1.95 ($2.25 in Canada) at local bookstores or from Herald Press, Scottdale, Pennsylvania 15683, or Kitchener, Ontario N2G 4M5.

A supplementary packet to Kindergarten, Quarter 2, of *The Foundation Series* for deaf and hard of hearing students is now available. The packet includes a 32-page resource guide with specific suggestions for the teacher to adapt each session. The packet was designed for use with classes of deaf children, or mixed classes of deaf, hard of hearing, and hearing students, ages four through seven. The packet is available for $6.95 from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pennsylvania 15683.

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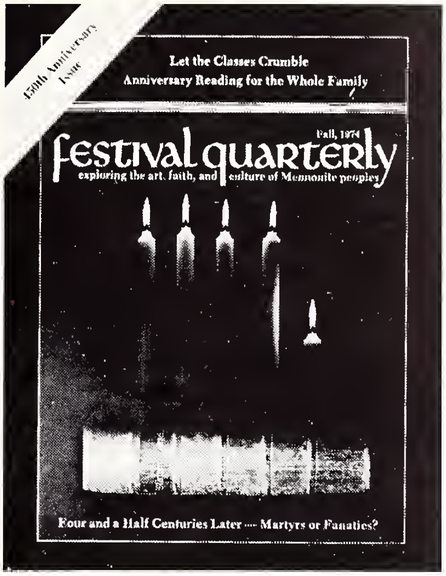
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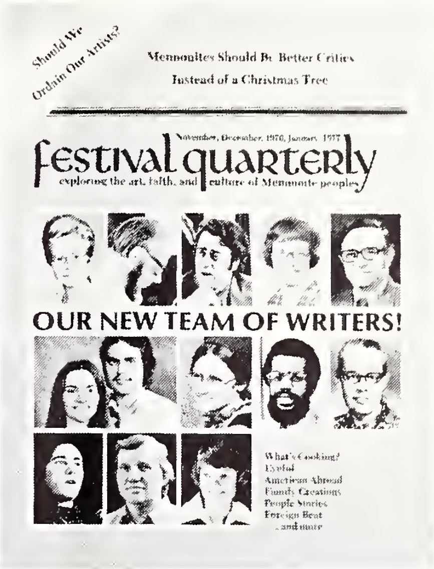
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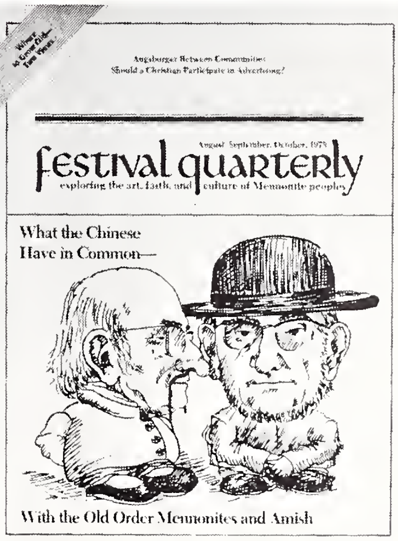
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Review

Evaluating parenting material

Dare to Discipline, *by James Dobson (Tyndale, 1970);* Children: The Challenge, *by Rudolf Dreikurs and Vicki Soltz (Hawthorn, 1964);* Parent Effectiveness Training, *by Thomas Gordon (New American Library, 1975); and* The Christian Family, *by Larry Christenson (Bethany Fellowship, 1970); are reviewed by Milbert Penner, North Newton, Kansas 67117, a social worker in the Wichita public school system.*

Literature on child management and family relationships has become increasingly popular as experts and parents realize the enormous task of raising children. One survey of literature (DeFrain, 1977) found more than 50 parenting manuals available with advice on topics such as discipline, play, learning, and roles of mothers and fathers. Some guidelines are needed for Christian parents to select and evaluate books. The four books reviewed here have been selected from well-known and readily available parenting books.

The first guideline relates to *how the problem is defined.* Is the problem child-based, parent-based, or society-caused? Dobson in *Dare to Discipline* strongly feels that America's youth are no longer being taught values of honesty and responsibility, causing them confusion and unrest. Dobson places the blame for this problem on permissive parents. Gordon in *Parent Effectiveness Training* states that, although parents are blamed for the troubles of youth, society has provided little training for parents to be effective in the difficult task of parenting. Dreikurs states that traditional autocratic methods of demanding submission and viewing the parent-child relationship as superior to inferior are obsolete and that we need new methods which require equal participation and responsibility by all family members.

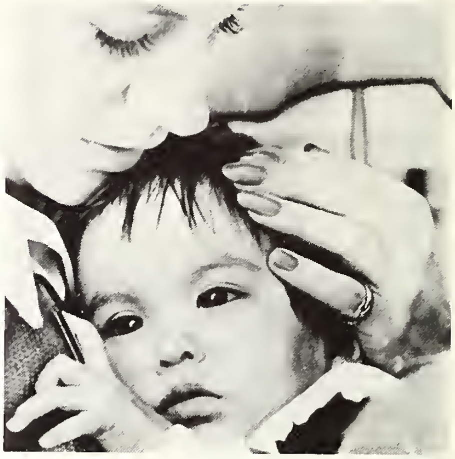
The second question is *How does the author view the child?* Is the child inherently good or bad, or is he a "blank slate," malleable and moldable? Dreikurs recognizes the child as creative and ingenious and discards the myth that children are totally for parents to shape. He states, "A child is an active and dynamic entity. He shares equally in establishing the relationship between himself and each other person in his environment" (page 32). Dobson, on the other hand, describes the young child as vicious, selfish, demanding, cunning, and destructive. Dobson feels that the child's behavior often poses a question for parents, "Are you in charge, or am I?" He stresses the importance of parents winning these early confrontations or all control will be lost when the child reaches adolescence. Christenson's biblical interpretation sees the child as basically evil and not wanting to do the wise and right thing. Therefore Christenson advocates an unequivocal method of discipline: the rod, citing scripture such as "Folly is bound up in the heart of a child, but the rod of discipline drives it from him" (Proverbs 22:15).

The next question is *What are the goals for the child in growing and developing?* According to Dobson, the purpose of discipline is to gain and maintain the child's respect so that the child will later reflect this respect and cooperation in all social relationships. Dreikurs advocates helping the child establish a sense of belonging and being of value to the family unit. Gordon emphasizes the value of communication and interaction with children. His active listening approach teaches parents to listen so that their children will talk to them. Gordon emphasizes a way of responding that understands the feelings of the child's messages and helps the child develop her own problem-solving skills in becoming responsible and independent.

The last guideline is crucial for Christian parents. Since most books on parent-child relationships come from secular sources, parents need to examine closely *how the various approaches might incorporate the life of Christ as he is known to be present in human relationships.* Anabaptist principles of faith such as peace and nonresistance and the centrality of Jesus need to be integrated into family life. How does the author's method of discipline incorporate the principles of peace and reconciliation and related issues of power, control, and submission?

According to Gordon, many parents view discipline in either-or categories: win or lose, strict or lenient, authoritative or permissive. These denote a struggle for power in the parent-child relationship. He states that the most critical factor in any relationship is not who wins or loses, but how the conflict is resolved.

Christenson uses the Old Testament and his own upbringing to justify the use of the rod and parental authority and control over the child. Since his view of children is largely negative, resolution of conflict is solely directed by parents towards making children, through punishment and submission, feel guilt for their evil deeds. Discipline is intended to provoke utmost fear of authority and move children to repent of their sins.



Dreikurs feels that parents' biggest task is to guide children rather than control them. If parents view their children as good and understand that the child's behavior has the goal of belonging to the family unit, then parents can be less threatened and more objective in dealing with their children.

In summary, each author's approach can be helpful to parents. For parents who are dealing with adolescents, where listening and communication skills are important, the techniques presented by Gordon can be most helpful. Since Dobson tries to balance the issues of control and love in the parent-child relationship, his book may be helpful to parents who find themselves locked into one disciplinary extreme. Christenson presents such a negative view of discipline that anyone reading his material has a tendency to feel less encouraged and more embattled regarding discipline. His biblical view of the child and the hierarchy of family life dominates his discussion to the point of making the task of parenting seem simplistic if the divine order is already set. Dreikurs' book provides insights into understanding the child that few other authors match. His materials can be particularly helpful for parents who find that control of their children is a central issue in family life.

This review of books on child management and family relationships is not intended to advocate a particular approach, but rather to provide resources that parents can incorporate into their lives as they seek their potential in becoming more effective Christian parents. A single answer to family life does not exist. The best approach is developed through experience, personal interaction, and gaining information from both secular and Christian resources. •

Meditation

Let children be children

"O Mom, may I wear my uniform tomorrow?" queried my second-grader as she pirouetted in front of the mirror admiring the brown beanie and light brown tunic of her Brownie Scout uniform. Both of my girls anxiously awaited their first meetings at Junior and Brownie Scouts, respectively.

After their first September meeting I was appalled as I marked the calendar. Five consecutive Saturdays boasted a Girl Scout activity for one girl and one day for both. I resented all those fall Saturdays when we would be fragmented as a family—our plans having to fit around those made for us by others.

One October Saturday morning prior to a scheduled activity my Junior Scout announced that she was dropping out. She explained to me that she often needed the Tuesday evening meeting time to do homework, and even on no homework nights she wanted to be free to play or do whatever she felt. So she called her leader and told her the decision. I was proud of her for making her own decision and not feeling pressured by her friends or us to continue something she didn't feel she needed. Happily I crossed dates off the calendar!

Saturdays are busy days for us as a family—but unstructured. We can even sleep in if we want to. It is a day for chores, running errands, taking trips, and doing odds and ends which didn't get finished during the week.

Children need time when they can play with a pet, take a bike ride, read a book, or just lie under a tree doing nothing. I often catch myself asking them to do something when I think they are doing nothing, forgetting that play is children's work. Children do not need more planned activities to make them happy. The basic school day from 8 a.m. to 4 p.m., including travel time, leaves little time for homework, instrumental practice, chores, or meals, and almost no time to do whatever they want. We parents are often so organizationally oriented we think they need ballet, baton, charm, gymnastics classes, Scouts, the Y, Little League, and a variety of instrumental music lessons. Each of these activities may be fine, but children should really choose in which ones they'd like to participate—if any. Some children cannot handle extras besides their schoolwork.

A few years ago public school educators strongly encouraged teachers to organize a playtime activity for at least one recess. The children didn't like it. "When can we play what we want to play?" they asked. Sam Levenson, a former schoolteacher and humorist, tells of his happy boyhood in New York City, where the boys played baseball in the sandlot. No parents supervised. The boys learned to play fair, settle their own disputes, and build each other up. They did not have to contend with cheering and booing parents pressuring their children to win and even getting into arguments with the umpire and other fans.

I am sad as I read of younger and younger children being organized into groups which meet regularly to do things together. We have relegated the responsibilities of the family to the church, school, and other community-minded individuals. Some parents I know see more of other children than their own. One mother confessed to me recently, "My husband and I pass in the hall as we leave to take one child to this meeting and the other to that." What happens if you have more than two children?

The year 1979 has been designated the *International Year of the Child*. I suggest that we as families take responsibility to share experiences together—visit a dairy farm, go to a big city, do a puzzle, play miniature golf, make homemade ice cream, or make music together. Childhood is not that gloriously free period of life about which we often fantasize. There is pressure from peers and adults, pain, embarrassment, a feeling of insecurity, and fear of the unknown, as well as joy and a warm feeling of contentment and security. As we emphasize the child, can we focus on the needs of children rather than the needs of parents, church, school, and community?

Let's take seriously the commandment from Deuteronomy 6:7, "And you shall teach them (God's commandments) diligently to your children, and you shall talk of them when you sit in your house, and when you lie down, and when you rise."

Marjorie Geissinger

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The Commission on Education (COE) provided feature material for this issue of *The Mennonite*, following the theme "Year of the Child." The United Nations General Assembly has declared 1979 the *International Year of the Child* and has asked governments and nongovernmental organizations "to provide a framework for advocacy on behalf of the children and for enhancing the awareness of the special needs of children."

Lois Barrett, Wichita, Kansas, former associate editor of *The Mennonite*, did much of the compilation and feature editing for this special issue.

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The child in our midst

John Gaeddert

I remember one year we had only one birth in the Tabor Mennonite Church. That was unusual because we usually had at least four or five children in each Sunday school class. As pastor at that time I began to notice during worship that we rarely heard babies crying.

Who wants babies crying during worship? Well, that misses the point. Children ought to be missed when they are not a part of the worshiping body. A basic concept in *The Foundation Series* is that in the believers' church the children are in the midst of the congregation. We include them to be part of what happens in the church—worshiping, learning, fellowshiping, serving.

Children are part of the continuity of a people of God. Our heritage becomes a part of their identity. As they learn about Abraham and Sarah, Samuel and Hannah, Isaiah and Micah, Jesus, Peter, and Paul, and when they hear their parents and their pastor talk about the stream of faithful men and women in their congregation, they too become part of that ongoing movement, the church.

In this *Year of the Child* we want to raise the awareness that children are a part of us, not as future adults or future contributors to society or as the future church, but as *persons*. Children contribute to the wholeness of the church when we include them. They do belong when we accept them.

The worship service is commonly thought of as the most important occasion in the life of the congregation. Our average worship attendance probably includes at least 25 percent under the age of 12. That is a sizable group that often gets left out in our adult-focused worship. Someone has suggested that some of us adults should try kneeling while singing so we could realize how it feels to be on an eye level where we can see only the backs of people in the pew ahead of us. The voices of children add a mellowing quality to congregational singing. Children quickly catch the mood of trust, awe, love, celebration, sorrow, or humor in the hymns. In order to help children feel included we ought occasionally to sing from the children's section of the hymnal. The junior choir should sing for worship on a regular basis.

A children's sermon is often a worship service highlight for the entire congregation. In addition, what children create and learn in their Sunday school can often be meaningfully integrated into worship. Learning is increased when children can sing a song they have created or learned, display a poster they have made, or recite a passage of Scripture they have learned.

The congregation might sing "Jesus Loves the Little Children" when a birth is announced or designate children up to age 12 to read a section of the litany or have young persons assist in receiving the offering. An occasional intergenerational choir or a family (including small children) praying the morning prayer or a child's drawing on an overhead are other ways of involving children. The ideas keep coming as we become aware of the child in the midst of the congregation.

If children are to be remembered in a greater way in the life of the congregation, it will happen only when adults make it happen. The *Year of the Child* is not meant to be a one-time event. It's an awareness—an attitude toward what it means to be a person no matter what the age may be. To emphasize the child is not to lessen the importance of senior citizens or parents or young people in the congregation, but it is to see the wholeness, the continuity, the importance of recognizing persons in all stages. And at this time it's important to recognize the child for who he or she is among us.

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church-related colleges

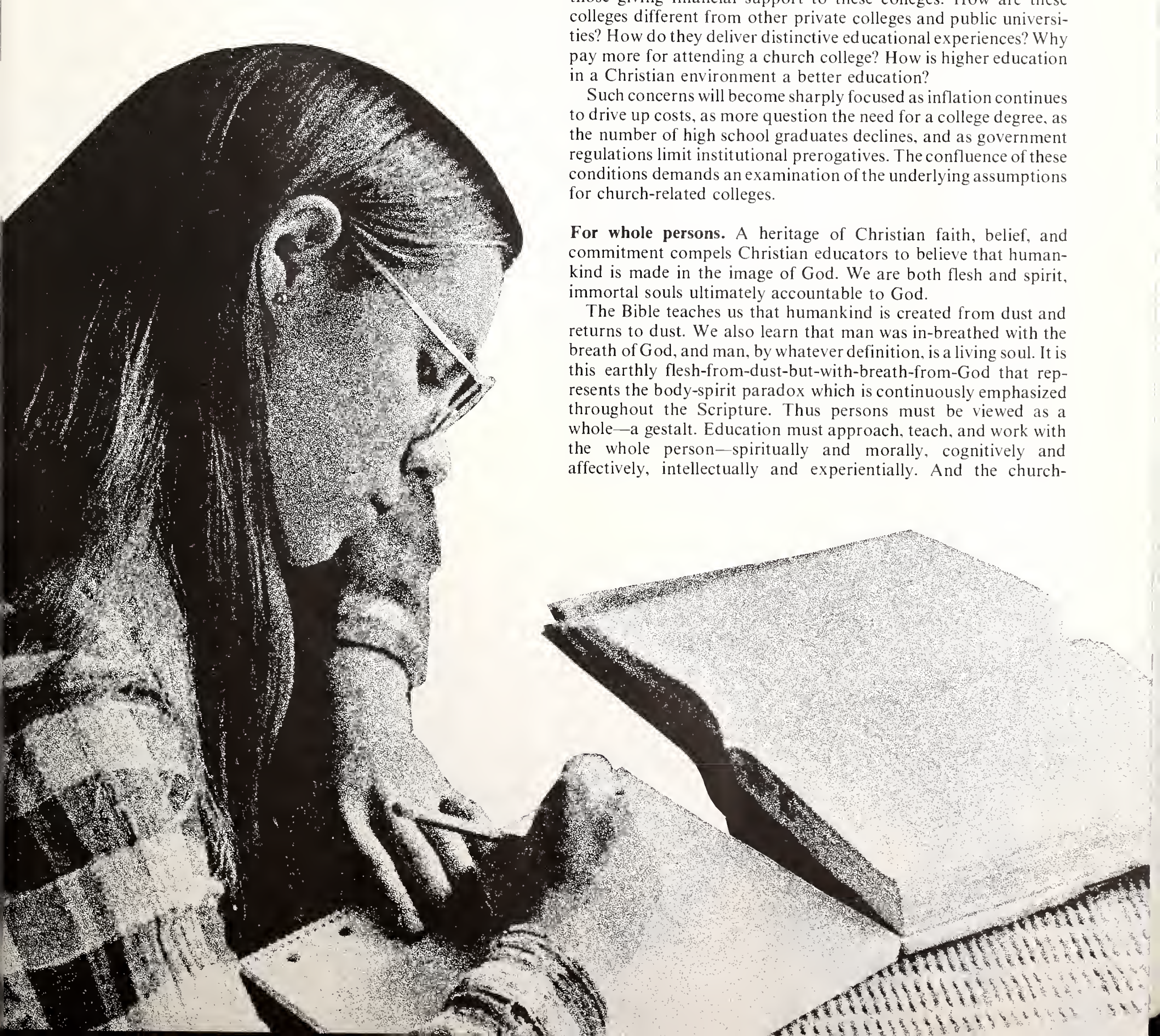
Ben Sprunger

Pressing questions confront officials of church-related colleges and those giving financial support to these colleges. How are these colleges different from other private colleges and public universities? How do they deliver distinctive educational experiences? Why pay more for attending a church college? How is higher education in a Christian environment a better education?

Such concerns will become sharply focused as inflation continues to drive up costs, as more question the need for a college degree, as the number of high school graduates declines, and as government regulations limit institutional prerogatives. The confluence of these conditions demands an examination of the underlying assumptions for church-related colleges.

For whole persons. A heritage of Christian faith, belief, and commitment compels Christian educators to believe that humankind is made in the image of God. We are both flesh and spirit, immortal souls ultimately accountable to God.

The Bible teaches us that humankind is created from dust and returns to dust. We also learn that man was in-breathed with the breath of God, and man, by whatever definition, is a living soul. It is this earthly flesh-from-dust-but-with-breath-from-God that represents the body-spirit paradox which is continuously emphasized throughout the Scripture. Thus persons must be viewed as a whole—a gestalt. Education must approach, teach, and work with the whole person—spiritually and morally, cognitively and affectively, intellectually and experientially. And the church-



related liberal arts residential college has the greatest potential for approaching and educating the whole person in a planned way.

The attention of students should not only focus on accumulation of knowledge and the image of God as revealed in the Scriptures, but also on *imaging* God. We are creatures of God responding to or against him, reflecting his will or distorting it to our wills. In *The Divine Human Encounter,* Emil Brunner suggests that imaging God allows us to fulfill our creaturehood, our true nature as it reflects and mirrors accurately or distorts our relationship with God. Self-centeredness, which reflects a distorted image of God, is sin. The greater our self-centeredness the greater our distortion of God and the greater our sin and disservice to those around us.

Aiding students to mirror God. Just as a person is more than dust, and life is more than work, a college education is more than mental pencil sharpening and vocational training. The individual is more than a compilation of atoms (dust), and a college education must be more than an aggregate of courses and serendipitous experiences. With purpose or without—planned or unplanned, directed or undirected—the college environment shapes and molds the attitudes, the ideals, the priorities, and the character of students just as powerfully as does the inner-city neighborhood, the country club environment, or the farm from which the student has come. The years students spend on a campus—especially a residential campus—affect the students' physical health, emotional stability, interests, hobbies, reading habits, aspirations, values, choice of marriage partner, and lifestyle. Students' attitudes are either weakened or strengthened while at college. As body-spirits, life is dynamic—constantly moving (changing). Their faith in God will also undergo a change.

> “A serious examination of almost any subject—by Christian teacher and scholar—will lead to an encounter between man's knowledge and God's revealed truth.”

Many college administrators and professors feel they are only responsible for intellectual development. They assume little or no responsibility for the attitudes, actions, and ideals of students. Some educators and students believe any college concern for students' personal activities is a violation of individual rights. Since college-age students are old enough to vote, serve in the military, and have families, it is said to be unjustifiable authoritarianism for the college to be involved in students' private lives. Logically such a notion assumes that the mind does not necessarily affect the body, and the body does not necessarily affect the mind; the intellect does not necessarily determine behavior nor physical behavior affect the intellect.

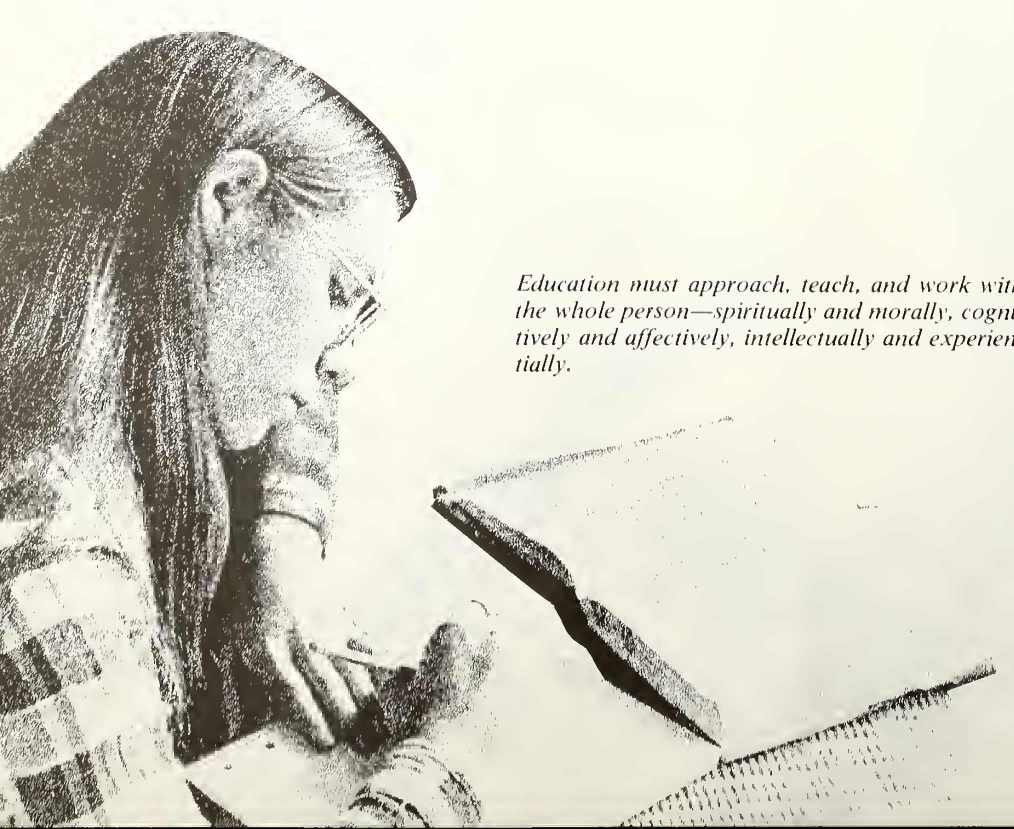
Given the truths of Scripture and the evidence of psychological and sociological studies, the apparent impact of the residential college campus on students is so significant that for the Christian educator to ignore this knowledge is to be in the untenable position of neither being true to the teaching of Scripture nor the empirical evidence available. It is an exercise in self-delusion for faculty, administration, and trustees to restrict educational philosophy and objectives to intellectual, aesthetic, and academic matters. For students to suggest that it is none of the college's business what they do outside the classroom, whether on or off campus, is naive.

The church-related college is accountable for students' growth in general academic thought, the writings of Scripture, experiential knowledge of the triune God, and the commitment of faith and service for Christ.

To live affirmatively. Throughout the world and throughout history, except recently in the United States, education has had the obligation to transmit knowledge and skill to the young and to train them to live affirmatively and effectively in society. In most universities and colleges the acculturation of students has been abandoned in the last decade supposedly for fear of being in *loco parentis* (taking the parents' place).

Several decades ago the primary purpose of progressive education was to teach students how to do their "thing"—each one free to be an individual with little regard for conforming to an orderly process which is the bond of organized society. With the Russians' first space shot the energy was shifted to mastery in subjects like math and science. After regaining our space supremacy the aim shifted to equal opportunity. More recently the emphasis has shifted to vocational and career training to provide industry with a labor force imbued with technical performance skill.

The Christian educator. Addison Leitch suggests in one of his essays that Christian professors are in the process of teaching and assuming responsibility for creatures of God who are immortal souls—students slated for an eternal destiny. James writes, "Not many of you should act as teachers, my brothers, because you know that we who teach will be judged more strictly" (James 3:1 NIV). Professors must have something to profess: there must be lessons well prepared and there must be a concern for the total person, including the soul. Hold this up as a measure



Education must approach, teach, and work with the whole person—spiritually and morally, cognitively and affectively, intellectually and experientially.

"Church-related college education stimulates the development of wisdom that allows us to reflect the image of God. Failure to apply spiritual dimensions to our educational program is to have, at best, merely technical education."

against the academic habit of qualifying everything, saying nothing, and remaining silent in the face of student immorality, counter-productive activity, and destructive behavior.

The Christian educator must be careful not to naively fall for the notion that there is a Christian mathematics, physics, or chemistry. To accept this notion would be as fallacious as believing that a Catholic shoe merchant sells Catholic shoes or a Methodist merchant sells Methodist shoes. The Christian educator can teach physics, mathematics, literature, and music not only for the subject matter to be learned, but also for the broader questions relating to life, relationships, style of life, and effects upon others. Church-related colleges teach values that relate to the person's immortal soul—in essence the integration of faith, learning, and behavior.

The issue of integration can be broken into subsets such as: Music for what? English literature for what? Biology for what? Biology taught for the sake of biology or English literature for the sake of English literature is as technical as teaching welding for the sake of welding. Christian liberal arts education is a qualitative concern, not just an exercise of mastering the quantitative subject matter. A serious examination of almost any subject—by Christian teacher and scholar—will lead to an encounter between man's knowledge and God's revealed truth.

Church-related college education stimulates the development of wisdom that allows us to reflect the image of God. Failure to apply spiritual dimensions to our educational program is to have, at best, merely technical education.

To learn from the past. Sometimes it appears that we are the only civilization in the world so enamored with our brilliance that we have summarily dismissed required encounters with the great thoughts of the ages. How can a Christian suggest that a person is well educated when the student has had no systematic encounter with biblical Christian theology, philosophy, and scientific methodology? The Christian liberal arts college must require students to encounter the thoughts of those whose intellect, experience, and judgment preceded ours.

In encounter with great minds of the ages the Christian college cannot back away from making value judgments. In our great rush to be relevant and to reduce tension it is not uncommon to let students choose Beethoven or hard rock, Rembrandt or pornography, Robert Frost or comic books.

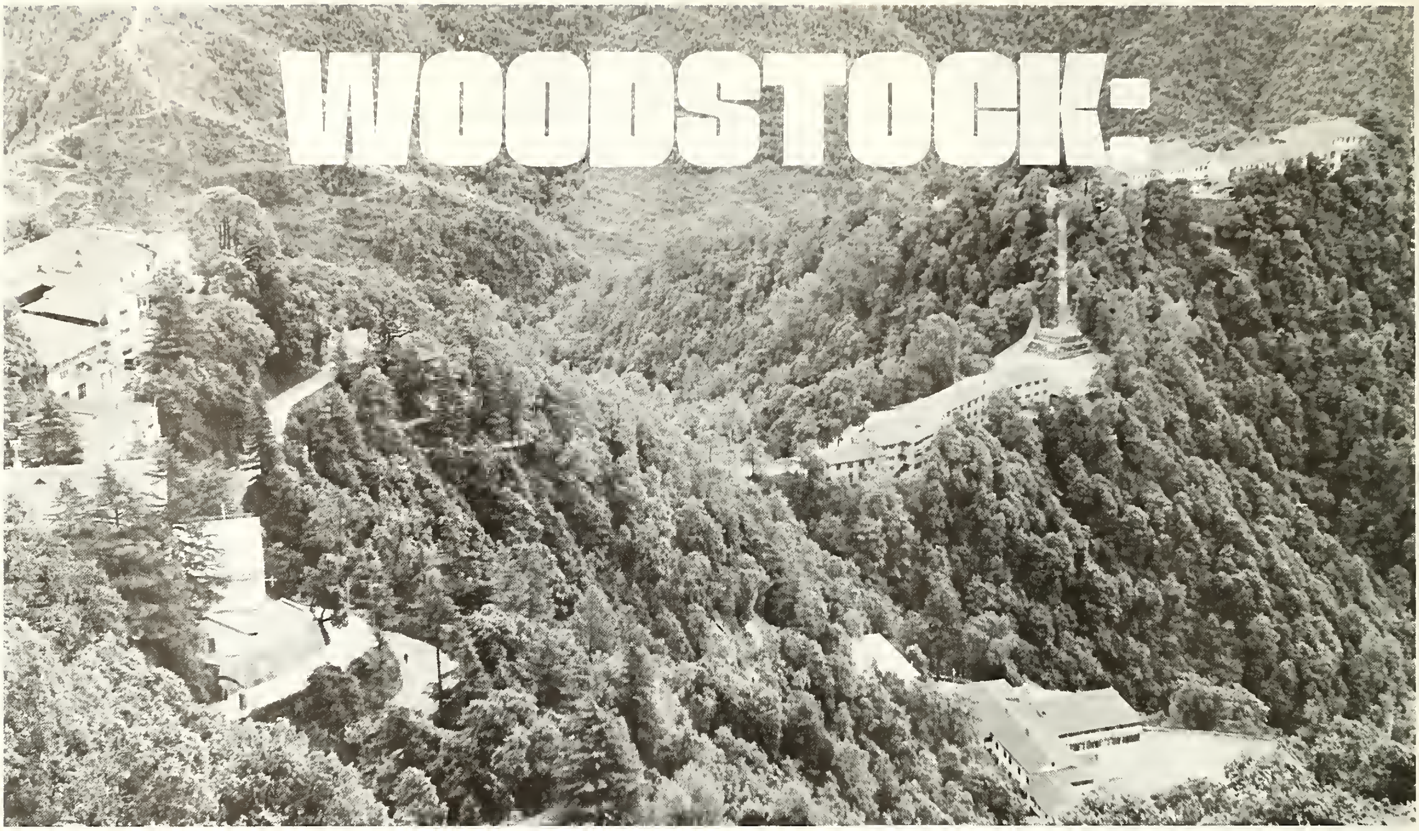
For professors and administrators to express no value judgments or remain silent on values and moral and behavioral issues is an abdication based upon the nonsensical premise that feelings are better than logic, acceptance is better than accountability, and not caring is better than risking; ignorance prevails over knowledge, inexperience over experience, and raw judgment over informed judgment.

The Christian educator must make judgments and is indeed compelled to do so by Scripture.

Obviously we cannot be part of every student activity nor control every move students make. To do so would be to deny them the necessary experiences of growth that come through success and failure. Nevertheless the Christian educator can and must establish expectations, guidelines, and regulations which are felt to aid the students' total growth.

Since people are more than intellects to be sharpened like pencils, a church-related college experience must be concerned about total student learning and behavior. The concern must extend to the point where students have the option to love the Lord with all their hearts, all their minds, all their strength, all their souls, and love their neighbors as themselves.

Summary. Church-related colleges work for whole persons—immortal souls destined to stand before God at the Judgment. An education at a church-related college aids students to more accurately mirror God in their lives. These are bases for a Christian college's uniqueness and some philosophical premises upon which to strengthen church-related colleges. •



WOODSTOCK: school with a difference

William Block

Woodstock School is clamped on a mountain in the first range of the Himalayas, about 160 miles north of India's capital, New Delhi. The local address is Mussoorie, an old British "hill station," from which the British have long since departed.

Landour, Mussoorie, is a popular retreat for missionaries because of the very hot periods on the plains. Many mission organizations, including ours, own houses on the hillsides near Woodstock. This also makes it possible for some parents to spend time with their children who live away from home most of the year.

Woodstock School used to be run mainly for educating the children of missionaries from a variety of Protestant denominational and faith missions. The children of Mennonite missionaries have been coming to school here since before the 1920s. In recent years the number of missionaries in India has declined considerably, with a telling effect on Woodstock's enrollment. Consequently the school was opened to Indian students and to other children of people working for embassies, the United Nations, businesses, or development agencies, in India or the surrounding east and west Asian countries. Currently about 25 percent of the students are children of missionaries. Almost 40 percent are Indian students.

A man I met on a train in central India said to me, "Woodstock is a school for the rich." There is truth in that. India is considered one of the less developed countries, and it is well known that poverty is a common reality. Our Indian students come mainly from well-to-do homes. They are children of businessmen, professional people, and those in the diplomatic service or the United Nations, either in India or abroad. Sometimes I feel some uneasiness about this "exclusiveness." Should we not be providing education for the poor? Would that not be more of a "mission"? There are several answers to that more-than-meets-the-eye issue. Education of the poor would require a much larger subsidy from the supporting missions. If the churches would see this as a priority the money could be raised. A second and perhaps weightier matter is the fact that a Woodstock education is too Western and not that helpful for persons planning to remain in India. Woodstock provides a good base for students who plan to further their education in Europe or North America. This includes the missionary children (for whom the school was designed) who generally leave India after graduation. Many of the Indian students who come here plan or hope to study in North America or Europe, and so find this a good preparation for that.

An international Christian school

Woodstock is an international Christian school. The Christian part of that claim means: "As a Christian community, we acknowledge Jesus Christ as Lord and the source and inspiration of life. We affirm that, being made in the image of God, each individual has the potential and responsibility for caring, honest, and selfless behavior. We believe in the development of the whole person—physical, emotional, mental, and spiritual" (*Woodstock School Philosophy*).

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◀ *Nestled in the Himalayan foothills at an elevation of 6,500 feet, the Woodstock School campus of more than 100 acres includes three residences (on the right), and the classroom and administrative buildings (on the left). From dormitory to classroom the elevation changes about 500 feet.*

All students have to attend weekly church services, except during May and June when attendance is optional. All students have to take courses in religious education. In the high school this means one half-semester course each year; one class every other day for a semester.

In less tangible terms "Christian school" means that there is an aura and a caring in the school which is unique. The purpose and goals are larger than merely providing a sound education. It is the hope of the board and the staff that students will become more aware of God and learn to live their lives more in keeping with his ways. In numerous ways staff do go the "second mile" on behalf of students; in helping with problems in schoolwork, in having students into their homes (sometimes for a week or more at a time), and in chaperoning activities.

Woodstock also provides an "international" education. The staff is international; they come from the United States, Canada, Ireland, Scotland, England, New Zealand, and India. Some have had training and experiences in countries beyond those mentioned. They bring to their tasks a variety of experiences and educational approaches.

The setting is "foreign" for most of the students. While it is often said that "Woodstock is not India" (meaning a typical Indian community), students do experience a part of India continually; and during winter vacation, activity weeks, or field trips they experience the true India.

Thirdly, the student body is international. The students come from 22 nations of the world. This gives opportunity to learn about the cultures, aspirations, and approaches of many kinds of people. When the baccalaureate service speaker last June mentioned the possibility of the graduates fighting each other in some future war, I believe there was general consternation at the thought. That is encouraging, for it gives hope for a better international understanding. This is not empty dreaming; many of the students from less developed countries will in the future be among the best educated, and therefore influential people of these countries.

Students at Woodstock generally develop a strong group feeling or school spirit. There is a lot of togetherness. Students eat, sleep, study, attend classes, play, and worship together. Active sports and music programs also contribute to this spirit. Dramas and concerts put on by the students are of a high caliber. At last spring's music concerts the orchestra was augmented by 16 young string players from the Oxford Mission near Calcutta. (The Oxford Mission raises orphans taken from the streets of Calcutta, and among other things gives excellent musical training.) Staff and students raised money to finance this venture. The result was an evening of excellent orchestral music.

Field trips provide opportunities for seeing ancient and modern India. Much village life is still relatively untouched by modern technology and interesting to experience. On the other hand, in the cities one sees many modern advances. Students can experience much of this during vacations because of relatively cheap rail fares on an amazingly efficient railway system. Even cheaper and just as thrilling are the many hikes possible here in the mountains. Biology hikes that take students to 13,000 feet are an annual event. Fishing in a lake at 10,000 feet and climbing to the snows at 12 or 14,000 feet also attracts many. Then there are many less taxing but breathtakingly beautiful hikes for those less fit. Not all is book-learning here.

"The biggest question during the past year was: 'Is there only one right way to God?'... This is not an academic question when Christian, Hindu, and Moslem young people discuss it face-to-face. Maintaining convictions and love on so deep an issue is a challenge for anyone."

Around-the-clock environment

But Woodstock is no Shangri-la, nor even a perfect educational setup. There are problems common to schools of this nature. Twenty-four-hours-a-day, seven-days-a-week responsibility for students brings discipline problems—more than enough. Some students, coming from more open communities where parents were in charge of them at least 16 hours a day plus weekends, chafe here. As elsewhere some always see rules as there for the breaking. Some parents feel the discipline here is too stiff; others think it too lax. The small and essentially closed community lends itself to gossip and a certain amount of pettiness. The cultural mix adds to the number of misunderstandings that can arise. One of the perennial problems is the behavior of "Western young people" in the local bazaars. The more relaxed attitude toward boy-girl relationships we are used to in the West is offensive to the local people. This is an example of what happens when cultures meet. The outcome is not always such as pleases all; but in the exchange lessons are learned, sensitivity is developed, and understanding becomes a little more possible.

This meeting of people from various backgrounds also leads to encounters in the area of religion. The biggest question during the past year was: "Is there only one right way to God?" Of course it is an old question, but for 15-to-17-year-olds it was more or less new, and there was a lot of debate both inside and outside the classroom. Some of it was friendly, but some of it developed a bit of heat. This is not an academic question when Christian, Hindu, and Moslem young people discuss it face-to-face. Maintaining convictions and love on so deep an issue is a challenge for anyone.

It is a privilege to study or work at Woodstock. In some ways this is a small, isolated community (mainly because we are far from a major metropolis), and that detracts. In other ways it is very international (because of the people), and that provides a dimension that is rare in educational institutions at this level. India is a fascinating country with much to offer and teach. Over the years Woodstock School has enjoyed a cordial relationship with the government. To be able to operate a school such as this in this country is a privilege. •

News

Canadian boards project $1,081,500 in expenditures

Winnipeg—"I sense a very positive attitude toward our present Conference of Mennonites in Canada (CMC) program and an optimistic projection into the future," summarized moderator David P. Neufeld at the conclusion of the CMC annual council of boards meeting here 25-27 January.

Fiscal year 1978 saw CMC contributions meet all budget expenditures plus $36,500 above-budget support for the new ministry among *Umsiedler* (the approximately 10,000 Russian Mennonites who have in the last decade resettled in Germany—this resettlement continues presently at a rate of about 150 per month).

CMC moderator
David Neufeld

Many "pluses" or "highs" were reported. The *Umsiedler* ministry is a cooperative work with Mennonites in Germany, Mennonite Central Committee, and the Commission on Overseas Missions. Some of the recently settled persons are already beginning to assume aggressive leadership.

The Chinese church-planting ministries are moving ahead beyond expectations. At Vancouver, the Chinese Mennonites have bought a downtown YMCA building for $170,000 ($100,000 of this was borrowed through the CMC) and have already started repayment on their loan. Stephen Lee, the Chinese pastor, has given assistance in opening a Chinese ministry in Toronto and in strengthening the Mandarin Church in Winnipeg.

CMBC reported that all residence facilities are filled and student enrollment is at 130. Waldemar Janzen was granted a sabbatical for 1979-80 to join the ministerial staff of the St. Catharines United Mennonite Church. Gerald Gerbrandt, presently in graduate study at Union Theological Seminary, Richmond, Virginia, will replace Janzen on the CMBC faculty. Henriette Cornies was added full-time to the music faculty for next year. The admissions counselor program, begun this year by Will Braun, was extended for another two years. George K. Epp, new president, said that for him the transition has been "relatively smooth and with sincere cooperation." Chairman of the board Paul Peters said, "Our public image has been good in recent years, but the constituency continues to request a stronger emphasis on practical theology." Faculty members John Friesen and Adolf Ens completed PhD requirements this past year. The CMBC board urged faculty members to do more writing for wider distribution and use.

The Congregational Resources board (CR) announced plans for an all-Canada youth conference in 1981; the month of May is to be dedicated for gifts discernment in CMC congregations (complete with study guides, posters, and sermon suggestions); and that they will guide a study of some current social issues during the special time designated for it at the 1979 conference sessions.

The Native Ministries (NM) board probably had the most difficult time. Since a special study commission has been set up to discern the future shape of NM involvement, the board felt some pressures to make "holding-type" decisions. The appointment of Malcolm Wenger as new NM executive secretary will take effect 1 August. A new dimension to that decision is that Malcolm will continue to live at Selkirk, Manitoba, and relate to the native congregation there. Much of the NM work is presently of an itinerant nature. Negotiations are being held with provincial conferences about their sharing the NM work in their provinces.

One of the tough decisions was to terminate the current NM project at North Battleford, Saskatchewan. Provisions were made to negotiate with MCC (Canada) and the Conference of Mennonites in Saskatchewan about further involvements in the area.

The only plenary session which generated some "heat" was the discussion of cooperation with the General Conference in doing a "stewardship and goal-setting for the 80s" project that would try to reach every home. GC plans seemed too "time-bound" to allow adequate preparation. Frank K. Isaac stated, "My problem is that an invasion of our congregations from the outside has often had lingering negative effects. I am afraid this one will have that too." A "straw vote" said, by large majority, that the CMC was not ready to commit itself on the plan as it was now outlined. However, the plenary group expressed interest in possible alternatives and also agreed that the GC could "go it alone" if they so desired.

Eldon Krause, longtime member of the Ottawa Mennonite Church and civil servant with the Canada Post Office, was appointed as the new treasurer. A 1979 conference budget of $991,500 plus above-budget $90,000 for *Umsiedler* work was adopted. This is a 6.8 percent increase in regular budget askings from the churches.

The 1979 CMC sessions will convene at Calgary, Alberta, 7-11 July under the theme: "Good Stewards of God's Varied Gifts." *Bernie Wiebe*

Historical society receives government grant

Saskatoon—The Mennonite Historical Society of Saskatchewan and Alberta has received a Canadian government grant to conduct a culture and heritage resources survey of the area identified as the Saskatchewan Rivers Heritage Complex.

The Saskatchewan Rivers Heritage Complex is a proposed development of the historic and cultural resources of a large area north of Saskatoon between the North and South Saskatchewan Rivers.

The survey will also examine the feasibility of the development of the Rosthern Cultural Museum as an integral part of the Saskatchewan Rivers Heritage Project. It has been suggested that the museum could provide an interpretation of the agricultural settlement and ethnic cultures of the region. The museum is located on the Rosthern Junior College campus.

Information on archival sources such as letters, diaries, and the records of business ventures, ethnic organizations, schools, and churches will be gathered. Heritage buildings in the area will be identified and described. Finally, a list of individuals suitable for participation in an oral history program will be drawn up. It is not intended that the survey deal with exclusively Mennonite resources.

Heritage Centre dedicated: "To help us travel with a firm foundation"

Winnipeg—The Canadian Mennonite Bible College (CMBC) campus and the Conference of Mennonites in Canada (CMC) offices have been joined by the Mennonite Heritage Centre, which was officially dedicated on 26 January.

All of the 600 Shaftesbury Boulevard complex had the usual boxlike, flat institutional look until the Heritage Centre (this spelling of centre is correct in Canada) was erected.

Now there is a building that projects into the sky and does it with several architectural variations. The sharp A-frame, combined with a freestanding concrete slab that will hold up a clock ("as a reminder that time passes by but remains also with us," says Siegfried Toews, architect) to the whole community, makes the Heritage Centre stand out boldly.

Even during the dedication day some students questioned whether an archives center ought to be as lavish and prominent as this one is.

But on Friday evening, 26 January, the press, radio, and TV were all present together with an audience of about 200 persons to see Lawrence Klippenstein, conference archivist, and P. W. Enns, of the P. W. Enns Family Foundation, Inc. (which gave the $500,000 to pay for the building), unveil the plaque which declared the building officially open "to house artifacts and documents that need to be preserved so that our children will also get to know what our forefathers have learned." (At present it also holds the CMBC library.)

P. W. Enns (left) and Lawrence Klippenstein unveil the Heritage Centre plaque.

Gerhard Lohrenz is credited with planting the seed for such a center by challenging CMC sessions in 1972 that "God surely will raise up some person(s) in our conference who will see it as a mission to preserve and promote our heritage." In his closing remarks to the dedication Lohrenz said, "Our people have often had an inferiority complex. It is not necessary, because we have a rich heritage. But too few know about it. This is obvious from the many little Mennonite groups which go their own way. There is much more that unites all Mennonite people than what separates us. May this building serve as an ongoing reminder of our common roots. Today we travel the public highways of the world. This center can help us to travel with a firm foundation." Bernie Wiebe

Zaire's Protestants commence second century of witness

Zaire's more than 21 million Christians have entered the second century of being the church in Zaire.

Elaborate and colorful ceremonies in the capital city of Kinshasa last 5 November marked 100 years of Protestantism in Zaire.

An enthusiastic crowd of more than 35,000 heard Liberia's president, William Tolbert, appeal to all Christians in Zaire—Protestants, Catholics, and Kimbanguists—to consolidate the unity of the church in order to destroy once and for all the last vestiges of ecclesiastical division which African Christians have inherited from colonialism.

The week-long celebrations brought together delegations from 53 communities forming the Church of Christ of Zaire (ECZ), which unites all Protestant groups in the country, a 3,500-strong choir, a band from West Germany, and fraternal guests from many parts of the world.

Among the highlights were Bible studies, theological and socioeconomic conferences, and a music festival.

Bishop Itofo Bokeleale, president of ECZ, described the period of the church's existence as "100 years of limitations and sacrifices but always with Christ and his blessings." After paying tribute to the missionaries who founded the church in the country, he said the task in the new century will be "to stick to the service of the people, working for social justice, love, reconciliation among people, so that they may live in peace, unity, and solidarity."

The ECZ, which represents some 6.5 million Christians, is one of the three largest religious groups in Zaire, the other two being the Catholic and Kimbanguist churches. It was formed in 1970.

The ECZ has some 13,000 pastors, evangelists, and catechists working in 11,200 parishes throughout the country. Its 3,430 primary and secondary schools serve over a million pupils. The Protestant Faculty of Theology, one of the four theological institutions in the country, trains pastors. The organization also runs 63 hospitals, 137 maternity units, 336 clinics, 12 health centers, and nine sanitariums. Four rural development centers have been established to train farmers and herdsmen.

In 1971, in a bid to limit the proliferation of religious sects as well as to pave the way for more effective coordination of church-state relations, Zaire president Mobutu Sese Seko decreed that all foreign missionary societies should join a community or else cease their activities.

"Making Peace with our Heritage" is the theme for the second annual Canadian Mennonite Bible College peace conference 2-4 March. Four resource people from Winnipeg will speak about Mennonite/Anabaptist peace theology and how peace relates to vocation, family, and materialism. The conference will also include a film festival. A $5 registration fee is payable upon arrival, but participants must preregister. Room and board are free, but bring a sleeping bag. To register write: "Peace it Together," 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

"Integration" is the theme during the weekend of 23-24 February at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. Three of the AMBS faculty and one student will speak on various aspects of the theme. John Howard Yoder, C. J. Dyck, Roelf Kuitse, and Al Dueck will discuss the areas of theology, history, culture and race, and psychology, respectively. College juniors, seniors, and graduates interested in exploring the possibility of seminary studies are invited. For information write to Ron Flaming, AMBS, 3003 Benham Avenue, Elkhart, Indiana 46514.

"Food and Responsible Lifestyle" is the name of a conference to be held in the Chilliwack-Clearbrook, British Columbia, area 1-3 March. Speakers for the event are Paul and Doris Longacre, who are associated with the Mennonite Central Committee and its worldwide ministries "In the Name of Christ." They have served in Vietnam and Indonesia in the MCC program from 1967-72. The 1 March meeting will be at Broadway Mennonite Brethren Church in Chilliwack. Meetings 2-3 March will be at Columbia Bible Institute in Clearbrook.

MCC (International) annual meeting

"Affluent people who neglect the poor are not the people of God"

Reedley, California—Quietly and without much fanfare Mennonite Central Commitee's annual meeting 25-27 January in the First Mennonite Church here made history. It was the first time the Mennonite and Brethren in Christ relief agency was meeting on the West Coast. It was the first time in three years that the annual meeting wasn't snarled with snow. And perhaps more significantly it was the first time that strictly US issues were not handled by the binational body.

Encouraged by MCC (Canada) US members met separately from the annual sessions to discuss MCC matters pertaining to their own nation.

As a follow-up US members will be meeting again in mid-year to further consider their own national agenda, such as US Ministries, US Peace Section, regionalization, and possible formation of an MCC (US).

Serious about justice?

A recurring theme that involved Christians on both sides of the 49th parallel was that of justice and human rights overseas. It was felt that North Americans, through trade policies and the like, contribute to poverty and injustice in developing countries.

"Our workers abroad keep asking, 'How serious are the churches back home about justice?'" said overseas secretary Edgar Stoesz.

The justice question is crucial, asserted member-at-large Ron Sider. "Our work doesn't have integrity" unless we squarely face the possibility that our trade policies here do injustice abroad. Admitting that his comments sounded harsh, he said those who do not take interest in human rights violations abroad are "denying that we're committed to Jesus and his lordship."

Another thorny issue was aid to Vietnam. MCC wants to work at maintaining relationships with Vietnam, particularly the evangelical church there, and plans to send 1,000 tons of wheat to help alleviate Vietnam's severe food shortage. Problematic to some members was Vietnam's wish to receive aid "with no strings attached," which flies in the face of MCC's longstanding policy to have representatives on hand to supervise the distribution of aid.

Said Canadian member Siegfried Bartel, "If we send food we must be part of the gift. Those receiving must know the gift was made in the name of Christ. We must know if it was received by those most needy. I personally think that if Vietnam does not accept these conditions it may be that we are not able to send food."

Another hesitation arose due to Vietnam's recent invasion of Cambodia. Responded another member, "How much screening did Jesus do when he fed the 5,000? Did he ensure there were not pharisees in the crowd?"

Another member pointed out that MCC undertakes development in countries that have rightist dictatorships who also abridge human rights. Why then should MCC back off when the recipient is a leftist nation?

The board finally agreed to send aid, subject to negotiating an acceptable plan for distribution.

A number of informative papers were presented to the board in the areas of native American outreach, hunger concerns, and militarism. R. Pierce Beaver, a missiologist who specializes in native American churches, told the group that there are 320,000 baptized or confessing Christians in more than 2,000 native American churches in the US. But these are "terribly divided," with many independent churches. A particular problem exists among Indians moving to the cities. "Indians are coming off the reservations in droves and moving into urban areas," said Beaver. "Very few are finding church homes in cities. They don't feel at home among our white churches." He encouraged MCC and its supporting churches to reach out to Native Americans

Countering the "apple-barrel syndrome"

The Wichita, Kansas, Mennonite Voluntary Service unit found itself fixing dilapidated homes in dilapidated neighborhoods. When fixed, a house was like one good apple in a barrel of bad apples. But people were not motivated to maintain their newly repaired home because of the poor condition of surrounding homes. To counter the "apple-barrel syndrome," the Menno Housing crew has begun a program of upgrading the homes on one particular block. Instead of the "shotgun approach" (zigzagging all over town, fixing a leaky roof here and a sagging foundation there) they are concentrating efforts on one specific neighborhood. Relationships between clients and unit members are given a longer time to develop. It is hoped that the Neighborhood Home Repair program will help people become active in repairing their own homes. Menno Housing provides tools and volunteers as resources that block-dwellers can use. They hope this will be the catalyst to energize people into constructive action.

and welcome them into churches. "What has distressed me above all is the extent to which native Americans are not only despised but also hated by those in the white churches. How people can call themselves Christians and still hold this kind of attitude is beyond me."

Hunger related to arms

Paul Longacre, MCC's secretary of food and hunger concerns, examined the progress made since the 1974 Hillsboro resolution in which MCC pledged to give priority to the world food crisis. Although MCC has accelerated its food development programs, "much remains undone or partially complete," he said.

Activities in North America contribute to injustice overseas, he said. "The US and Canadian governments' support of military dictatorships as the best climate for investments, our arms exports, our misuses of energy, and our excessive demands for minerals and certain food crops contribute strongly to injustice rather than alleviating it." Despite some good efforts on the part of Christians in North America there are still 455 million hungry people in the world. "Economic, social, and political issues call for changes in the way we live and more attention in MCC programming. . . . Peace *is* related to hunger. The 400 billion dollars spent for arms are not available for irrigation, better seeds, or livestock improvement," said Longacre.

Some of his concerns were further addressed in a paper on militarism by Urbane Peachey, secretary of MCC Peace Section International. Simply refusing to participate in military service does not in itself counteract militarism, Peachey said. "Our economic policies are a clear expression of militarism and must be resisted in the same way that we have traditionally resisted conscription. . . . Our sincere attempts to serve others in the name of Christ are undermined by our failure to witness against the exploitation of the poor that our arms sales to the Third World represents."

The paper was accepted by the board with the encouragement that a statement be added emphasizing that the peace testimony does not stand alone but is rooted in Christ's transformation of believers.

God sides with the poor

For many local folk highlights of the annual meeting were the banquet and rally at the Reedley Mennonite Brethren Church. Some 600 persons attending the 25 January banquet donated $6,000 for MCC programs. More than 800 turned out for the rally the next night to hear messages by Ron Sider, author of *Rich Christians in an Age of Hunger,* and Peter Dyck, who heads MCC's work in Europe and North Africa.

Speaking on "The Bible and the Poor," Sider cited numerous biblical passages showing that "God is on the side of the poor. I do not mean that poverty is good or that the poor are already Christians. . . . God is not a Marxist. He doesn't love the poor more than the rich, but God does lift up the poor. . . . He cares when people enslave and oppress others." Sider warned that biblical churches have fallen into the trap of theological liberalism and have allowed the surrounding culture rather than the Word of God to shape their values, faith, and attitude toward the poor. He said many who are doctrinally orthodox still do not believe the authority of the Bible applies to poverty and injustice. "Affluent people who neglect the poor are not the people of God. . . . There comes a point when neglect of the poor is no longer forgiven but is punished eternally."

Other concerns that arose during board discussion ranged from isolation of overseas workers to the surge of applications from volunteers outside the Mennonite and Brethren in Christ constituency. It was suggested that one reason why Mennonite applications are declining is that young people in particular are emphasizing economic security and affluence. Fewer are willing to take the risk of volunteer service.

Board members were concerned that overseas workers receive spiritual and moral support in their work. They were told that MCC tries to cluster its workers rather than scatter them in isolated regions. Also, further support services such as taped meditations are being developed. "One of our objectives is to strengthen the workers' ties with the local churches," added Edgar Stoesz.

Paul Leatherman, who heads the self-help program, reported that this segment of MCC's domestic activity is growing by 30 to 35 percent a year. More thrift shops are opening, and sales of self-help materials flourishing.

Financially MCC finished 1978 in the black. A $9,463,000 budget was approved for next year. This is only 5 percent higher than the 1978 budget, but 17 percent higher than what actually was spent last year. The *Tina Mast Burnett for MCC and Wally Kroeker for Meetinghouse.*

People who give are happy people, concludes Martha Janzen of MCC (Canada) after working in their accounts office for several months. Many donors write knowledgeable letters. Becky and Mark wrote: "We are sending six dollars as our Christmas gift for children in the orphanage at Recife, Brazil." In contributing $400 a couple wrote: "We would like $200 to be used to assist the flood victims in India, and the remaining $200 we would like to be used to help those caught in the Lebanese civil conflict. We entrust these funds into your hands for the glorification of the Lord's name." A girls club wrote: "When we saw the article in the *Mennonite Brethren Herald* inviting us to share God's love by choosing a holiday project, we did just that. We did an Artex project, made tickets for first, second, and third prize, and realized $83. We enjoyed the experience." Donations, observes Martha, come from young and old, rich and poor, single and married, from churches and groups, and in all cases the common denominator is that donors seem to be happy, thankful people. She asks, "Are they happy because they give, or do they give because they are happy?"

Winnipeg conference to focus on gospel and masculinity

From 15-17 June a conference in Winnipeg, Manitoba, will zero in on the theme "New Men/New Roles in Light of the Gospel."

The purpose of the conference, to be convened at Mennonite Brethren Bible College, is to bring together men and women to explore the implications of the gospel for sex roles, to examine society's expectations of men and their consequences, and to suggest strategies to eradicate sexism in its personal and institutional forms.

The program begins Friday evening and continues until Sunday noon. Resource persons will provide a Christian perspective on four topics: (1) Masculinity and success—What do you do? How much money do you make? How are your wife and family? (2) Masculinity and leadership—Are you always in control? What strings can you pull? Can you take orders from a woman? (3) Masculinity and sexuality—What is attractive to a man? Have you a close male friend? Do you know all about sex? What do women owe you? (4) Masculinity and peace—Do you have to get even? Is the male mystique part of the arms race?

Among the resource persons are George Lakey, sociologist, Quaker, and former civil rights activist, now involved in the Movement for a New Society, which creates alternatives and strategies for change; Norman Walsh, coordinator of the Canadian Friends Service Committee, and film producer currently working on a documentary on men and masculinity; Bryan Teixeira, a Catholic teaching at the Pastoral Institute in British Columbia; Elizabeth and Perry Yoder, authors of a book on men's roles—Elizabeth is general editor for the Commission on Education of the General Conference Mennonite Church; Perry teaches Bible at Bethel College in North Newton, Kansas.

To facilitate attendance by married couples a children's program is planned as well as a day-care center for little children.

For detailed information on the program, cost, and accommodations, write to Kathy Froese, #15-348 Assiniboine, Winnipeg, Manitoba R3C 0Y1

"Saint Paul"

by F. Mendelssohn

THE MENNONITE ORATORIO CHOIR
with orchestra
Conductor - George Wiebe

Soloists:
Soprano - Henriette Cornie
Alto - Betty Hicks
Tenor - John Martens
Baritone - Mel Braun
Len Ratzlaff

Date: 10 March 1979; 8:00 p.m.
Place: Centennial Concert Hall, Winnipeg, Manitoba
Tickets: $3.50, $4.50, $5.50, $6.50
Sponsors:

Canadian Mennonite Bible College—George Wiebe, conductor
Mennonite Brethren Bible College—Len Ratzlaff, conductor

Seminaries announce three summer sessions

"Church Mission in the Inner City" is the theme for the 1979 summer session of the Council of Mennonite Seminaries (CMS).

To be convened from 8-20 July in Philadelphia, Pennsylvania, the purpose of the two-week course is to observe the dynamics of urban life and to reflect on the mission of the church to the city.

Biblical studies will be led by George Brunk III, acting dean and associate professor of New Testament at Eastern Mennonite Seminary, Harrisonburg, Virginia. William Leslie, pastor of the LaSalle Street Church in Chicago, will lecture on urban issues and church mission. David Augsburger, associate professor of pastoral care and counseling at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Indiana, will lecture on human relations in the urban setting.

Noncollege graduates may apply. Tuition for all students is $80. Room and board is $80 a person for the two weeks.

For further information write to CMS Summer School, Eastern Mennonite Seminary, Harrisonburg, Virginia 22801.

CMS is also sponsoring a Middle East seminar 11 June to 2 July. For more information write to Eastern Mennonite Seminary or to Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514.

The Mennonite Brethren Biblical Seminary in California is also conducting a summer school program on its campus. Information is available by writing to the seminary at 4824 East Butler, Fresno, California 93729.

The Council of Mennonite Seminaries is composed of the presidents and deans of the four Mennonite seminaries in the United States.

Christian "vocational pyramids" should be discarded, says the evangelical Anglican leader John Stott. Speaking to 400 students in Toronto on the biblical understanding of vocation, service, mission, and social action, Stott said that it is a common misconception in evangelical circles that at the apex of the vocational pyramid is the overseas missionary, followed closely by the local pastor. Other callings follow in descending order, he said. He emphasized that Christians should be involved to the glory of God in every legitimate calling, which he said does not minimize "full-time" Christian service.

Forty-two percent of people with mental or emotional problems turn first to their pastor for help, report Norman Clemens, Richard Corradi, and Mervin Wasman in the October issue of *Journal of Religion and Health.* The authors, all professors at Case Western Reserve University School of Medicine in Cleveland, say that they are "impressed both by the sheer volume and also by the complexity of the counseling problems congregants bring to their clergy.... Often in these circumstances the pastor is the object of inappropriate and unrealistic expectations, which he himself may share."

May the next 10 be as fruitful

◀ *"The church is meaningful because. . . ." On their 10th anniversary in November 1978 members of South Seattle Mennonite Church joyfully reflected and celebrated. During the Vietnam era some Mennonites who came to Seattle got lost in urban anonymity, others attended churches of different denominations, but some decided they wanted to establish a Mennonite church. Reflecting on those early years first pastor Milton Harder recalled, "We couldn't afford to bring our schisms to the city. The inter-Mennonite dimension was challenging, though after the 'honeymoon' that was the biggest problem—even down to what hymn we would sing. But by now," Harder continued, "this congregation has a unique identity. We don't just gather Mennonites in the city—we attract the unchurched." Elmer Friesen, conference minister for the Pacific District, said, "We've come over the Jordan," referring to such past problems as economic fluctuation (over 100 persons have been part of the church and moved away because of job relocation or unemployment). "Through our efforts, the help of the Pacific District, and the Commission on Home Ministries, we've piled our stones and built a church," summarized Friesen.*

June offering to raise funds for Mennonite World Conference

Lombard, Illinois (MWC)—Pentecost Sunday, 3 June, has been designated as Mennonite World Fellowship Sunday. A packet of materials will be provided to congregations. The special emphasis will include prayer, sharing of information, and an enlarged vision representative of the multicultural and international character of the Mennonite fellowship.

The Mennonite World Conference General Council meeting at Wichita in August 1978 acted to establish a permanent secretariat with a full-time executive secretary as one way to facilitate opportunities for interaction among Mennonites worldwide.

In order to meet the continuing costs of the secretariat, the General Council encouraged each participating conference around the world to contribute. A goal of $.20 per member per year was set with the request that each conference give a minimum of $.01 per member.

Several conferences will be cooperating with Mennonite World Conference in scheduling an offering on 3 June in connection with World Fellowship Sunday. This will be a means of involving congregations in contributing to the Mennonite World Conference assessment. In addition these funds will also be used for the travel fund.

Choice Book sales zoom at Washington airport

Washington, DC (MBM)—Ninety thousand Christian books have been sold at Washington National Airport since Mennonite Broadcasts set up Choice Books racks there in 1968.

Simon Schrock, northern Virginia area supervisor for Choice Books, considers National Airport his most successful outlet in terms of ministry, volume, and profit margin. From eight locations in the airport, the program now sells over 600 books in a two-week period at a retail value of more than $1,000.

The Choice Books supervisor personally services the airport bookracks and is always alert to opportunities for conversing with book buyers. Interesting contacts have included chats with the late Senator Hubert Humphrey, fundamentalist preacher Carl McIntyre, and seeress Jeane Dixon.

Washington National was Choice Books' first outlet in an airport. Ten years after that start, airport sales across the country now represent 16 percent of total retail sales. Other airports which have bookracks are Miami, Fort Lauderdale, Cleveland, Nashville, Kansas City, Pittsburgh, Charleston, Norfolk, Roanoke, and Washington's Dulles. Schrock's staff finds that stamping the Choice Books address on all the books is a time-consuming job. But responses have been received from 45 states and 13 foreign countries.

The Choice Books ministry is coordinated from the Harrisonburg, Virginia, offices of Mennonite Broadcasts—the public-media division of Mennonite Board of Missions, Elkhart, Indiana. Northern Virginia is one of 26 district Choice Books programs—some which have inter-Mennonite sponsorship—throughout North America, the Caribbean, and Hong Kong.

The Mennonite Community Orchestra will present a concert 24 February at 8:00 p.m. and 25 February at 3:30 p.m. at the Mennonite Brethren Collegiate Institute, 173 Talbot Avenue, Winnipeg, Manitoba. Albert Horch is the conductor, Tom Wiebe the cellist, and Henrietta Cornies the soprano.

The Mennonite Medical Association invites inquiries of applications for the part-time position of executive secretary. The association is an active, growing organization of physicians, dentists, and students of medicine and dentistry fulfilling the unique needs of the membership and responding to appropriate requests from agencies of the Mennonite Central Committee constituency. Please send a resume and three references to apply or direct inquiries to: Arthur J. Kennel, MD; President, Mennonite Medical Association; 702 23rd Street, SW; Rochester, Minnesota 55901.

Record

Workers

Corny Braun has resigned as principal of Bethany Bible Institute, Hepburn, Saskatchewan, after serving the school 21 years as instructor and later as principal.

Linda Dyck, Boissevain, Manitoba, who served with the Beatrice, Nebraska, Mennonite Voluntary Service unit during 1977 and 1978, returned 3 January for an additional year of service.

Roxanne Ediger, Inman, Kansas, who completed her assignment with the Beatrice, Nebraska, Mennonite Voluntary Service unit 7 November 1978, has agreed to continue in her position as a day-care teacher at the Beatrice Day-Care Center.

Nine volunteers joined Mennonite Disaster Service (MDS) for an orientation 3-6 January in Lexington, Kentucky. Participants were *Ben* and *Rose Friesen*, Steinbach, Manitoba; *Paul Geib*, Conestoga, Pennsylvania; *Cleo* and *Faye Koop*, Henderson, Nebraska; *Kim Fox*, Perkasie, Pennsylvania; *Barbara Blodgett*, Westerlo, New York; *Frank Mullet*, Goshen, Indiana; and *Ron Peters*, Steinbach, Manitoba. All except Mullet are beginning their assignment at the Stone, Kentucky, Appalachian flood project. Mullet has been busy surveying the recent flood damages in western Kentucky and will be involved in setting up an MDS response there.

Bob and *Joyce Hooley-Gingrich*, The Assembly, Goshen, Indiana, have begun a two-year term of voluntary service with the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania. They are serving as unit leaders at Habitat for Humanity, Americus, Georgia. Bob, son of Paul and Ann Gingrich, Goshen, is a 1977 graduate of Goshen (Indiana) College. Joyce, daughter of Dr. and Mrs. Paul Hooley, West Liberty, Ohio, is a 1978 graduate of Goshen College.

Hooley-Gingrichs

Ministers

Diedrich J. Gerbrandt, pastor of the Gospel Mennonite Church, Winnipeg, Manitoba, has accepted the call to serve as pastor of the Rosthern Church, Rosthern, Saskatchewan, beginning 1 August. He has a BChrEd from Canadian Mennonite Bible College (Winnipeg) and a BA and BEd from the University of Manitoba (Winnipeg). He has also earned an MA from the Winona Lake (Indiana) School of Theology and an MDiv in pastoral ministry from the University of Winnipeg. He and his wife, Agnes, have four daughters.

Ernie Hildebrand, Osler, Saskatchewan, has resigned as pastor of the Osler Church, effective 30 June, thus completing five years of service. His future plans are indefinite.

Glendon Klaassen, Gospel Church, Mountain Lake, Minnesota, became pastor of the Hoffnungsau Church, Inman, Kansas, 1 February. He has a BS from Goshen (Indiana) College and studied at Mennonite Biblical Seminary, Elkhart, Indiana. He and his wife, Reitha, served as missionaries to Colombia for 18 years, where Klaassen was a Bible teacher.

Joyce Shutt was licensed for the pastoral ministry at Fairfield (Pennsylvania) Church 10 December 1978. Shutt will serve her internship in partial fulfillment of her MDiv degree from Gettysburg (Pennsylvania) Theological Seminary.

Herman J. Wiebe was ordained to the ministry at First Church, Eyebrow, Saskatchewan, November 5. He is a graduate of Canadian Mennonite Bible College.

Teaching and staff positions

open for the 1979-80 school year at

Freeman Junior College
and
Freeman Academy

1. Director of guidance and counseling needed immediately—secondary certification in counseling necessary.
2. Director of admissions needed by May 1979—bachelor's degree, training, and/or experience in admissions or recruitment preferred.
3. Principal—superintendent of academy
4. Instructor of industrial arts
5. Instructor of business education and business administration
6. Instructor of music
7. Instructor of chemistry, girls' athletics coach, dormitory head residents, are needed with the positions listed above. (Secondary certification required for above teaching positions.)
8. Chairperson of Bible and religion department
9. Maintenance assistant, open May 1979

Send letter of application and credentials to:
Leroy Saner
Academic Dean and Acting President
Freeman Junior College
748 S. Main Street
Freeman, South Dakota 57029
(605) 925-4237

The book of Revelation

"The revelation of Jesus Christ which God gave him to show his servants what must soon take place. . . . Blessed is he who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near" (Revelation 1:1a, 3).

The book of Revelation tends to fascinate, to frighten, or to frustrate its different readers. Those who become fascinated sometimes have difficulty keeping their attention on other parts of the Bible. Those who are frightened would rather not talk abut the book at all. It is likely, however, that many of us, if we are honest, will admit to experiencing considerable frustration as we try to understand the meaning of this book to us today.

This frustration arises, in part, out of the particular kind of writing we encounter in this book. It is commonly called "apocalyptic writing," after the first word in the Greek text, *apocalypsis* which means, broadly, "revelation." To call it "apocalyptic" is simply a way to describe it, not to depreciate it in any way.

Apocalyptic writing is found not only among Christians but also among Jews and pagans, especially during the period from 200 B.C. to A.D. 200. The Book of Daniel is commonly considered an early forerunner of such writing. Most apocalyptic writing of this period did not get into the biblical canon, including such writings as *Enoch*, the *Apocalypse of Abraham*, the *Apocalypse of Ezra*, and the *Apocalypse of Peter*.

Apocalyptic writing generally is characterized by (1) being written under someone else's name; (2) visions and symbols, often of animals or birds; (3) a concern to interpret human history involving nations and governments; (4) a kind of hidden meaning understood "by those on the inside" but not by others; and (5) an ethical concern calling the righteous to remain faithful even while judgment comes on unrighteousness.

G. R. Beasley-Murray, formerly principal of Spurgeon's College, London, suggests that "the closest modern parallel to this mode of communication is the political cartoon." Such cartoons sometimes use symbolic persons such as "Uncle Sam" for the United States and "John Bull" for England. They also use animals such as the lion for Great Britain, the bear for Russia, the dragon for China, and the eagle for the United States. Even without explanation the reader of the cartoons understands what is meant.

The concern of biblical apocalyptic writing, however, is to communicate a message from God. It sees human history moving forward through times of great disturbance to a definite goal, a New Jerusalem. It affirms that in spite of conflict with destructive forces, God is the One who holds the destiny of men and nations in his hands, even as the popular spiritual affirms. It proclaims judgment on the structures of unfaithfulness, both civil and religious, and promises salvation for those who remain faithful.

Apocalyptic writing, which historically tends to emerge in times of social and political upheaval, is often concerned with eschatology, which means "the study of last things." Christian eschatology is by no means limited to Daniel and Revelation, nor is this the only concern of these books, yet it is common to associate the concern about the future with these writings.

Learning to read apocalyptic writing, including Daniel and Revelation, should be a concern of every Christian. In a profound sense the Bible is "incomplete" without apocalyptic writings, and Christian faith is "incomplete" without eschatology.

Too often Christians have left the study of eschatology to a few writers such as Hal Lindsey, to certain sectarian groups such as the Seventh-Day Adventists, to secular scientists, or even to the Marxists. A. R. Peacocke, lecturing to the Cambridge University (England) community, observed recently that the portrayals of the future given in Revelation are "moderate and even tame" compared to those projected by the physicists and the geologists.

Wrong and evil thinking about the goal of history and about the Christian's role in it have led to great tragedy in the past. Even Anabaptists have not been spared the consequences of misguided eschatology, as in the case of "the Muenster tragedy" in the 16th century or the Claas Epp story in Russia more recently. The utter horror of the Jim Jones commune and the mass suicides in Guyana recently should provide ample current evidence of the power and peril of a man-centered eschatology.

What is central to an understanding of the Book of Revelation is that it is focused on the Lord Jesus Christ who is being "unveiled" above all else. The writer tells us a bit about himself. He tells us more about the churches of Asia Minor whom he addresses. He reflects ominous political conditions and gives a glimpse of future developments in the language of apocalyptic writing, but above all he wants us to see and know and trust and follow Jesus Christ.

To open our Bible, then, to Revelation and to read with profit, it is of utmost importance that we keep our eyes on him who is described as "the Lion of Judah" and the "Lamb that was slain," "the Living One who died, who is now alive forevermore," the One who is coming as "King of Kings and Lord of Lords."

Reading Revelation, not first of all to satisfy curiosity about the future, but to know our Lord more fully and to bring our lives into more perfect harmony with his lordship opens to us the beatitude, which like those in the Sermon on the Mount, assures us, "Happy is the one who reads this book, and happy are those who listen to the words of this prophetic message and obey what is written in this book" (TEV).

Erland Waltner, former president of Mennonite Biblical Seminary, wrote this Bible study last December, during his time of study at Cambridge University, Cambridge, England. First in a series of four.

Open your Bible

Letters

I was arrested and sentenced

Dear Editor: I was arrested last 3 December at the US Air Force Academy in Colorado Springs while trying to maintain a prayer vigil and fast in the cadets' chapel. On 22 December I went before Judge Richard C. Webster in El Paso County Court for my arraignment on the charges of unlawful conduct and second degree criminal trespass. I pleaded no contest and read the following statement to the judge before sentencing:

It saddens me that I am having to confront the county courts, for it is not with the county courts that my present concern is raised.

Judge Webster, to me this is a religious—a spiritual—issue, not a civil one. In going to the Air Force Academy I wanted to raise some questions with the "faith" community there: the children of God that we all are. I realize that there is not a legal avenue in the court that will take into account my position—the conscious decisions that have brought me here today—but allow me to explain nonetheless.

My faith involves not only the call to personal salvation that has become so popular today but a demand that I strive for social justice. Thus my recent actions resulted from obedience to a call from God—that Spirit within that demands that I no longer sit idly by giving my silent consent to the machines of war and death that this country, through our tax money, maintains. I have been trying to do that through legal means—writing to newspapers and government representatives and officials, educating others on some of these issues through the Rocky Flats Action Group, raising questions and urging action with friends and church bodies, and resisting payment of war taxes—but it seemed there had to be more I could do.

So I came to the chapel to pray for peace, for redemption, for metanoia (repentance).

I came to the place that the military uses as a symbol of God's sanction for training in death and destruction, a symbol that the larger church community allows and condones. Sadly it is only a symbol and the boys who come here are only pawns of the system, the mentality that is behind the war/defense pedagogy.

Our support for protection of our greed and our interests (a blatant denial of God) maintains the Air Force Academy and Rocky Flats and the Pentagon. . . . I can be silent no longer. I will pray and fast. And there is no authority higher than God that will move me.

I am here and I may likely return, believing in God's promise that if only one just person be in the city, it will not be destroyed. I did not accept the Academy's laws, in obedience to a far greater law, the law of God. Now I stand in this American hall of justice, believing that some day justice will truly prevail.

The sentence that was imposed was a $50 suspended fine for each charge. Suzanne Lang, Bluffton College graduate, now resident of Denver, received the same sentence at that time. The other 10 people who were arrested during the week (folks from Arvada Mennonite Church, Denver Catholic Worker, and a community in Colorado Springs) went on trial 6 February.

I will be happy to answer any questions you have. *Mary Patricia Lawless, 5911 Pierce Street, #203, Arvada, Colorado 80003*

2 January

Ad was not so bad

Dear Editor: Before all our missionaries burn their present visual aid material because they visualize Jesus with a Caucasian face (12 December 1978 "Letters"), I'd like to say that I don't think it's really that bad, and problably ought to be continued. I have read the discussions about the color of Jesus' face. I'm willing to stand corrected, but it seems to me the best historical evidence we have is that Jesus was of the Mediterranean race, which is a subtype of Caucasoid. It would be all right with me if Jesus was any color, but what best represents the historical story? These pictures may be more European than Mediterranean, so I grant there is room for improvement.

The African teacher pointing to a picture of Jesus with a white face may not be saying that his Lord and Master *is* white, but telling an historical account about Jesus gathering Jewish children on his lap and blessing them. Now if you want to insist that the teacher also use pictures that are culturally appropriate in the application of his lesson, I fully agree. But missionaries, please don't stop your work while you're waiting.

Wouldn't it be worse to teach children, whatever their race, that when Jesus was on earth he looked just like them? When they get into further study they would find out he had really been a Semite. I can't speak for blacks here, but I was born with a birthmark that covers half of my face. I accept that face as me, and I resent it when photographs try to cover up the fact of my difference from others. They are not really accepting me as I am. Are we not really rejecting others as they are if we slant historical accounts to make them more acceptable to their culture and race?

I'm thankful to God for the African Mennonite church that has developed because of the work of missionaries. I deeply appreciate our concern for the total person, but if we get too concerned about everyone's rights we fly off on tangents. If we're not careful we'll end up with some "facsimile uniperson."

The medical profession has found that pain, rather than being our enemy, is one of our best friends ("God's Astounding Laws of Nature," *Christianity Today,* 1 December 1978, page 12). Sure we want to relieve what psychological and emotional pain we can, but sometimes it's the inequities we face that build our character. *John W. Voth, pastor, Immanuel Mennonite Church, Box 798, Delft, Minnesota 56124*

27 December

Christmas letters helpful

Dear Editor: When my wife and I read Gary Harder's "Christmas letters" (December 19 issue), we wanted to share them with our congregation. We took the liberty to ask four of our young people to read them at our Christmas morning service. Those letters also motivated one of our university students who was home for the holidays to add another letter of his own addressed to Joseph and Mary.

We want to thank you for having published the letters. *David Wiebe, pastor, Arnaud Mennonite Church, Arnaud, Manitoba R0A 0B0*

2 January

Sorry for the error

Dear Editor: In my letter, 19 December 1978 issue, I noted one little typographical error. The article mentioned that we have had 17 couples attending Marriage Encounter weekends. Actually that was supposed to be 117.

I have received a good response to the article. In the spring we are announcing two weekend Marriage Retreats. One is 9-11 March and the second is the weekend after Easter, 20-22 April. *Norman Schmidt, 25 East Swamp Road, Quakertown, Pennsylvania 18951*

9 January

Meditation

One world

During the past few years we have become intrigued with the numbering of worlds.

The old, or First World has generally been considered to be Europe, where modern civilization supposedly began. The new, or Second World is North America, discovered by Europe in the late 1400s and the apple of the eye of the English, French, Dutch, and Spanish colonialists. When the United States gained its freedom and Canada became a part of the Crown, the colonial powers turned to Latin America, Africa, and Asia. These continents in time became the Third World. These continents have been much in the news since World War II as country after country has gained its independence.

But shaking off the yoke of political colonialism did not shake off attitudinal colonialism and much feeling surrounded the term. Third World came to be a pejorative term meaning small, weak, helpless, and bumbling. In politer terms we called them the "developing" countries.

Third World language also pervaded missionary discussions, and soon Third World churches were grouped with their countries. Small, weak, helpless, and bumbling were adjectives which were shifted to the churches in Latin America, Africa, and Asia. We did it with no malice. In fact, "Third World churches" became somewhat of a term of endearment.

I was rudely but properly awakened at the Mennonite World Conference. It was Charles Christano, now president of the conference, who reminded us that God made only one world. That he did, and he gave his Son to die for that world—equally for everyone.

God sending his Son for *one* world is a potent message for me. And I resolve, with God's help, to drop the numbering of worlds from my vocabulary. It's a small but significant resolution that I urge you to make also.

Vernon R. Wiebe

Progress

In all things technical history records steady, often dramatic progress. Whereas the ancient Egyptians and their Hebrew counterparts rolled across the earth in horse-drawn chariots, we travel around the globe in automobiles, trains, and airplanes. For their spears and arrows we have substituted high-powered rifles, tanks, and bombs.

Technological progress does, however, raise questions. Progress has often been made at the expense of the earth: its beauty, its water, its air, its resources, even its people. But even here, according to some sources, we may be making progress in reversing damage done in the past.

Most sobering is the contrast between technological progress and the total lack of progress on the human level. Human problems remain what they were hundreds, even thousands of years ago. Hatred, jealousy, lying, stealing, and adultery still exist, just as they did in Bible times. The Apostle Paul spoke out on these problems. In Romans 13:13, for instance, he denounced drunkenness and other abuses. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

More than fifteen hundred years later Shakespeare also penned words against intoxication; the problem had not disappeared. "O God, that men should put an enemy in their mouths to steal away their brains! that we should with joy, pleasance, revel, and applause transform ourselves into beasts!" (*Othello,* II, iii, 290-293). Our countless human problems persist.

Since human nature remains the same, each generation begins anew the battle against evil and debasing tendencies. That is part of the good fight to which Paul calls the followers of Christ.

Anthony R. Epp

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We found some things

Seven hundred persons came to the bitter cold and deep snow of Minneapolis, 9-10 February, "in search of Christian civil responsibility."

Most came with uneasiness to the midtriennium, called to resolve a resolution from the '77 Bluffton conference. Would our General Conference grant an employee's request to no longer withhold from her salary that portion of the income tax which goes toward military expenditures?

The Bluffton conference didn't want to vote on that issue. It seemed to mean civil disobedience—a violation of the law—in a free and democratic society. A midtriennium, to be preceded by careful study in each congregation, seemed to be an appropriate way to handle the issue.

As time passed our people were not so sure. Loyalties run deep to a country which has pioneered many new frontiers and granted abundant opportunities to Mennonites.

Those who felt the military monster was out of control protested openly against armament buildups and blatant flexing of military hardware. They reminded all of us that God calls us to be peacemakers.

Others, equally committed to democracy as the best human government, said we must obey government because it is within God's permissive will.

Many predicted a collision course. Minneapolis would be a showdown.

The drama has happened. And the unexpected far outdid the expected.

A month prior to the assembly only a few hundred people had registered. Polarized positions surfaced in many congregations. There was talk of maneuvering, boycott, and schism.

The annual Council of Commissions met at Minneapolis on 6-8 February to do the usual review and projection of GC program and budget. Hardly a session went by without reference of concern about the midtriennium.

By Thursday evening it became obvious that God's Spirit was again among us in unusual ways. In faith, space had been reserved for 500 people. Over 700 came.

Our God is "too small." We doubt even as we pray for God's leading.

God answers prayer. We came in searching and we found. No, we haven't finally solved the thorny issue—far from it—but we have found some things.

We found the issue is not "yes-no" "either-or" regarding war taxes. It includes our lifestyle. Do *we* live in ways that share Christ's salvation, love, and justice to *all*? This is not just for a few brave radicals. Each of us needs to choose again and again to let our light shine.

We found the issue is not Cornelia Lehn and civil disobedience. It is obedience to Jesus in today's world.

We found the issue is of deep concern to our youth. About 100 persons present were under 25. And they spoke up. Their generation most directly faces the nuclear shadow. If we want to leave them a heritage of peace we must address our faith to this global threat.

We found gulfs in our conference. Devout believers are committed to different interpretations of the same Scripture, equally ready to give their lives in carrying out their understanding of God's Word. We need more opportunities to study the Bible—to lay our perceptions bare before one another—and together plead for the Holy Spirit's guidance to help us about our differences.

We found our conference to be diverse, ranging across the theological spectrum.

Above all we found God's love greater, wider, deeper, and higher than our measure. God's Spirit drew out our differences in plenary and small groups. God's Spirit showed us the need for more verbal expression (witness) of our personal faith *and* a more direct involvement (witness) against the social evils in the world.

The main resolution (above) passed 1,218 to 134. *Bernie Wiebe. Next week's issue will give more coverage to the midtriennium.*

"Moved that we request the General Board of our conference to engage in a serious and vigorous search to use all legal, legislative, and administrative avenues for achieving a conscientious objector exemption from the legal requirements that the General Conference withhold income taxes from the wages of its employees. If no relief can be found within a three-year period, they shall again bring the question to the attention of the conference." *Resolution passed at Minneapolis, 10 February*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:09 27 FEBRUARY 1979

MENNONITE

The Blowing and the Bending

The Midtriennium:

In which directions will the Spirit move us next?

Vic Reimer

At the Minneapolis midtriennium delegates from 176 churches agreed to launch a vigorous campaign to exempt the church from acting as a tax collector for the state.

In a resolution adopted by a 1,218-to-134 vote Saturday afternoon, 10 February, delegates instructed the General Board of the General Conference "to use all legal, legislative, and administrative avenues for achieving conscientious objection" to the tax withholding requirement.

Following the two-day midtriennium conference the General Board set up a six-person task force to implement the decision of the delegates. The persons for this committee have been appointed and upon acceptance their names will be released.

The midtriennium was different from other church conferences I have attended. Of course Mennonites still played the "Mennonite game." But integrity, shifting perceptions, candor in dialogue, and warmth in listening characterized interaction in the small groups and plenary sessions.

The spirit of strident confrontation of the 1960s was not there; and the spirit of accommodation of the 1970s was persistently rippled by the question of what it means to be faithful in the 1980s.

At least 100 of the persons present were young people. They were not silent. Neither were the old. Bent over with age, 85-year-old Jacob H. Ediger of Inman, Kansas, electrified the assembly in its closing hour with his appeal for action. The great Mennonite middle class was there too, most often listening to the ebb and flow of debate which they generally left to their pastors, the theologically trained, the professors, or to the young. Undoubtedly they were moved off dead center through the continuous shower of ideas. One pastor told me, "If only

◀*General secretary Heinz Janzen (left) and Elmer Neufeld, president of the General Conference and chairperson of the midtriennium*

Leamington
GREY GOOSE LINES
Shortw

Gordon Kaufman

I could take this conference experience back to my congregation (it would change them)."

Though the conference officially started Friday morning, 9 February, most people arrived Thursday evening in time to watch a group from the Mennonite Collegiate Institute in Gretna, Manitoba, present *The Blowing and the Bending,* a musical drama highlighting the themes of wartime intolerance for conscientious objectors and Mennonite struggles with the war spirit.

By Friday morning almost 500 delegates and more than 200 visitors were packed into a meeting hall for 500. Three weeks before the conference less than 100 people had registered. The influx caused some initial problems in seating, and since no extra space could be obtained from the hotel more chairs were added to an already crowded assembly hall. Yet the conference-goers accepted the discomfort with equanimity. However, when the 78 small groups began working, many of these overflowed into the hotel's lobby and into guest rooms throughout the hotel.

Friday was used to hear two Bible lectures by Willard Swartley (see a report on page 141), a symposium of five representing as many churches, and extensive small group interaction. Swartley also spoke Saturday morning.

His lectures received mixed reactions from people. Many said the analysis was helpful. Several were critical. "I brought my Bible along to have Bible studies. But I simply put it away because his approach didn't lend itself to study," said one. Swartley is a professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Some of the themes played out in the small groups and by the symposium were the following:

—the gospel is first, pacifism is secondary.

—it is important to be legal.

—it is better to be faithful.

—a witness for peace has to have the integrity of an appropriate lifestyle.

—the government is more willing to accept conscientious objectors than the church.

—there are other social and political issues which need to be spoken to.

—a corporate witness is/is not the route to go.

—militarism today is a qualitatively different problem than anything civilization has had to face before.

—the response to militarism is a theological and faith issue.

Speaking at the end of the Friday afternoon session, choking with emotion, 22-year-old Chris Jantz from Liberal, Kansas, said, "I have never known a safe world. I believe God is calling us to search our hearts on what we ought to do in response to the nuclear arms race."

The Friday session showed diverse understandings on what Mennonites believe God is calling them to do in this age of technological militarism.

When one delegate called for a show of hands to indicate who had done some protest against nuclear proliferation and militarism about 20 percent of the assembly said they had.

Though most of the delegates who spoke during the afternoon plenary session admitted they were troubled by worldwide military expenditures over one billion dollars daily, they nevertheless said the church as a corporate body should not engage in illegal activities in its witness against war preparations. Instead speakers urged alternatives.

A sentiment often expressed, however, was that the church, while avoiding illegal actions, should actively support its members who engage in civil disobedience on the basis of conscience.

Roy Vogt, economics professor from Winnipeg, Manitoba, berated the assembly for loading the responsibility for witness upon isolated individuals. "It is morally reprehensible," he said, "to give only moral support. We must provide financial and legal support for those prophets who have arisen from our middle-class ranks."

In contrast to the social activists at the conference Dan Dalke, pastor from Bluffton, Ohio, castigated the social activists for making pacifism a religion. "We will never create a utopia," he said. "Jesus didn't come to clean up social issues. Our job is to evangelize the world. A peace witness is secondary."

Some of the statements were personal. A businessman confessed that while he could easily withhold paying military taxes on the basis of conscience, he was frightened. "I am scared of being different, of being embarrassed, of being alienated from my community. Unless I get support from the Mennonite church I will keep on paying taxes."

Alvin Beachy of Newton, Kansas, said the church seemed to be shifting from a quest to being faithful to the gospel to being legal before the government.

By Friday evening the small groups were into serious wrestling with these open-ended statements: (1) The biblical teaching on obedience to God and its relation to civil responsibility is. . . . (2) Civil disobedience may be a faithful Christian response when.... (3) With respect to whether the General Conference should withhold the taxes of employees who would rather practice war-tax refusal, we urge that. . . . (4) With respect to the threat of militarism in North America,

Registration Statistics for the Midtriennium Conference
Minneapolis, 9-10 February

Region	Delegates	Churches represented	Total churches in region	Votes brought	Potential votes in region	Percentage of representation
Eastern District	29	21	30	142	175	81%
Central District	102	33	51	237	327	72%
Western District	189	44	66	381	496	77%
Northern District	46	12	29	143	200	72%
Pacific District	20	11	21	56	121	46%
Conference of Mennonites in Canada (CMC)						
British Columbia	6	6	14	57	127	45%
Alberta	6	4	10	18	60	30%
Saskatchewan	44	20	36	141	181	78%
Manitoba	53	17	35	167	287	58%
Ontario	19	8	15	87	172	51%
(CMC total)	(128)	(55)	(110)	(470)	(826)	(57%)
Totals	514	176	307	1,429	2,146	67%

Visitors: More than 200
Note: The final tabulation may reflect slight discrepancies from the figures used above.

Jacob H. Ediger

we feel that the General Conference as a Christian body should now. . . .

By 9:00 p.m. the groups were supposed to have their consensus ready for the findings committee. Many of the statements came later in the evening, and the findings committee of six began to sift through the material. They spent a good part of the night at it, got up again early on Saturday, had it typed (three pages, single spaced), and by midmorning Saturday 800 copies were being distributed.

Action on the floor did not, however, center on the findings committee statement. Immediately after the Saturday morning Bible lecture a ballot was distributed to the delegates. It asked for a "yes" or "no" vote on this question: "Shall the General Conference Mennonite Church refuse to withhold from salaries and refuse to remit to the US Internal Revenue Service a portion of the federal tax due in those cases in which this is requested by employees on the grounds of conscience, even though such action on the part of the conference is against the law?"

There was a flurry of action on why the midtriennium conference organizers had brought this question to the assembly so early in the day. Conference president Elmer Neufeld replied that the intention was to bring the question to the delegates in a clear and forthright manner. The General Board executive committee had decided to present the main question of the midtriennium in ballot form as a way of helping the decision-making process. After some discussion on the procedure Kenneth Bauman of Berne, Indiana, moved the ballot. It was seconded and discussion began.

Shortly after the midmorning break David Habegger of Wichita, Kansas, brought in a substitute motion. It stated: "Moved that we request the General Board of our conference to engage in a serious and vigorous search to use all legal, legislative, and administrative avenues for achieving conscientious objection exemption from the US legal requirement that the conference withhold income taxes from the wages of its employees. If no relief can be found within a three-year period they shall proceed to a constitutional test of the First Amendment by whatever means appear most appropriate at the time, including the option of honoring employees' requests that their tax not be withheld."

This sparked a miniprocedural debate. Was a substitute motion the same as an amendment? Checking their judgment against *Robert's Rules of Order,* the three-man procedural committee said it was. There was some objection to the ruling.

It was a key ruling. From the tenor of discussion, and from the statements which 75 churches brought to the midtriennium, it was apparent that most GC congregations were not willing to vote "yes" on the first motion. If the first motion had come to a vote the decision would likely have been against those in favor of not paying war taxes.

Hence the substitute motion was debated first. In short order it was also amended by Herman Andres of Newton, Kansas. The amendment carried by a vote of 906-to-458. The amendment changed the second sentence to read: "If no relief can be found within the three-year period they shall again bring the question to the conference." The vote was taken just prior to the noon break.

Gordon Kaufman, professor at Harvard Divinity School in Boston, probably made the key speech of the morning, thereby paving the way for delegates to be sympathetic to the substitute motion.

Kaufman said he was puzzled by all the concern about legality. He commented, "The early church was illegal. The Anabaptists were illegal. Illegality is not a Christian question. We talk as if we are concerned about a massive illegality. We are not asked to sign pledge cards. The question is are we willing to test the law that asks the church to collect taxes? We need to test the law of separation of church and state, and freedom of religion. In this country it is a matter of civil responsibility to test the law."

After a rushed noon break—"Here they come," said one restaurateur—the final session of two hours began. A vote was taken on the substitute motion and it passed by a plurality of nine-to-one, 1,218-to-134 votes.

A miracle had happened. It was essentially a consensus. Longtime peace advocate Henry Fast of Newton, Kansas, called it "an historic moment."

At this point people made editorial comments about the findings statement. As a summary of what people at the conference thought it attempted to cover the spectrum of conviction. Most comments were affirmative and on a voice vote the conference adopted it. It noted that the world is "caught in a tragic system of threat and counter-threat, violence and counterviolence."

"We want to be obedient citizens, but even more we want to be obedient to Jesus Christ. . . . We are convinced that citizens of Christ's kingdom must choose ways to speak and act against this suicidal race to universal destruction."

During the afternoon session various people made capsule comments and appeals.

One delegate, a father, described how his young children had asked him as he left

The simple lifestyle?

home to attend the conference, "Where are you going, Daddy?" To which he had replied, "I am going on a search. It is the most important search in my life." And then he reflected, "You will also help them ask the questions, won't you?"

Donovan Smucker, Waterloo, Ontario, vice-president of the General Conference, said of the decision, "Something wonderful is happening. We are beginning to bring our witness to the political order."

One of the appeals was to take an offering to assist those who are resisting the payment of war taxes. Throughout the day delegates had shared many laughs, and this provided occasion for another one. Shortly after the suggestion was made it was announced that the bus to Kansas was leaving at 3:30 p.m. Immediately someone jumped to a microphone and called for the offering. "We have to take the offering before that Kansas bus leaves," he said.

The offering realized $3,030.

In summing up the conference one delegate said, "I am happy to belong to a church that struggles hard."

The midtriennium, a conference with considerable potential for schism, moved us to a heightened sense of the varieties of faithfulness. Though there was no great leap in action there was a quantum jump in understanding how to work at a tough issue. This maturity augers well for future decision making in the General Conference. •

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Willard Swartley ▶

The Bible speaks to our search

Bernie Wiebe

Mark 12:13-17 tells of some pharisees and Herodians trying to trap Jesus with a question about paying taxes. It is an "example of how *not* to solve tough questions," said Willard Swartley in the first of three presentations to the Minneapolis conference. Swartley, professor at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, spoke on "How Christians Solve Difficult Questions"; "The Identity of God's People"; and "Faithfulness and Witness."

In reference to Mark 12 he added that "our positions are always affected by political and economic conditions."

Acts 15 is a classic study of the church working through a major issue. Swartley quoted Ross Bender's analysis of the eight steps in the process: (1) all points of view are presented; (2) an appeal is made to history (how did we get here?); (3) an appeal is made to Scripture; (4) an appeal is made to basic theological convictions; (5) testimonies are given about Christian experiences; (6) those present speak *and* listen; (7) a respected brother—James—gives his judgment; and (8) the assembly comes to consensus and reports its common mind in a letter.

Romans 14 addresses itself to the "strong" and the "weak." Here professor Swartley quoted Paul Minear's analysis of the five positions in the Roman community: (1) the "fors" who scorn and despise those who are against; (2) the "againsts" who condemn the fors; (3) the doubters who can be swayed one way or the other; (4) the againsts who do not condemn but accept the fors; and (5) the fors who do not despise but accept the againsts.

The first two groups are bound to aggravate the cleavage in a group while the last two bring groups closer together.

Four axioms from Romans 14 are (1) each of us will give account to God; (2) if one is persuaded to do what one considers wrong it causes one to fall; (3) if one's stand injures a brother or sister, the stance does not proceed from God's love; and (4) whatever does not proceed from faith is sin.

Ephesians 2 describes God's people as the new humanity in Christ. We are God's workmanship, a family of God, the temple of God. We are to further this new humanity by walking in love, in the light, faithfully.

The bottom line for us is "whether we have a live and aware sense of being God's people." Scripture abounds with a variety of images describing such people. One is that of a people of justice and righteousness. We are a people made righteous to do God's righteousness.

Revelation 1 reveals the lamb as God's faithful witness. The "witness" is closely connected to the "martyr." A faithful one may well become a martyr. An external mark of our identity is faithful service.

In his third study Swartley traced the motif of God's people being a people of "the way." It is a recurring call and theme through the whole Bible. This calls us to choose our own faithfulness. We cannot excuse ourselves lest the water from Pilate's washbowl splashes over our hands. Instead we are freed to become servants as Christ himself walked the way of servanthood. Our calling is to preserve and build life wherever possible.

The early church frequently collided with the powers of its day but rose above them. Many early Christians witnessed faithfully even unto martyrdom.

Are we sincere and faithful followers? •

The Council of Commissions

CHM wrestles the golden calves

Status. Ownership. Domino theory. Threat to unity. These elements were part of a wide-ranging discussion on a proposal to restructure the Commission on Home Ministries.

No other agenda item created more debate during the commission's annual meetings 6-8 February in Minneapolis. Executive secretary Palmer Becker said the debate brought major progress in understanding in US-Canadian relationships. Further steps are proposed.

Initiated by chairperson Don Steelberg, the proposal would have changed CHM to a US board of 17 members—three from each of the five US districts, one appointed by the General Board, and one by Women in Mission.

Currently CHM is a 13-member commission—seven appointees, one from each of the US districts, and two from the Conference of Mennonites in Canada. The remaining six are members-at-large elected by delegates at the triennial conferences. Members serve six-year terms. The present commission has six Canadian members.

Although the Steelberg proposal would have made CHM a US board, it was not a proposal for either COE or COM. Why was the proposal defeated? Why was it suggested in the first place?

The story is complex.

At its core is the question of the relationship between the Conference of Mennonites in Canada (CMC) and the General Conference Mennonite Church, and more particularly, between the Commission on Home Ministries and the Congregational Resources Board (CRB) of the CMC.

The structural revision was axed primarily because commission members felt it would be the first step in dismantling the binational General Conference. Like falling dominoes each of the other commissions would also become prey to separatism. This specter scared eight commission members who voted against Steelberg's proposal. Another factor in its defeat was that the five US districts have not pushed for a strictly US CHM.

Commission members also faulted the proposal for being fuzzy on whom a restructured commission would report to. Would it report to each US district individually? Presently the US districts never meet as a conference except when the General Conference meets in triennial sessions. At that time Canadians are present too. It would not be appropriate for a restructured CHM to report to a binational conference, commission members stated.

There was enough support for the proposal that commission members had to deal with heavy questions. Would the US and Canadian boards and staffs, if separate and equal, have sufficient reason to dialogue with each other? Would the loss of Canadian support so weaken CHM that the entire conference would be weakened? Would the non-Christian world see a divided church that couldn't rise above political boundaries? If US districts held control over CHM would that limit its agenda? Would US members polarize if the third-party presence of Canadian members was absent?

Why was the proposal made in the first place?

Central to the thinking of the Canadian members on CHM is that the CMC is not the same as a US district. With 20,000 members CMC represents one-third of General Conference membership. Its annual budget is over one million dollars. It operates a Bible college, funds an extensive native ministries program, does other home mission activities, and through the Congregational Resources Board does many of the services for provincial conferences which CHM does for US districts. CHM could provide its services in Canada but generally has not been asked.

Certainly one of the parameters in the problem is that of status. Palmer Becker notes that CHM has recognized that both the CMC and the US districts have grown rapidly in the last decade. The districts, he said, have grown 300 percent, CHM only 100 percent. One commission member quipped, "The CMC has grown up." To which Jim Gingerich, representing the Western District (on behalf of its president) pointedly responded, "What happens if the US districts want to grow up?"

History shows that the issue dates back to the 1890s. But it came up with greater force with the formation of the Congregational Resources Board in 1970. CHM minutes of 1971 note that the commission had to give attention to US-Canada relations.

A meeting of about 20 Canadian and General Conference staff persons was held in Sioux Falls, South Dakota, in April 1976. It did not go well. CMC staff said CHM saw the CRB simply as a distributor of materials. CHM personnel said that was not the case. The fact that CHM staff dealt with both CMC staff and the five Canadian provincial structures was perceived as a threat to the strength of the Canadian conference by CMC staff.

Reflecting on the Sioux Falls meeting, Waldemar Regier, Canadian and member of CHM at that time as well as now, observed,

From left, Jim Gingerich (Western District), Henry Gerbrandt (Conference of Mennonites in Canada), Floyd Quenzer (Pacific District), and James Dunn (Central District)

"It was our perception as Canadian members of CHM that the problem was that the staffs were not hitting it off."

CMC executive secretary Henry Gerbrandt recalled, "We were defensive. We felt CHM was negotiating too much with the provinces."

The Sioux Falls meeting was a turning point in perceptions.

Steelberg's proposal was intended to resolve the issue, or at least move the commission into action. Palmer Becker counseled, "We have to resolve this issue so that we can talk about mission rather than structure."

Regier supported Steelberg. He would like to see a US conference. "For the people in the US," he maintained, "the General Conference is *their* national conference. But the ownership of CHM program is not with Canadian people."

Interestingly Jim Gingerich said that US districts also have a problem of ownership of CHM program.

Perhaps 20 percent of CHM's program applies to Canada (e.g. media), but generally CHM has pulled back from programming north of the border. Some Canadians would like to see CHM more active in Canada, particularly in the promotion of peace and social concerns and voluntary service; something, they say, which CRB does not work at.

Jake Tilitzky, member of CHM from British Columbia, suggested that Canadian structures needed scrutiny too. "Are Canada's gears holy and efficient?" he queried.

A relevant observation emerging from discussion was that members of CHM do not necessarily have any connection with program in either the US districts or in Canada. They are not necessarily members of district and Canadian executives and boards. Reference councils drawn from the US and Canada, however, help to bypass this problem of ownership.

Joyce Shutt, commission member from Pennsylvania, commented, "Do we need a new set of questions? What is it we want to do together?" Some effort was made to pull out ideas on this.

Canadian Paul Boschman suggested church planting as an area where the two countries could work together. In his model church planting secretaries would be appointed in both countries. Each would have a national reference council that would work with the staff person. But the reference councils and the staff persons would meet jointly once or twice a year to provide cross-fertilization of ideas and allow for joint efforts. The staff persons would also assist each other as need arose. This model already operates in ministerial leadership services and was proposed for church planting three years ago.

The appointment of staff and reference councils, however, would have to evolve from a new understanding between CRB and CHM, and their respective parents, CMC and the General Conference.

One result of the hours of discussion in Minneapolis is an invitation from the CHM executive committee to the CRB executive committee to a joint meeting to discuss the program and function of each board. They will report their suggestions to CHM and to the General Board.

One of the options open for CHM is to provide finances for a church-planting person in Canada who would work with the provincial mission committees but be responsible to CRB.

Now what is it we want to do together? What should we do apart? *Vic Reimer*

Canadians to get price break at seminary

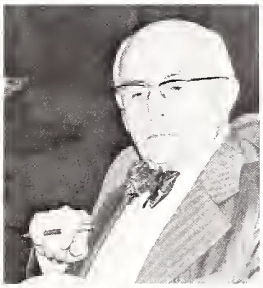
"Retrofitting" is a new word coming into our vocabulary because of energy conservation. It means to redo existing buildings for more efficient heating and cooling.

This was one lesson learned by Mennonite Biblical Seminary (MBS) board members at the annual Council of Commissions, 6-8 February at Minneapolis.

Architect Leroy Troyer presented a $100,000 retrofitting proposal for the seminary campus. He said that the costs would be recovered within 12 years through savings on energy.

J. Winfield Fretz, chairman of the MBS board, said that they face four major issues in Elkhart at this time.

Ross Bender's resignation from the dean's office—though remaining on the faculty as professor of Christian education—leaves a vacancy. Together with Goshen Biblical Seminary, the joint boards appointed Willard Swartley as interim dean for one year and named a search committee to find a long-term replacement for Bender.



J. Winfield Fretz

The second major issue is the five-year evaluation of the Associated Mennonite Biblical Seminaries (AMBS). In preparation for a visit by accrediting teams from the American Theological Society (ATS), and the North Central Association (NCA), board members had been asked to read a 172-page self-study facilitated by Ross Bender. MBS board members unanimously endorsed its findings.

A third issue is capital expansion. The record enrollment of 200 students (MBS and GBS) at the seminary has brought space needs to a point of action. Architectural plans for a joint $700,000 expansion of classrooms, housing, and offices were adopted in principle. MBS would plan to raise its share ($350,000) over a three-year period. They already have a substantial portion of that funding available.

Another action taken by the AMBS board was to move into the James Lark leadership education and the Menno-Latino ministries programs. James Lark is the name for a program educating black church workers. And the Menno-Latino program is to train leadership for Spanish American churches. Both projects were enthusiastically endorsed as appropriate steps for serving minority groups.

Concern was expressed for a declining enrollment of Canadian students at AMBS. Following discussion the joint board agreed to honor Canadian currency at par (dollar for dollar) for tuition purposes and to count exchange as a part of projected expenses when calculating student aid packages.

In response to questions about seminary graduates entering pastoral ministry, it was reported that in the years 1971-78, 45.6 percent of MBS graduates (MDiv) went to single pastor churches. Including team ministries and other church vocations almost all of the MDiv graduates entered church-related work.

The MBS board and staff contributed two unusual features to the Minneapolis meetings. Board chairman Fretz had the misfortune to fall in the bathtub and crack a rib. MBS president Henry Poettcker found himself locked into one of the hotel bathrooms one night. It took about 20 minutes to get the appropriate persons to unlock the door.

Well, seminary always was exciting in my days as a student. I guess it continues—in more ways than one! *Bernie Wiebe*

CHM appoints three new staff persons

Stanley Bohn: executive secretary
Barth Hague: radio and television
Robert Hull: peace and social concerns

Stanley Bohn, 48, will become executive secretary of CHM on 1 September. He replaces Palmer Becker, who has served as executive secretary since 1969.

From Bluffton, Ohio, Bohn serves as conference pastor of the Central District, a position he has had since 1975.

In accepting his appointment by the General Board Bohn said he understood leadership as that function in the church which "helps to clarify vision," proceeds to plan, organize, and implement, and enables others to become part of the various tasks of the church.

Among his concerns is evangelism. "Mennonites," he observes, "have a message others want. Our attitudes toward property, enemies, our commitment to others, even if not perfectly practiced, are qualities other people want."

All of Bohn's work experience is church-related. Since 1957 his vocational activities have included the pastorate of Rainbow Boulevard Mennonite Church in Kansas City (1957-65), the peace and social concerns portfolio with the Board of Christian Service (1965-68), and the pastorate of First Mennonite Church in Bluffton (1968-75).

Bohn assumes leadership of CHM at a juncture when there is a move among Canadians to clearly define the role of a binational CHM.

Commenting on the Canadian-US relationship Bohn said, "We need to look at the task of the church and then decide who should do what. We should not separate the creation of program by an organization from its implementation by the same group. But," he continued, "I have always been cautious about bureaucracy. I tend toward decentralization."

Bohn takes leadership of an administrative staff of eight, four of whom will be new persons in the positions of peace and social concerns, radio and television, church planting, and Spanish ministries.

Bohn graduated from Bluffton College in 1952, from Mennonite Biblical Seminary in 1955, and from Ohio State University with an MA degree in philosophy of religion.

Stanley and Anita Bohn have four children, of whom Charles and Kathryn are married, while Emily and Lorraine are in college. Anita is an elementary school teacher of music.

Bohn's appointment to the post necessitates a move to Newton, Kansas, where he will work out of the central offices of the General Conference.

Barth Hague of Goshen, Indiana, will be director of Faith and Life Radio and Television beginning 1 September. The action came during CHM meetings in Minneapolis 6-8 February.

Hague, 23, will graduate in June with a BA degree in business administration and communications from Goshen College. He has worked extensively for six years in radio, including on-air broadcasting, writing and editing, commercial production, public service work, and constituency relations with four different radio stations.

"I believe," he said, "Christian perspective in communications is a void that deserves immediate attention." Barth said his priorities as director would be helping congregations place programs and spots on the media and helping them respond to media issues.

Barth said his commitment to Christ includes "opposition to personal violence, to war, to participation in war, and to federal military spending."

Hague grew up in a Methodist family in Newton, Kansas. He came to a personal relationship with Christ through a Christian radio program and to a fuller understanding of Christian discipleship at Hesston (Kansas) and Goshen Colleges. Barth and his wife, Betty Jo (Diller), are seeking affiliation with a Mennonite church in the Goshen area, which will be Barth's operational base.

The radio-television assignment will be on a three-fourths-time basis. Hague anticipates attending Mennonite Biblical Seminary part-time. Betty Jo is a supervisor with Mennonite Mutual Aid in Goshen.

Robert Hull, former officer in the Strategic Air Command of the US Air Force, was appointed secretary for peace and social concerns by the Commission on Home Ministries during the annual commission meetings in Minneapolis 6-8 February.

He will work from the central offices of the church in Newton, Kansas, beginning 1 August.

One of his goals as secretary, he said, will be to develop theological and ethical handles for "scattered Mennos" in their participation in non-Mennonite peace groups. The peace and social concerns portfolio includes working with regional and Mennonite Central Committee peace committees, conducting congregational seminars, and the development of peace literature.

Hull, age 34, is from Champlain, New York. Raised in a military family of Roman Catholic faith, Hull came to an evangelical faith and his position of conscientious objection to war during the Vietnam conflict. "In this process," he said, "I discovered the witness of the Mennonite churches as I sought to ground my own convictions."

To achieve this goal he attended Associated Mennonite Biblical Seminaries where he began to identify himself with the Mennonite family of churches. Concentrating on peace studies he earned the MDiv degree in 1974.

Robert and his wife Carole (Pocza) have since then been active in team ministries in religious and peace education in northern New York.

Robert said that other initial objectives as secretary are strengthening congregational decision making on current issues of Christian ethics; developing conscientious objection to military participation, to war taxes, and to abortion; developing techniques of reconciliation, and working on environmental ethics.

The Hulls have two children, Aaron and Joshua, ages six and four. *Vic Reimer*

Abortion study to be ready for Estes Park

Minneapolis—In its annual 2½-day sessions the Commission on Education reviewed programs, rejoiced over successful starts of new projects, agonized over problems and structures, cleared up some misunderstandings, and made a number of decisions. The meetings were held here 6-8 February.

Edna Dyck reported on the evaluation of the kindergarten and first year of *The Foundation Series* currently in process. A number of evaluation returns have come in on the first quarter of the first year, enough to make some generalizations. Responses on the evaluation forms scored the biblical orientation of the material highly. Not enough returns on the kindergarten material have come in to make any statements. Based on evaluations, revisions will be made but have to be limited because of publishing costs.

No response has come from South America to date on the matter of the translation of *The Foundation Series* for South American churches. A translation fund for South America exists, but nothing will be undertaken until the churches respond because translation for South America involves not only translation of the text but adapting the material to the South American situation.

A most enthusiastic report was received on the success of the Marriage Encounter program directed by Paul and Lois Unruh. Two ME weekends have been held this year. Most of the participating couples reported a positive experience, and the program seems to have high potential for renewal within a certain segment of the church, they observed.

New teaching materials for older youth and adults on the basics of our faith have also been written and are in the process of being published.

Considerable interest was also expressed for the idea of intergenerational education, and the tentative decision was made to make the reporting of COE focus on an intergenerational day at the next triennial conference.

Most of the agonizing was done over problems of structure and role definition of the various departments within the commission. COE has four departments—higher education, Christian education (for adults, youth, and children), literature development (basically an editorial team), and Faith and Life Press (the publishing house). Their activities overlap considerably. Where does one department's responsibilities end and another's begin? Who decides what to print? The commission directed the departments to engage in further discussion with a view to delineating responsibilities more clearly.

The family life committee had been requested to carry out a study on abortion and homosexuality. The fact that the General Board also came up with tentative statements on these two issues caused some consternation and misunderstanding, especially since the family life committee had already carried out a rather extensive study on abortion and is in the process of preparing a statement on this subject for the 1980 triennial conference.

The misunderstanding was cleared up when the General Board stated that their tentative statement was to be regarded as one of the reference materials in the study being conducted by the family life committee.

The commission made the following decisions:

- The subsidy to the *Kinderbote* will be reduced from $4,000 to $2,000 for the next year with the intention to drop it altogether after that.
- Helmut Harder's book *Guide to Faith* will be translated into German for a Canadian, South American, and eventually an *Umsiedler* public.
- A full-time staff person for the department of higher education will be appointed. Eleanor Loewen, who worked half-time in this position, is leaving to continue her education. *Gerhard Ens*

Stewardship director position OK'd

Within a few months the General Conference Mennonite Church could have a stewardship director.

Action taken by the General Board 7 February instructs the Division of Administration (DA) to find a full-time person who would combine fund raising with stewardship education.

The proposal received careful scrutiny. At issue are perceived needs for a boost in systematic giving to GC programs and for education about deferred giving. The emphasis in discussion was on tangible results. Essentially the commissions—CHM, COM, COE—want a person skilled at producing a climate for ongoing giving, able to teach congregational leaders how to increase giving, and who can solicit funds person-to-person.

Erwin Goering, chairperson of DA, speaking to the need for the new position, said, "We are competing against Jerry Falwell, Robert Schuller, and others. They don't apologize for asking. Our people give to TV religionists even though there is no accounting by them."

When the DA brought their proposal to the GB, board member Marvin Zehr cautioned against loading the position with too many expectations. "This person cannot do everything in the job description," he noted. The job description stated 12 expectations from coordinating major fund drives to personal visits, and from conducting stewardship workshops to writing brochures. The DA was instructed to focus the energies of the stewardship director in several areas.

Another caution voiced strongly was that the activities of the director would need to be carefully coordinated with the Conference of Mennonites in Canada.

The General Board agreed to the following recommendations of the DA:

- Retroactive to 1 January the General Conference Pastors Aid Fund will assist pastors and spouses who have an income below $574 for a couple ($382 for a single person) and who have served a GC congregation for a minimum of 10 years.
- A critical study will be done by the DA of the budgeting process which the General Conference uses and also the formula by which "where most needed" donations are divided among the commissions. Another area of study is to evaluate whether commissions should engage in above-budget fund raising. For example, CHM has need for sizable amounts of church planting funds—tens of thousands of dollars.

On a third recommendation the DA was told to make a U-turn. Initially they had brought a weak recommendation (three in favor, two against, and three abstentions) that the Newton office staff be pulled out of medical coverage with Mennonite Mutual Aid in favor of Blue Cross. The DA's argument was that Blue Cross provided a better cost/benefit ratio than MMA.

General Conference president Elmer Neufeld led the attack. "Has the DA thought of what it means ethically?" he asked. Yes, they had. And they had come down hesitantly on the side that the needs of the 50 employees in Newton outweighed the brotherhood needs of the total Mennonite community.

The General Board decided to press MMA for an extension of its 15 February deadline for joining the new plan, and in the meantime employees were to be consulted. *Vic Reimer*

COM sees $4,000,000 budget by 1985

A time of celebration and a time of struggle characterized the Commission on Overseas Mission meetings at the Hotel Leamington in Minneapolis, 6-8 February.

There was celebration upon the release of *A People of Mission,* a history of 75 years of General Conference world mission. Commissioned by COM, researched and written by Jim Juhnke, professor of history at Bethel College, North Newton, Kansas, hundreds of the books were sold during the midtriennium conference.

Less exciting for COM has been international inflation and losses in money exchanged ($115,000 in 1978) and what that means for the mission program. Zaire and Japan have been especially hard hit due to spiraling costs. Executive secretary Howard Habegger observed, "At the current rate of inflation and dollar exchange losses, it may well take a budget of near $4,000,000 by 1985 just to maintain an overseas program with approximately 150 missionaries."

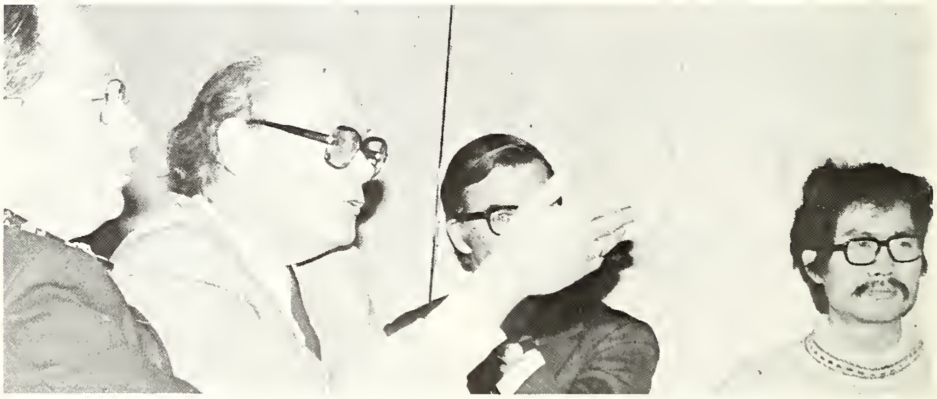
Due to inflation, missionaries have not received a salary increase since 1976. No new missionaries can be sent unless there are terminations. A concern was also expressed that COM is receiving a decreasing percentage of the General Conference financial pie. In 1978 the percentage was 65.6 percent. After much discussion on budget priorities, a budget of $2,335,143 was approved. Although a 12 percent increase over 1978, it represents a decrease in program due to the effects of inflation.

In view of the changing political situation between the US and China, a significant amount of time was given to the question of Taiwan. Timothy Liau, a Mennonite pastor from Taiwan currently studying at Associated Mennonite Biblical Seminaries, was present to give his assessment. Missionaries Hugh Sprunger, Roland Brown, and Otto Dirks also provided analysis.

Liau noted that there is a distinction between Chinese and Taiwanese that many Americans do not understand. The Taiwanese are the indigenous people of Taiwan who are ruled by the Chinese Nationalists. In the process of the normalization of relations between China and the US, the human rights of 16 million Taiwanese are in danger of being overlooked, he said. The Mennonites in Taiwan are overwhelmingly Taiwanese. The commission agreed to draft a statement to be sent to high government officials in the US and Canada to encourage them to respect the concerns of the Taiwanese in the changing political situation.

The possibility of sending someone to the Chinese mainland to see if any traces of previous mission work could be found was discussed but no action taken.

In a report presented to COM Larry Kehler, commission member, and Hector Valencia, secretary for Latin America, made the following observations on their September 1978 South American visit: (1) there is a continuous social awareness on the part of the missionaries and the national leaders; (2) there is a desire on the part of Mennonite Central Committee leadership to prepare their volunteers for evangelism and church planting, and for closer cooperation of MCC with the Mennonite churches in South America; (3) there is a wide interest among non-Mennonite circles about Anabaptist history, theology, and lifestyle; and (4) it seems important to take a serious look at the theological education for the whole continent in terms of the needs and aspirations of the Latin and German Mennonites.



Roland Brown, Roelf Kuitse (director, Overseas Mission Training Center, Elkhart, Indiana), and Timothy Liau during the discussion on Taiwan.

The report on Japan by Asia secretary Peter Kehler stated that all the Mennonite churches in Japan are self-supporting. Furthermore the Oita Mennonite Church helps support Richard and Marilyn Derksen, who are serving as missionaries in Zaire. The Japan Mennonite Christian Church Conference has also decided to establish an education fund to assist the children of full-time church workers.

Howard Habegger and Africa Inter-Mennonite Mission (AIMM) secretary James Bertsche visited Africa last fall. Habegger reported that the new work in Upper Volta seems to be off to a fine beginning. Loren and Donna Entz and Dennis and Jeanne Rempel have begun the work there. One of the great needs for this work, said Habegger, was a vehicle for the missionaries.

Habegger also visited some African Independent Churches (AIC) in Botswana and Lesotho on his African trip. The AICs are noted for their spontaneous worship, their belief in a healing God, and for their evangelistic fervor. "The AICs have the greatest hunger for knowledge and understanding of the Bible of any Christians I have met anywhere in the world," observed Habegger. However, because the Bible remains for most of them a mysterious book, some questionable customs and practices exist. AIMM, under which COM places its Africa missionaries, needs mature people, well grounded in the Word, to work among the AICs, observed Habegger. Stan Nussbaum's Bible study groups in Lesotho were cited as being helpful to the AICs. Both Habegger and James Bertsche stated that throughout South Africa there is a need for closer cooperation between Mennonite Central Committee and AIMM.

In his report on Africa James Bertsche said that "in Zaire the key words are struggle and commitment." Bertsche reviewed the political and economic situation of Zaire with some pessimism. Spiritually, however, there are some bright spots, such as a new thrust in evangelism and a broad response to the Theological Education by Extension program (TEE), as well as a continuing impact of stewardship seminars. Bertsche praised AIMM missionaries for coping with spiraling costs.

The AIMM board has called a major self-study and evaluation of AIMM and its involvement in Africa 20-24 April. Present will be nationals from Zaire, General Conference AIMM board members, and several other General Conference representatives. MCC will also send representatives as will the Mennonite Brethren, the Eastern Mennonite Board, and the Elkhart Board of Missions.

John Sommer, COM personnel secretary, reported that 31 new persons entered service with COM during 1978. Sixteen of the 31 had previously served with COM. Fourteen out of the total were sent to Japan and Taiwan. There are 141 missionaries currently on the COM roster. The most urgent need for new workers is in Brazil and Colombia in the fields of evangelism and church planting.

In a paper entitled "A New Mission Era: Where Do We Go From Here?" Habegger listed some new visions for the 1980s. He suggested calling a series of regional or country consultations to determine ways in which structures can be changed, new ideas tested, resources shared, and visions focused. Developing mission board to mission board relationships; foreseeing the day when COM's primary relationships will be with national "mission boards" and not national churches; increasing General Conference world mission resources; encouraging business persons, farmers, professors, students, and others to "seriously consider living and working overseas in or near mission/church territories to form part of a Mennonite missionary diaspora; and sensitizing missionaries to justice and peace issues are some of the visions Habegger shared.

Actions taken by COM include the following:

- COM will assign a new missionary couple to Brazil at the invitation of the Evangelical Mennonite Association (AEM) to work in the rapidly growing Goias Sul-District III as soon as possible.
- At the request of the Baptist Theological Seminary in Cochabamba, Bolivia, COM will provide an Anabaptist professor for that institution.
- Acting on a request by the Mesa Directiva in Colombia, COM will recruit a missionary couple for the Cachipay, La Mesa, Anolaima area and a nurse for the home for the aged in Bogota.
- In Paraguay COM will continue cooperating with Paraguayan agencies in their efforts to develop the Asuncion Mennonite Theological Center and the evangelistic and social work in the different locations in the Chaco and other areas of Paraguay.
- COM reiterated its willingness to cooperate with the Junta de Evangelizacion of the Mennonite Churches of Uruguay in its program of evangelism, church planting, leadership training, and social work.
- COM also approved a request by the Bharatiya General Conference Mennonite Church of India for a couple to work with the director of evangelism and nurture in the Bilaspur District. *Myron Schrag*

1979 Budget for General Conference

	1978 Receipts	1979 Budget
Commission on Overseas Mission	$2,062,168	$2,335,143
Commission on Home Ministries	572,965	649,508
Commission on Education	231,242	272,215
Mennonite Biblical Seminary	287,447	314,684
	$3,153,822	$3,571,550
MCC giving *goal* (US districts)	268,000	305,000

The 1979 budget is a 12 percent increase over the 1978 budget of $3,179,883. The General Conference achieved 99.2 percent of its budget in 1978, a gain in receipts of 11 percent over 1977.

More news on the Council of Commissions will be printed in the next issue.

Teaching and staff positions

open for the 1979-80 school year at

Freeman Junior College
and
Freeman Academy

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6. Instructor of music
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Len Ratzlaff

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Place: Centennial Concert Hall, Winnipeg, Manitoba
Tickets: $3.50, $4.50, $5.50, $6.50
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Canadian Mennonite Bible College—George Wiebe, conductor
Mennonite Brethren Bible College—Len Ratzlaff, conductor

Ten churches join General Conference at midtriennium

Minneapolis—Ten fellowships and churches were accepted into membership with the General Conference 9 February during the midtriennium conference. In the list below congregations marked with an asterisk denote groups affiliated with both the General Conference and the Mennonite Church. The Manhattan Fellowship has also applied for membership with the Mennonite Brethren Church. The numbers in parentheses indicate the approximate membership of each group. The churches and fellowships admitted to membership are: *Calgary (Alberta) Mennonite Fellowship (30); *Covenant Mennonite Church, Hesston, Kansas (20); *Harlan (Kentucky) Mennonite Fellowship (20); *Jubilee Mennonite Church, North Newton, Kansas (10); *Koinonia Fellowship, Mesa/Tempa, Arizona (30); *Manhattan (Kansas) Mennonite Fellowship (60); *Milwaukee (Wisconsin) Mennonite Fellowship (not available); *Plow Creek Fellowship, Tiskilwa, Illinois (30); *Shalom Mennonite Fellowship, Tucson, Arizona (30); and *First Mennonite Church of Hyattsville, Maryland (100).

Record

Calendar

11 March—World Mission Sunday; theme, "Obeying the Great Commission"

Canadian

2-3 March—Conference of Mennonites in Saskatchewan, Prince Albert, Saskatchewan

2-3 March—Conrad Grebel College Conference, Waterloo, Ontario; theme, "Women in the Life of the Church"

16-17 March—50th annual Mennonite Conference of Alberta, Rosemary, Alberta

23-25 March—Private Schools Choir Festival, Swift Current, Saskatchewan

25-30 March—Family Cluster Lab, Camp Assiniboia, Winnipeg, Manitoba

Central

2-3 March—Deacons, elders, lay leaders training workshop, Camp Friedenswald

22-25 March—Central District Conference, Fort Wayne, Indiana

Northern

29-31 March—Schmeckfest, Freeman Junior College, Freeman, South Dakota

Western

2-3 March—New Call to Peacemaking, North Newton, Kansas

20 March—WMO, Bethel College Church, North Newton, Kansas

24 March—MCC (Kansas) Assembly, Hesston, Kansas

Workers

Carlin B. Carpenter, Huntingdon, West Virginia, has been named head football coach and assistant professor of health, physical education, and recreation at Bluffton (Ohio) College. A graduate of Defiance College in psychology and biology, Carpenter received an MS in physical education and special education from Ohio University in 1970.

Art DeHoogh, Orange City, Iowa, has been appointed president of Freeman Junior College and Academy, Freeman, South Dakota. DeHoogh has held student services staff and administrative positions at Northwestern College, Orange City, Iowa, for the past 15 years. He served there as admissions counselor, director of student services, and dean of student affairs. He has a BA in music from Central College, Pella, Iowa, an MDiv in biblical studies and parish administration from Western Theological Seminary, Holland, Michigan, and is a PhD candidate at the University of Northern Colorado in Greeley.

DeHoogh

Wyble

Naomi Nolt Wyble, Ephrata, Pennsylvania, has been appointed office manager at Mennonite Central Committee headquarters in Akron, Pennsylvania. She fills the vacancy left by Irene Weaver, who died in November after a long illness. Wyble received a BS in English education from Millersville (Pennsylvania) State College and has taught business education at Warwick High School, Lititz, Pennsylvania.

A PEOPLE OF MISSION

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Christians and world events— a commentary

Another view of human sexuality

The whole area of human sexuality has become a topic of concern wherever people gather. This has also been true within Mennonite circles, from the dirty-joke corners, the meaningful discussion places, and from gossiping church members. This has included two topics which this writer would like to mention—common-law living and homosexuality—not from a moral or theological concern, but from a societal point of view.

Common-law living is one of the most rapidly growing new types of social unit today. More and more couples, including Mennonite couples, are deciding that a lifelong contractual relationship is not for them. Laying aside such questions as the ethical implications of such a decision, this writer is left with the question—why? It seems to me that the major answer can be found in society. We have moved from lifelong relationships in marriage to a situation where 37 percent of all marriages end in divorce. The traditional strictures that held many marriages together—extended family, the church, societal pressures—are disappearing. We must acknowledge that these pressures held together many bad marriages, on the one hand, but helped relatively good marriages through the lows, on the other hand.

Young persons (who are in their sexual prime, physically speaking, from ages 18 to 25) look at the situation and conclude that our society has entered a phase which anthropologists call serial monogamy—a commitment to one partner at a time. This need not be a lifelong commitment, but it is a serious commitment. If marriage holds no guarantees, why go through the agony of marital breakup and divorce? Certainly when a common-law couple breaks up there is much heartache, but there were no guarantees when the couple entered the relationship, and now there are no legal restrictions. The above is not a defense but only an attempt to understand some of the social forces which have brought about this phenomenon.

The pages of *The Mennonite* have contained several articles on homosexuals (We are now told that "homophiles" is a more correct term.). While this discussion has taken place on a theological and ethical plane, I would like to pick up several strands not mentioned thus far.

The Anita Bryant campaign reached continental proportions and for a while seemed destined for great success. The US November 1978 elections, however, did dampen the movement somewhat. Many propositions were put forward by well meaning evangelicals who felt that, for instance, if homophiles were allowed to teach, these teachers would influence the students' sexual preference. Most of these propositions failed to pass.

Several observations could be made. First, there are perhaps more teachers who believe in premarital sex than who are practicing homophiles. Should we require all teachers to pass a moral "orthodoxy" test before they are allowed to teach? The question of teachers molesting their students is statistically smaller in homophile situations than in heterosexual (male-female) relationships. Nevertheless the transmission of sexual values is a real question to which no clear answer is obvious to this writer. We as Mennonites are in a dilemma. Our Anabaptist forbears are considered by some as the first modern pluralists, pleading with the government of that day to recognize their civil rights as a people different from the majority of the population. If indeed the homophile community is not a violent threat to our pluralistic society, can we allow them any less liberty than we ourselves have, a people that demand such things as exemption from military service?

Homophiles are a minority within the population, but as in common-law living perhaps there are reasons within the larger society why such a community exists. Psychologists are telling us that affection—or being loved—is very important for the happiness of human beings. In order for people to feel secure some of that affection must be physical. In our society (and perhaps even more so among Mennonites) we have often shied away from this physical showing of affection between males and females, females and females, and to the greatest extent, between males. To hug one another or to hold hands in our society has sexual connotations. Yet in other societies such a show of affection is normal. US soldiers wondered whether the whole country of Vietnam was homosexual because it was a daily occurrence to see grown men walking down the street holding hands.

A Canadian Mennonite father explained it to me this way. He has several sons and remembers the first few days of the second son's school life. The five-year-old boy and his seven-year-old brother would walk to school hand in hand, with father watching from the window. Within several days, however, the boys would no longer walk hand in hand. The message to the boys from their school mates—whether verbal or nonverbal—was clear. Boys, if they want to be men, do not touch each other to show simple affection. We all have needs for affection to varying degrees. Is it possible that an affection-starved world is one motivating factor in the growing size of the homophile community?

No doubt there are other societal causes of these and other forms of social behavior. My purpose in this column has been twofold. First, to make us aware of possible causes for behavior before we form an opinion of the rightness and wrongness of certain social behavior. Secondly, to help us see these various behavioral patterns as a sign that we must re-examine our own social patterns to see if there are gaps—such as an affection gap—or an inadequate view of marriage.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is half-time youth worker for Ontario Mennonite Youth and half-time college student.

Letters

Takes issue on abortion

Dear Editor: I would like to take issue with some of the statements made by Andrew Shelly about abortion (18 January issue), "The Mennonite Witness Today." I am not advocating the promotion or use of abortion, but I do advocate maintaining its legal status with restrictions.

Each of us has developed from a single cell, an ovum, that has been fertilized by a sperm. The initial stages of this development are similar to those of many other animals and certainly cannot be considered a conscious human life. Therefore I question if we can really equate abortion with the killing of conscious human individuals in the gas chambers of Nazi Germany, as is done in the quotation used by Andrew Shelly.

Some consider abortion to be murder because of the potential human life that is involved. To be consistent, one might have to consider contraception, or even abstinence, to be murder because it prevents the potential for development of a human ovum being realized. Should we equate human life with the entrance of a sperm into an ovum? What if this happens in a "test tube"? Does it become murder not to implant that fertilized egg in a womb? Should we also outlaw intrauterine devices as a contraceptive method because they may prevent the implantation and development of a fertilized ovum? We need more careful thought, biologically, ethically, and theologically, on the essence of human life.

The figures cited by Shelly on the increase in number of abortions in recent years are misleading, since I am sure he is using figures for the numbers of *legal* abortions. In the 1960s, prior to the liberalizing of abortion laws, estimates of the number of illegal abortions in the United States varied between 200,000 and two million, with the most reliable estimates being around one million per year. Increase in the number of *total* abortions in recent years has been small, certainly not of the magnitude suggested.

During the first trimester (13 weeks) of pregnancy, abortion can usually be done on an out-patient basis by vacuum aspiration. This is the period when abortion can be performed without legal restriction, according to the Supreme Court decision. Approximately 85 percent of all abortions in the United States are now done during the first trimester. Abortion may be preferable to other alternatives in some situations and I do not believe that it can be equated with murder. Therefore I hope Mennonites will not support the so-called "pro-life" groups with their simplistic approach to this issue. It deserves more serious thought. *Dwight Platt, RFD, Box 209, Newton, Kansas 67114*
20 January

Opportunities, not problems

Dear Editor: In this letter I want to address our colleges—Canadian Mennonite Bible College, Bluffton College, Freeman College, and dear old Bethel. Surely we'll pass on our newly found discovery to our other sister schools.

To get to the point, wouldn't "mathematical opportunities" be much easier and enjoyable to study than "math problems"? I agree with, commend, and thank-you very much for your assent. Saying "math problems" sets up an immediate block to the educational process. Of course you're thinking, as I am, that Felix Manz, Georg Blaurock, Conrad Grebel, and the *many* Anabaptist women in heaven are smiling down at us with pride for becoming even more radical than we already are. Thank-you up there; we love you too.

What if the "math-opportunities" principle were applied elsewhere in each other discipline we presently teach and study at our potentially more beautiful institutions? That brings in the Prairie View system. "Therapy opportunities" would do them a world of good. Consider, please, "sociology opportunities," "theology opportunities," "industrial arts opportunities," "visual arts opportunities," etc.

To adopt and apply this principle would have implications for our professors, students, administrators, staff personnel, constituency, and for the remainder of society that *they* relate to. It *is* a good idea, however, isn't it? And it's worth adopting full-scale and selling to others. As a famous historian once said, "Kites fly highest against the wind, and a ship sails best when its sails are full." We need now to use this new principle and be brave enough to believe in it and in ourselves and to recommend it to other schools for their acceptance or rejection. *Jack Goering, 1920 Buchanan, Topeka, Kansas 66604*
9 January

Ecce Homo still speaks

Dear Editor: The residue of the Christmas season takes the form of two questions: (1) Why is "peace on earth" such an illusive reality in the world today? (2) Where do we find Jesus in the world of 1979?

As I reflect on these queries, there comes to mind a highlight of 1978—Wichita! More specifically, the evening of 28 July, when Paul Gerber of Switzerland presented *Ecce Homo*, a passion play in pantomime for the Mennonite World Conference.

Unfortunately I was sitting in the overflow room, where the performance was seen on television screens. But enough action came through to make it a totally provocative event and surely a highlight of the conference. Here was the gospel in late 20th-century symbols.

Two scenes come to mind which have haunted me ever since and which speak to the questions of this season. One is the incident of Pilate and Jesus struggling for possession of the crown. To be sure there is no New Testament account of the two men tugging away, each trying to jerk the crown from the other. But how poignantly this reflects the war within each of us and in our society—Jesus and Pilate both seeking sovereignty. What a forceful message for 1979 as we face the specter of nuclear proliferation, increasing war taxes, and the pressure to deluge ourselves with things.

The other memorable scene came at the end of the mime, after the passion seemed to be spent. I wondered what had happened to Jesus. I could not recognize him among the people moving aimlessly among the rubble on the stage. Suddenly the camera focused on a face that emerged from the debris—a human face—the visage of Jesus—appearing among the hopelessness of society, indeed being a part of that ongoing suffering. We have developed so many *pretty* symbols for Jesus—evergreen trees, tinsel and baubles, candles, the creche, carols, stars. The message of the mime comes through clearly and strongly, as it came in a recent television performance of Victor Hugo's *Les Miserables*. The most *beautiful* symbol of Jesus rises out of suffering and poverty.

I came away from *Ecce Homo* thinking that it was an unfortunate mistake to have programmed this mime for such a large audience. The medium requires a more intimate setting. But the total event became a powerful symbol. Thousands walked out of the hall. At least half of the people spoke clearly with their feet, saying: we don't understand this . . . we'd rather do something else . . . why was this "scheduled" . . . we don't need it. That's how we all feel about suffering. *Orlando Schmidt, 636 Moody Avenue, Apartment B-4, Elkhart, Indiana 46514*
10 January

Meditation

What we found in Minneapolis

We met in midtriennium, 9-10 February, in Minneapolis, "in search of Christian civil responsibility." This was in response to the Bluffton '77 decision: "Be it resolved: (1) that we as congregations and regional conferences commit ourselves to a serious study of civil disobedience and war-tax resistance during the next 18 months; (2) that CHM help facilitate such a study by making appropriate resource/study materials available to congregations; and (3) that a midtriennium official conference be convened for congregations to report on their study and to recommend actions related to civil disobedience and war-tax resistance including the question of Mennonite institutions serving as war-tax collectors for the state by withholding these taxes from employees."

We have been together—some eagerly, others reluctantly, some irritably, many hopefully, all earnestly—to address ourselves to a difficult issue. Never in our history have so many engaged their energies so extensively in preparation for a conference decision.

We affirm that our authority comes from Scripture, "a lamp unto our feet and a light unto our path" (Psalm 119:105), and "able to instruct us for salvation through faith in Christ Jesus" (2 Timothy 3:15). Under the guidance of the Holy Spirit and in the earnest and prayerful company of kindred souls God's truth can be known to us and guide us through uncharted paths (John 14:16, 26).

We want to be obedient citizens, but even more we want to be obedient to Jesus Christ. In this quest we are aware that the Bible and our people's experience do not give us fully explicit answers on the tax issue. At this moment, therefore, these are our best discernments.

As Christians we must speak and act. We hope that Mennonites will support sons and daughters in their leadings to witness for Christ—even in such acts as refusing to pay taxes destined for war. This means prayerful, moral, and financial support. Our tradition has been to be a quiet people. We yearn to act and to witness in sensitive ways which exhaust every acceptable legal process available to the constituency.

We encourage the General Board to work at developing alternative possibilities for the handling of tax withholding and to work in collaboration with other church bodies and institutions in seeking to extricate itself from the role of being a tax-collecting agency.

We encourage our conference to give leadership to congregations in further publication and promotion of peace literature; letter writing to government; giving to various causes—MCC, MVS, etc; increasing our missions and evangelism support; and promoting justice and compassion through vigorous programs of peace education.

It is easy to call governments and conference offices to faithfulness. Perhaps the most urgent call proceeding from this conference is a call to each other—to individual church members, to families, and to congregations—a call to renewed faithfulness. What are we prepared to do in revising our style of life as affluent witnessing against the powers of darkness in this world? How does my life vocation fulfill the claims of Christ for this age?

We yearn to let governments know our gratitude for our privileges and that when we dissent it comes from a concern for its well-being.

We yearn for wholeness in our total witness for Christ.

We yearn for unity in our churches. We want to proceed together in our pilgrimage of obedience but don't want to tarry long in fear and indecision. We want to affirm those individuals whose consciences are sensitive on issues not fully shared by all.

We give thanks that God called us together here as a people of God.

Based on—not verbatim or total—the findings committee report to the midtriennium

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The Mennonite

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The search goes on

"Ho hum. Another conference. It's over again and we survived without apparent deep hurts. Big deal. So what?"

"Whew! It's over and we came out better than expected. Let's thank the Lord for that."

"Now the action must begin. We have said that we will address the political powers, and the midtriennium resolutions leave that up to the congregations and individual persons. No one can escape this responsibility; we all must do something more to express our peace witness."

I heard each of the above responses to the Minneapolis midtriennium. What is yours?

The search for Christian civil responsibility did not end on 10 February. It *must* go on.

The search must continue for concrete ways—in your life and mine—to express our personal and corporate witness to the world. General findings and resolutions adopted at Minneapolis mean as much as we will let them mean. Crises—in the nuclear threat, the lack of clear and free personal witnessing, disproportionate monies spent for ourselves as over against our COM and MCC missions, inconsistency in our commitments to the simple life, overconsumption, stewardship of our affluence—demand that we seize the opportunities at hand.

The search must continue for one another. There are too many in our conference and within congregations who have given up on each other. Each is convinced that the other is wrong—about interpreting the Bible, about war (or taxes), about evangelism and missions, about social witness, about liberalism and fundamentalism—and it's no use even talking. That is wrong. It is sin. "What he commands is that we believe in his Son Jesus Christ and love one another. . ." (1 John 3:23, *Good News Bible*).

I became convinced again at Minneapolis that I am the loser when I fail to be open to those who differ from me. In our small group were several divergent views. As we shared freely—face to face—there came a gradual togetherness. We finally wrote a position statement to which we all signed our names. It became a hallelujah time!

Such times can come with all persons. No, it won't always be consensus. But in Christ it must always become love. And it does. Brothers and sisters in the Lord cannot long share face-to-face (or "eyeball-to-eyeball") without experiencing the authentic Spirit in each other. We need to take the risk of sitting down with those we feel most different from. It will make us both richer in Christ. Choose one such person now and try it. Relationships are the basic essence of Christian faith and witness.

The search must continue for sensitivity to our global village. Too many US citizens think of Canada and other countries as subsidiaries. It is done unintentionally but is obvious many times. And it hurts to see such insensitivity in 1979. US Mennonites could lead the way by showing a special understanding for other countries (including the underdeveloped).

Canadians fall into the same trap more all the time. Under the guise of a maturing identity it grows to selfish nationalism. It's amazing how often I hear Conference of Mennonites in Canada members talk about the General Conference as "they (in the US)."

In today's instant world we all become losers by such attitudes. There is only one world and it belongs to God. Our Christian citizenship must take its roots there.

The search must go on to be leaders for Christ. There would be no Mennonite church without persons who were bold enough to step out and risk their lives. (Many lost them too.) Today's Mennonite church often appears to the world as either a docile bunch of "peaceful followers" or a group of negativists.

If Christ be for us, who can stand against us? What have we to fear? In him, faith the size of a mustard seed can move mountains. Choose for yourself to take positive initiative on at least one area of need that you see. With Jesus' help 12 disciples turned the world upside down. We are 60,000 members plus many children and mission churches. No one has yet even dreamed what God can and will do if we are ready.

Instead of turning mistrust, fear, and anger upon each other, let's help one another to turn loose God's gifts in us. They are there—financial resources that surpass our imagination; young and older people to be challenged in service; a world ready for a holistic gospel that proclaims healing for the total person—waiting to be found and mobilized.

The search goes on—for you and for me. *Bernie Wiebe*

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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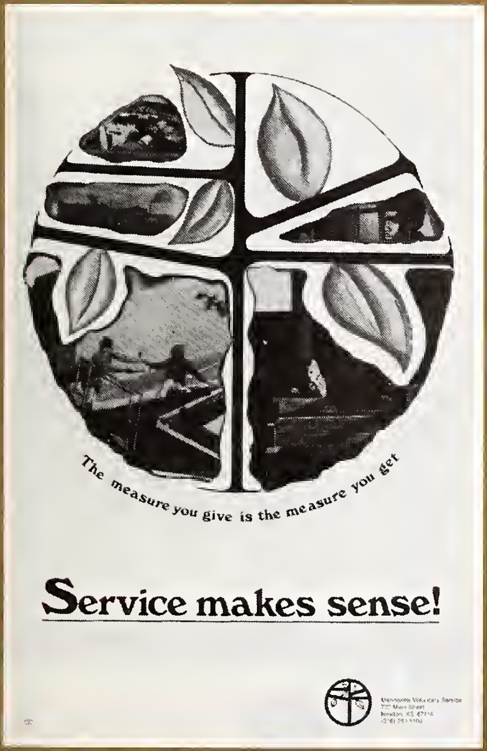
The measure you give is the measure you get
Service makes sense!

A NEW CALL TO SERVICE

Service calls

Peter J. Ediger

The Mennonite church in Canada and the US needs to hear and speak and enact a "New Call to Service" or it will die:
- it will die of a false security in an insecure world;
- it will die of callous comfort in a very uncomfortable world;
- it will die of fat affluence in a world of lean poverty;
- it will die of an unbiblical religiosity in an irreligious world.

Signs of encroaching illness include:
- "I" - "Me" - "We" - centered psychological-theological winds blowing in our society and into our churches;
- resurgence of a career-profession advancement motivation with a diminution of interest in service;
- decline in applications from constituent churches for various Mennonite service programs.

Alongside signs of illness there are signs of hope and health:
- persons and congregations—sometimes cautiously, sometimes courageously—investing themselves in all kinds of service ministries in their communities;
- Mennonite Voluntary Service units together with local congregations seeking to minister to some of the less dramatic but more insidious disasters by providing services such as housing rehabilitation, aid and advocacy for the poor, child-care programs, community organizing, environmental education/action, community health programs, peace education/action, legal aid, and emergency services;
- the faith that there are many persons and congregations potentially ready to commit themselves more deeply to a life of service if we can be creative and courageous enough to think, plan, and program together for such ministries.

> "There are signs of hope and health . . ."

The "New Call to Service" has come to us in our past:
- it has come from distant places in cries of suffering people, birthing the Mennonite Central Committee;
- it has come from the search for an alternative to military service, birthing Civilian Public Service and 1-W Service;
- it has come in realization of need for service beyond response to the draft, birthing Voluntary Service;
- it has come in response to natural disasters, birthing Mennonite Disaster Service.

The "New Call to Service" has its roots in the Word of the Lord:
- in the Word which was in the beginning, bringing light out of darkness, bringing life out of chaos;
- in the Word which was in the call of a people: the call of Abraham to serve future generations with a present faith;
- the call of Moses to serve slaves and oppressors with a summons to freedom; the call of the prophets to serve notice that God hates injustice with a passion.

The "New Call to Service" has its roots in the Word which became flesh in Jesus:
- who came not to be served, but to serve;
- who took a towel and washed the disciples' feet;
- who said, "as you have done to the least of these you have done to me."

And today the "New Call to Service" comes also from the wounds of our world:
- the groanings of creation's environmental crises;
- the toyings of nations with stockpiles of weapons;
- the graspings of the haves and the gropings of the have-nots;
- the hurtings of lonely people, the shiverings of houseless people, and the desperations of people in prisons.

The "New Call to Service" comes also from deceptive mythologies in our world:
- the mythology of isolationism—separating one from the other;
- the mythology of dogmatism—salvation through slogans;
- the mythology of cynicism—"there's nothing to believe, there's nothing we can do";
- the mythology of cultism—turn off your mind and follow the blind leading the blind;
- the mythology of professionalism—gaining the world and losing the soul.

> "The 'New Call to Service' has its roots in the Word of the Lord."

These mythologies and scores of others call for a new service; a coming together again of word and deed; an incarnation again of the Spirit of our Lord in the body of his people.

The interpreting and shaping and doing of the "New Call to Service" is a task that belongs to us all:
- to persons and families, congregations and

colleges and conferences;
- to older and younger and those in the middle;
- to those in the heart of institutions and those on the fringes and those on the outs.

The "New Call to Service" is especially a call to congregations:
- to know that theirs is the freedom and power to save the world;
- to not wait for creative ideas and wisdom to come from "out there";
- to claim and proclaim with joyful abandonment the amazing grace of God;
- to pray passionately, knowing that prayer in depth will call for more serving; to serve compassionately, knowing that genuine serving will call for more praying;
- to discern together the sending out and the calling in of persons in the service of Christ;
- to provide structures of emotional, financial, intellectual, and spiritual support for persons and groups on the frontiers of service.

> "The interpreting and shaping and doing of the 'New Call to Service' is a task that belongs to us all."

The "New Call to Service" calls our colleges and seminary:
- to use all available resources for critical analysis of problems;
- to affirm excellence in serving as well as in thinking;
- to reexamine captivities to the values of our culture;
- to reclaim commitments to the values of the kingdom of God.

The "New Call to Service" will lead us further on familiar paths:
- such cup-of-cold-water paths as repairing houses, caring for children, and providing aid for persons caught in various grips of powerlessness, from poverty to prison.

And if we can see the signs the "New Call to Service" will push us into paths of service not as common to us:
- the service of justice, saying "no" to unrighteous structures and demonic systems, knowing that such loving service of resistance is at the heart of God's salvation;
- the service of alternatives, conceiving and creating new approaches to problems, knowing that every problem is pregnant with new possibilities;
- the service of redemptive suffering, which may at times mean serving in prison for the sake of conscience, knowing that such service plants the seed of a new creation.

The "New Call to Service" calls us all:
- to try and fail and try again;
- to cry and laugh and cry again;
- to plan and work and plan again;
- to sing and sweat and sing again.

By the grace of God, the Mennonite church in North America will hear and speak and act a "New Call to Service," and it will live:
- it will live in a faithful insecurity in the struggles of the world;
- it will live in a healing discomfort with the hurts of the world;
- it will live in a joyful identification with the poor of the world;
- it will live out the biblical revelation of the God of our Lord Jesus Christ redeeming and serving a wounded world.

By the grace of God, the church will live in a "New Call to Service." •

Click

Tamara Lattin

Life it seems to me
is too easily put away.
All that one could think or be
is gone
as simply as it came.
A single word from persons with stony hearts
(yet appearing to be in every likeness
as we)
can cause life to fold within
itself and bleed.
Or a sacred moment
in the safe and bloody womb,
can make the beginning place
the end,
an everlasting tomb.
I would think that it would take
years to develop some effective way
But all it takes is a little
click
to put a life away.
How can man in all his knowledge
in all his feelings deep
take that which is so precious
and make it seem so cheap?

I'm proud to be one of your sons

Lois Barrett

Mennonite Voluntary Service worker Agatha Klassen of Wichita, Kansas, shares some of her correspondence with a prisoner, which she plans to include in a forthcoming book of prison letters. The following letters are from an inmate at Kansas State Industrial Reformatory in Hutchinson.

Aggie comments, "Beginning with the formal *Mrs.* of the first letter, the quick procession to *Mom* was a heartwarming experience. *Reformatory* has for many years been a grave misnomer for this tight-security, full-scale prison with all ages and types of offenders. Loving one young person who went behind bars has imprisoned me for life; I can never again be indifferent to the plight of human beings locked in cages. Robert Frost said, 'Something there is that does not love a wall.' So too there is something—a spirit in every person—that wants to be free, not confined behind bars and walls and fences."

Dear Mrs. Klassen: Surprised I am that you remember so much about me. . . . I have brighter days because people like you take time to remind me of what I used to be and what I could become once again if I strive hard enough to change. Now at age 26—with a daughter who will be five in November, a broken marriage, and dreams behind me—I feel I can still reach some of my goals, although they are sort of dim to me because even in here I can see that the outside world is falling apart. . . .

I am always late writing people, and I hope this letter is readable—it's kind of spacey. But to make up for that I'm going to send you a mailing and visiting permit. If you are not too busy you can come to see me. . . .

I will tell you a few things about myself so you can see that I'm changing and finally growing up—or trying to. I am a Rock Castle Jaycee (the prison is called "Rock Castle"). . . . I owe this organization a lot because they met me at a time when I was about to give up on the outside world. I had been searching for real people and had been mostly finding sick people with little concern for their fellow human beings. . . . I am also into helping other people as much as I can through this organization. . . . Love, peace, and happiness to you. ________

Hi, Agatha: . . . I will be out of the institution these coming days, so don't come with me not here. . . . One date is a drug abuse engagement, and some days some of us help with the Big Brother program to give Christmas to poor children in the Hutchinson area. . . .

I really have to go, though I hate to, for I must get ready for food call, and after that band practice, plus AA. . . . With love and peace. ________

Hi, Agatha: This is your son finally checking in. . . .

I gave Jim your address so you should be hearing from him soon. The other young man you befriended that night has tried to leave again, so I'm not allowed to see him. . . .

Helen keeps asking me how I've changed and gotten to meet the kind of people she wanted me to know a long time ago. She had heard through the grapevine that I was using drugs and spending all my time in the streets, and she is now very happy with this new "trip." She says this is how I used to be—full of love for people and nature, living free in the good sense of the word. So we are all one big happy family. I think we are all on that trip which few people find because they fail to slow down for consideration and beauty. This is a time when everyone who is involved can tune in and be in tune all the time. . . .

I have to run, but one thing I must say: I love you because you are you and real, and I'm proud to be one of your sons. . . . Loving you always. ________ •

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Acts of love

Charging less—giving more

Joyce M. Shutt

When they got to her house to fix her windows they discovered that there was no heat. She wore a heavy coat and a stocking cap pulled down over her ears, but her hands were bare. Her back was bowed, her face lined with age. Duane handed her his gloves. Quickly she put them on.

Snow slashed against the window and sifted into little drifts on the threadbare rug. Larry and Duane worked hard at caulking even the tiniest holes. Since she didn't have any money to buy fuel, they were determined to make the house as airtight as possible. When they left, she reluctantly pulled off the gloves and handed them back. Duane took them but questioned within himself: "Should I insist that she keep them? Or will that hurt her sense of dignity? She's a proud old woman. When will I ever learn how to sort out these kinds of questions?"

On the way out the door Duane turned. "There's a clothing bank at the Crossroads Center. You can get some gloves there." She pulled her coat closer to her frail body.

They stopped off at the unit house for some hot coffee. No one spoke. They were getting used to seeing poverty, but it still had a way of making their guts ache. It wasn't fair. An old lady and no heat at all. Not even a pair of gloves. Larry sighed and picked up the list of jobs. "We'll need our plumbing tools for this next one."

The toilet wasn't working and the kitchen sink leaked. They worked quietly at first, but soon Larry found himself singing. He was halfway through the second verse of "Amazing Grace" when he sensed the old man standing there. When he went to the basement the old man followed him. "Why you doing this?" he mumbled. "You can't make money with what you charge."

Larry twisted the valve, then replied to the old man. "We're not doing this for the money. We're here to serve you—and God. Someone should help when help is needed."

"You're out of your mind," the old man said.

Duane reached over and touched the old man's shoulder. "Thank the Lord for that," he grinned. "If helping others is being crazy, I'm for it."

A slow smile spread over the old man's face.

Duane and Larry finished quickly. The lady of the house counted the change into Larry's hand. "Don't seem like much for what you did. But I sure am obliged. We got enough left for some groceries."

The old man opened the door for them. "I get lonely when she goes to work. No one to talk to. You come back and visit me, you hear?" •

Nobody does it better

Paul Mares

On Monday afternoons Dorothy Glanzer, from the MVS unit in Cincinnati, visits the Clifton Senior Center. This is just one of the places where Dorothy visits to administer foot care.

Usually four or five people are waiting to see Dorothy. Today Lil Messick is first. Dorothy cleans and clips Lil's toenails. Sounds a bit strange— cleaning toes. But to Lil, 75 years old, footcare is one of the good things in life. And the way she talks nobody does it better than Dorothy.

Cora Miller is next. First thing she says, "My corns hurt like the devil." Like a sculptor, Dorothy sands and smooths the calluses on Cora's feet.

With all the spunk Cora has she can't get her foot around to see the bottom of it (a problem for many older people). That's why she needs foot care. Cora likes the senior center. She's treated with kindness and respect. That's important to her. "Dorothy is good to my feet. She's a wonderful person."

Herman Lovett, a retired janitor, comes to see Dorothy for his first time. Dorothy briefly asks about his medical history. She checks his blood pressure. It's a little high, 134/96. That's not good for a man in his seventies.

Dorothy smoothes Herman's rough callused feet and clips his nails. To have regular footcare would cost anywhere from $12 to $40, depending on what needs to be done. Dorothy has no charge but will accept donations to help pay for her supplies.

Herman says he can tell what the weather will be like by the way his corns feel. •

News

More news on the Council of Commissions

General Board prepares for Estes Park and 1980s

Minneapolis—A strategy on program and financial planning for the eighties is to be developed for presentation for the 1980 General Conference sessions at Estes Park, Colorado.

The General Board (GB), administrative body of the conference, at the annual Council of Commissions, 6-12 February, set up the process which is to launch a vigorous effort to make personal contact with all GC congregations and possibly with individual members.

A task force was set up to explore ways of carrying out the resolution and findings of the midtriennium. Enthusiasm was expressed for the offering of $3,030 received at the close of the special conference for follow-up work. Individuals not at the conference will also be given an opportunity to contribute directly toward this process.

An MCC statement on militarism and development was taken under advisement and is to be studied for the next meeting.

A scrutiny is to be made of the constitution in preparation for the 12-18 July 1980 sessions at Estes. One commission urged that less members be appointed to GB to make it more flexible. Others called for less program-orientation and more time for grappling with goals.

The GB considered program suggestions for the 1980 conference but the final theme is yet to be chosen. Heinz Janzen, general secretary, reported visiting the Estes Park facilities: "They are even more adequate now than they were in 1968. And the setting simply invites a conference body by its God-given beauty."

Bernie Wiebe, editor of *The Mennonite,* was appointed for a second term beginning 1 September.

Ministerial leadership services, a large thrust of the GB program, was directed to expand its efforts in three ways: (1) prepare a handout brochure as an invitation to consider the ministry; (2) prepare a cassette in which persons share their "call" and their view of ministry; (3) produce a multimedia presentation, "One Week in the Life of a Pastor," to be premiered at Estes Park.

The popular issues of abortion and homosexuality are to be ready for conference deliberation and action at the 1980 sessions.

A 1979 contributions budget of $3,571,550 was approved by the GB and the larger Council of Commissions. This is a 12-percent increase over 1978 giving.

The GB and staff took time out from their week-long sessions—on Sunday morning—to worship with the Faith Mennonite Church in Minneapolis and share a potluck lunch with the congregation. *Bernie Wiebe*

Women in Mission to emphasize helping skills

Prior to a special noon luncheon for WM representatives and several guests Lora Oyer (center), president of WM, talks with missionaries Leona Cressman (left) and Anna Dyck.

Working to define a vision for the 1980s was a prime job for the more than 20 General Conference Women in Mission council and staff members gathered in Minneapolis 3-6 February.

Recognizing women's unique place in North American culture, the WM women were challenged by the opportunities and responsibilities afforded them.

One aspect of their vision is to enable the church as a whole to better know the needs of less privileged women and children around the world. In order to better relate to persons who are hurting and in need in our own communities, WM plans to work on helping women develop helping skills. Continued emphasis will be given to spiritual growth, broadening of horizons, and affirming women in their avenues of work and service.

Financial goals for 1979 were established. The budget of $180,000 will be divided for specific projects and for the commissions, with COM receiving $100,000, CHM $30,000, COE $11,000, and the Mennonite Biblical Seminary $8,000. Women's World Outreach, a new fund for special needs around the world, was also approved by WM.

Plans were adopted to research and write a WM history to be published by 1980. Drawing on this historical research, plans call for the production of a drama for presentation at the 1980 General Conference sessions.

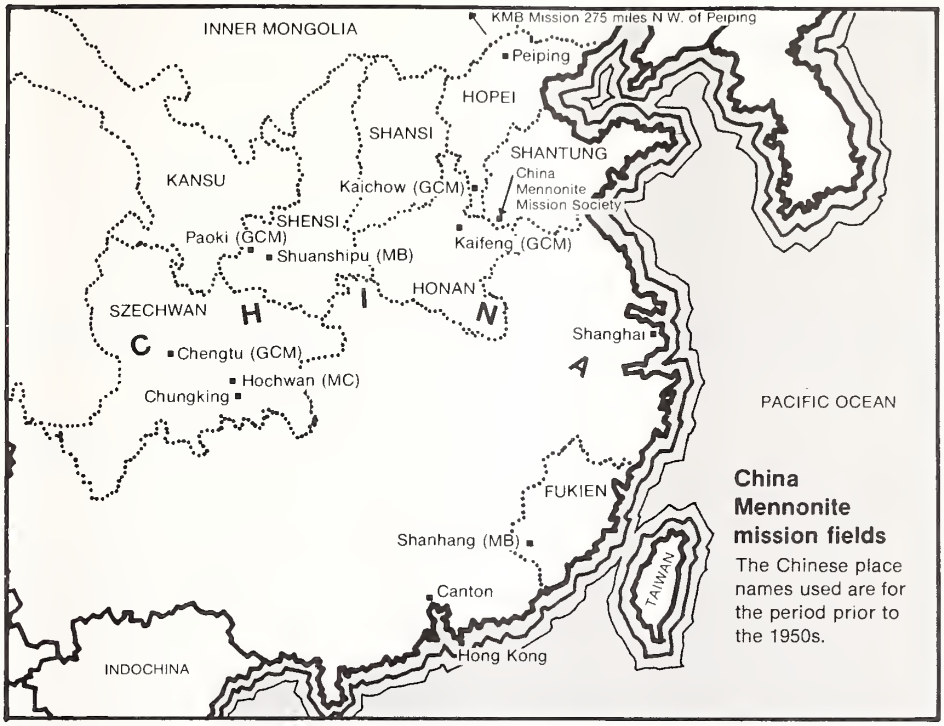
"Submit yourselves to one another because of your reverence for Christ" (Ephesians 5:21) was announced as the program theme for 1979-80.

In the "Guide to Christian Living" section of the *Window to Mission* program lessons will develop in areas of abortion, servanthood, Christian growth through journaling, healing, and wholeness, and a look at Upper Volta, the newest mission area of the General Conference.

Throughout the days of meeting a mood of thankfulness and celebration was felt as reflections were made about the many women now involved in responsible positions in various districts and churches, the licensing to ministry of a WM council member, the exciting experience of bringing the Taiwan women's choir to North America in 1978, plus the growing acceptance and affirmation by various persons of the many gifts women offer. *Jeannie Zehr.*

China:

No one in the West knows if there are Mennonites in China, but this flashback on Mennonite mission activity tells where they could be.



China Mennonite mission fields

The Chinese place names used are for the period prior to the 1950s.

Are there Mennonites in China? If so, will Mennonites outside of China be able to reestablish fellowship with them?

Recent events in China have renewed these questions in the minds of many people.

Mennonite involvement in China missions began with independent missionaries in the early 1900s. It developed rapidly and continued through the late 1940s when all foreign mission work ended.

Mission work in China by Mennonites prior to the final evacuation of missionaries in 1951 can be headed under five distinct groups—the China Mennonite Mission Society, General Conference Foreign Mission Board, Mennonite Brethren Board of Missions, Krimmer Mennonite Brethren, and Mennonite Board of Missions.

H. C. Bartel, the first Mennonite to arrive in China, settled at South Chihli Mission in North China in 1901, but later transferred to Tsao Hsien in Shantung Province. In 1913 he organized the China Mennonite Mission Society representing four groups in America—Krimmer Mennonite Brethren, Evangelical Mennonite Brethren, the Mennonite Brethren, and the Missionary Church Association. By 1916 there were 30 missionaries in this program in North China. A membership of 5,000 emerged in six city churches and scattered village churches.

The General Conference Mennonite Mission began work independently in North China through H. J. and Maria Brown in 1909. The Browns began work in Shantung and later moved to Kaichow in Hopei Province in 1911. Here they requested that the General Conference take over the mission, which they did in 1914. Originally the GC field was in the extreme south of Hopei Province. In 1921 the focus of work moved north as far as Taming Fu. In 1936 a Chinese church conference was organized in Hopei. In 1949, after 40 years of GC mission work, seven pastors had been ordained, 24 congregations organized, and 40 preaching points established. Membership was about 2,700.

The South China Mission was the first project formally sponsored by the Mennonite Brethren. Started independently by the F. J. Wienses in 1911, in Fukien Province, the Mennonite Brethren accepted official responsibility in 1919. However, even though progress was good and 450 church members were reported in 1921, workers were forced to evacuate in 1927 because of political unrest.

In 1946 the China Mennonite Mission Society was dissolved, with various Mennonite organizations assuming responsibility for projects previously sponsored by the society.

The Krimmer Mennonite Brethren Church was never officially connected with the China Mennonite Mission Society, though individuals were regular supporters. In 1922 members of the KMB church were sent to the Suiyuan Province, Mongolia.

The Mennonite Board of Missions acted later than other organizations to mission work in China. In 1947 five persons were sent to Hochwan, Szechwan. Their work was so restricted by government influence that by 1950 they were on their way home.

A year later communist influence had become so strong that foreigners were forced to leave China. One Mennonite missionary, Loyal Bartel, remained. He was never reunited with his family and died in China.

Under the communist regime the church was marked as a foreign body. Increased government pressure made it difficult to continue meeting as Christians. During the 1960s all church buildings were closed and public services banned.

But recent reports indicate that small groups of Christians gather to worship in many villages and cities. Conditions vary. In some areas there are few Christians and little chance for fellowship due to frequent interrogation and surveillance.

According to Howard Habegger, executive secretary for the Commission on Overseas Mission, reuniting with Mennonite Christians in China will be successful only if open contact with Christians is permitted, and if this contact would not create problems for Chinese Christians. Habegger surmises that China will be open to various types of professional, educational, and technical visits, but those of a religious nature will be discouraged. *Paul Kraybill*

"Certainly it is a great thing that the Chinese people and the American people get to know each other and normalize relations with each other. Opening windows and intensifying contacts on every level is a very great and necessary thing these days. But are money, machines, skills, industry and technology—are these things the only things that you can mean to China? What about the fundamental ideas and attitudes? What about your conception of man, and history, and destiny, and truth, and the spirit? What about human rights?" *Charles H. Malik, former president of the United Nations General Assembly, internationally known Christian lay leader and native of Lebanon, speaking to evangelical pastors at a meeting in San Bernardino, California, 9 February*

A staff person, trained for and experienced in working with the developmentally disabled, is needed to serve with the Developmental Disabilities (DD) Council of Mennonite Mental Health Services. The position is available immediately. Freedom to travel significantly is required. Preference is for the staff person to be located in the MCC (Canada) offices in Winnipeg, Manitoba. Contact Aldred Neufeldt, chairperson, DD Council, 4700 Keele Street, Downsview, Ontario M3J 1P3, or Vernon Neufeld, director, Mennonite Mental Health Services, 4905 North West Avenue, Suite 118, Fresno, California 93705.

The People's Place Second Annual Visual Arts Conference is scheduled for 23-24 March. "For those with only a mild interest in art to professional practitioners," the conference will feature three instructors: Marvin Bartel, potter and art professor from Goshen, Indiana; Esther Augsburger, painter and sculptor from Harrisonburg, Virginia; and Burton Buller, photographer and filmmaker from Henderson, Nebraska. Each will deliver a lecture and lead two workshop sessions. Registration materials and additional information are available from The People's Place, Main Street, Intercourse, Pennsylvania 17534, 717/768-7171.

Lecturer attacks politicization of Christianity

England (EPS)—Efforts by Christian churches to build a more just and peaceful world came under withering criticism from the 1978 Reith lecturer, Edward Norman, Dean of Peterhouse, Cambridge.

In six lectures broadcast at weekly intervals by the BBC last November and December Norman attacked the politicization of Christianity. Under attack came not only the World Council of Churches, liberation theology in Latin America, and the attitude most churches adopt to the problems of southern Africa, but also Western concern over the alleged lack of religious freedom in the Soviet Union.

In his first lecture Norman said the politicization of the clergy has led to a reinterpretation of Christianity as a scheme of social and political action.

He saw the Christian religion as having lost both the power and the confidence to define the areas of public debate, even in moral questions. "Almost no one now looks to the church for social teaching," he said. "The contemporary debate about world resources, overpopulation, pollution, or nuclear catastrophe is according to the analysis of secular thinkers, although the churches tag along, offering a religious gloss to precisely the same ideas."

Christianity might be expanding in the Third World, but Norman wondered whether its role might not be curtailed by the spread of Western secularism. "The developing world is characterized by sharply rising expectations as to what can be achieved by social change and political action—but these expectations are really out of all proportion to the opportunities of meeting them."

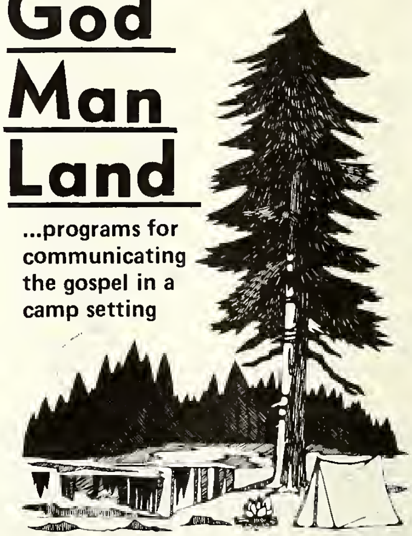
Moreover, church leadership tends to consist of Westernized elites who superimpose liberal and radical political idealism upon the developing world. "The result," said Norman, "is an appearance of authenticity: their Westernized political Christianity, as in the ideologies of African nationalism, is mistaken for the voice of the world's oppressed."

Norman stressed that the actual social and political ideals adopted by Christians are not in themselves untrue. But he was suggesting that "they are far too relative to be regarded as central in the definition of Christianity itself."

This was a point he returned to in his concluding lecture: "At the center of the Christian religion Christ remains unchanging in a world of perpetual social change and mutating values. To identify him with the passing enthusiasms of men—each one of which, in its time of acceptance, seems permanently true—is to lose him amidst the shifting superstructure of human idealism." Jesus' call to a kingdom not of this world seems to Norman far from the contemporary understanding of Christianity, "with its ready endorsement of today's expectations of higher living standards, its consecration of the political moralizing of the secular intelligentsia, its belief in a real and actual kingdom of righteousness set up on earth by armed guerrillas and Marxist intellectuals."

Nor, he observed, should Christians cling to past "ideal" models. "Conservatives fall into the same error as the progressives if they seek to protect a social order of their own preference, of the present or of the past.

"The world advance of Western cultural and political values was never more successful than at the present time," continued Norman. "They are conveyed in the advances made by Marxism and in the creation, through the capitalism of multinational corporations, of consumer societies. For what appears to Western liberals as the Third World's rejection of Western cultural ideals is, in fact, the adoption in the developing world of exactly the criticisms of Western values that Western liberals have themselves made."



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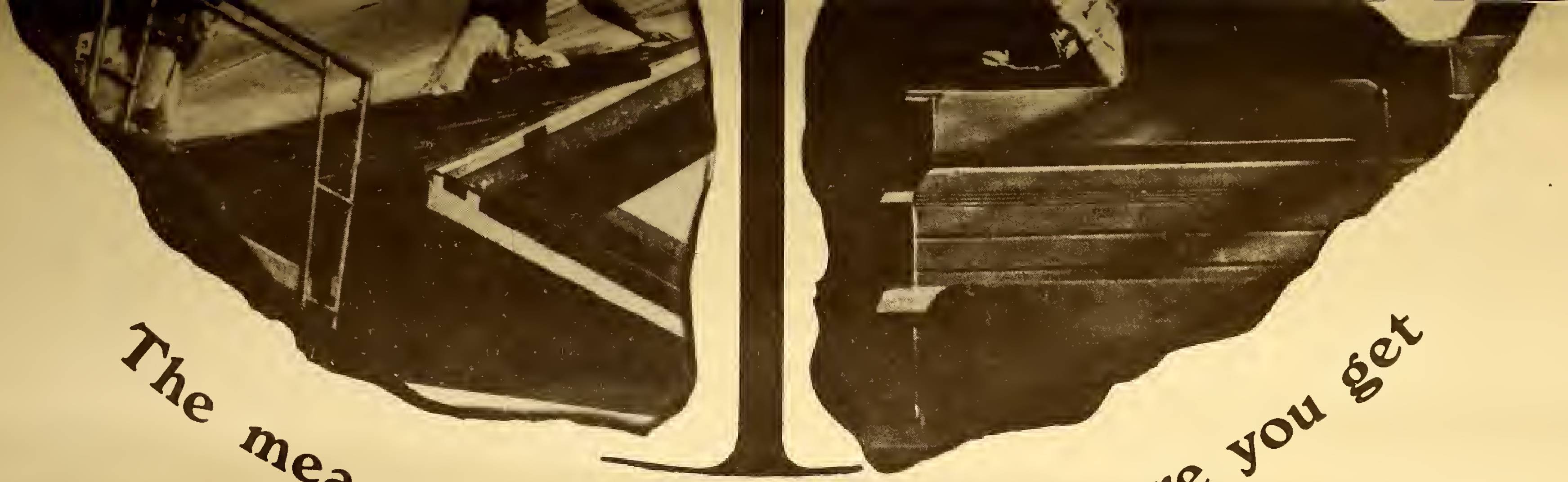

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A cooperative radio ministry involving the Church of the Brethren and the General Conference has been approved by the Commission on Home Ministries. The proposed radio program, to be released in January 1980, will consist of 26 60-second spots. It is designed for weekly release on a regularly scheduled basis for contemporary music stations. The proposed title of the radio format is "Lifestyle." The purpose of the program is to make connections for the listener between lifestyle and the important challenges of the day, bringing concrete handles with which to face the issues, and to illustrate the importance of lifestyle as a form of witness, acknowledging that Jesus Christ is the foundation for this witness. Some of the themes suggested are stewardship of creation, human rights, liberation, justice, peace, disarmament, and global interdependence. The main audience addressed in these spots will be the unchurched, ages 18-35. A producer needs to be hired, and scripts are being solicited. For information write to Diane Umble, Faith and Life Radio and Television, Box 347, Newton, Kansas 67114.

Legislation seeks registration of draft-age youth

Washington—Legislation to reactivate Selective Service registration of draft-age youth has been introduced in both the House and Senate.

While no signs point to resumption of inductions in the near future, congressional hearings will get under way this spring to explore the perceived need and method for resuming draft registration.

A bill in the House of Representatives, HR 23, the Military Registration and Mobilization Assessment Act, would provide for peacetime military registration to commence not later than October.

If young women are to be registered by Selective Service, the Military Selective Service Act would need to be amended. The law specifically designates "males" as it now stands. No move to alter the law has been introduced in legislation to date.

Inductions were ended at the conclusion of the Vietnam War five years ago. Two years later draft registrations were also terminated. Uneasy over the military's lack of access to the names and addresses of 18-year-old males for the past three years, congressional legislative efforts are under way that would, if approved, enable the Selective Service System to again obtain access to the identity and whereabouts of potential draftees.

How American youth would be registered, whether by personal initiative through an appearance at designated registration centers or without their consent through a central computer and data retrieval system, is still under review.

Bill HR 23 proposes obtaining a legal waiver to the Privacy Act that would allow Selective Service to have access to the names, addresses, and other data of draft-age students from "the records of any school, any agency of the United States, or any agency of political subdivision of any states for the purposes of conducting registration." Such a move would likely be challenged on civil liberties and constitutional grounds.

Equally disconcerting in the bill introduced by Charles Bennett (Democrat-Florida) is the major step it takes in shifting Selective Service from its independent agency status to Department of Defense control. By burying the Selective Service System in the vast bureaucratic maze of the Pentagon the possibilities for citizens and church groups to influence conscription policies and budget allocations would be dealt a severe blow.

The Carter Administration's own fiscal 1980 budget recommendation for Selective Service is $9.8 million. This one-third increase over the current $7.3 million allocation would improve the "standby readiness" of Selective Service, but would not be enough to activate registration of youth, said a spokesman of the National Selective Service headquarters. A central issue is whether Congress will be satisfied with the administration's budget request or will press for a higher allocation so as to reactivate registration.

Beyond the concerns cited the following should be considered: (1) Registration of the nation's youth by the Selective Service System would be a step toward renewal of conscription and reliance on military force as a tool of international policy. (2) Registration would increase the Pentagon's temptation to use its stepped-up manpower mobilization capability to engage troops in global trouble-spots. (3) Registration of 18-year-olds would rekindle antidraft sentiment among young people. A significant minority could be expected not to cooperate. *Delton Franz, MCC Peace Section*

Educators mull Mennonite distinctives

Is there anything distinctive about Mennonite education?

Faculty from Mennonite high schools and Bible colleges in Western Canada met to explore this question at a retreat sponsored by the Canadian Association of Mennonite Schools (CAMS) 3-6 January at a retreat center near Saskatoon, Saskatchewan.

Participants talked about the impact that the schools could and should have on the community, and discussed the possible uniqueness of an Anabaptist approach to education.

David Schroeder spoke on the biblical and Anabaptist basis for education. He said the Anabaptist emphasis on keeping faith and works together is out of step with the majority of Christian churches, which have little concern for social ethics. Teachers, he emphasized, must not only teach facts. They must always be aware of values, as facts will not be used in a neutral way. Schroeder teaches at Canadian Mennonite Bible College.

In workshops teachers from different disciplines explored areas in which ethical teaching entered into their courses. Treatment of the Canadian Indian was a subject considered by the history teachers, while problems such as genetic engineering, abortion, and pollution were discussed by those involved in the sciences.

The second speaker, William Kruger, principal of Rockway School in Kitchener, Ontario, said the first task of church-related high schools is to meet the needs of the supporting church. Teachers must covenant with the people who call the institution into being, and be sensitive to their concerns and values. He stressed that the school should be person-centered rather than curriculum-centered. *Ruth Vogt*

Church Music Seminar III, sponsored jointly by Mennonite Brethren Bible College and Canadian Mennonite Bible College, was held 26-28 January. Over 200 participants from Ontario to British Columbia took part in the weekend activities. The resource persons for the seminar were Mary Oyer from Goshen (Indiana) College and Lloyd Pfautsch from Southern Methodist University, Dallas, Texas. The main message they communicated was that church musicians need to be concerned primarily with people, not with musical achievements.

"I wish we could challenge church people to take it upon themselves to get the names of some death row inmates and write to them," says the mother of Mike Berryhill, who is on death row in Georgia. "It's important to come in contact with them and know them as people, not just criminals awaiting execution." A group of Christians has organized the Death Row Support Project, a project of one-to-one correspondence with persons on death row. Anyone interested in writing to a prisoner on death row should send name and address to: Death Row Support Project, New Covenant Fellowship, Route 3, Box 213A, Athens, Ohio 45701.

Record

Workers

Ernie Bachman, Newton, Kansas, has extended the term of his Mennonite Voluntary Service assignment with Brothers Redevelopment of Denver by six months. He is working as a carpenter on housing rehabilitation projects and will complete two and one-half years of service in July.

Peter J. and Helena Dueck, Lowe Farm (Manitoba) Bergthaler Church, have just completed a short-term voluntary service assignment with the Mennonite Central Committee Self-Help program in Ephrata, Pennsylvania. They had been engaged in farming and pastoral work for many years.

Anna Dyck, missionary to Japan with the Commission on Overseas Mission, is presently at home in Drake, Saskatchewan, for a three-month furlough. She returned from Japan 26 December 1978 and will leave Canada on 30 March.

Waldemar Janzen, longtime instructor in Old Testament and German at Canadian Mennonite Bible College, Winnipeg, Manitoba, has been granted a sabbatical leave the year 1979-80 to accept a one-year pastoral assignment at the St. Catharines (Ontario) United Mennonite Church, beginning 1 September.

Oyer

Lloyd Kauffman, Salem Church, Freeman, South Dakota, who has been serving as maintenance supervisor of Mennonite Christian Hospital in Hualien, Taiwan, since 1970, was cited in November 1978 for his good deeds in that community. The citation ceremony took place at the Taipei City Hall 24 November and was one of several citations awarded nationally. The citations are awarded by the Taiwan government. Lloyd and Esther Kauffman will be returning for a furlough this summer.

Naomi Lehman, Berne, Indiana, has concluded a three-year term as the representative of the Africa Inter-Mennonite Mission Women's Auxiliary on the board. *Lois Slagle,* a veteran missionary nurse who has this past year retired at Pioneer, Ohio, was named to succeed Lehman as a board member.

Kathleen Moshier, Shalom Fellowship, Tucson, Arizona, has begun a two-year term of voluntary service with Mennonite Central Committee as nurse at Mary Breckenridge Hospital, Hyden, Kentucky. Moshier received a BS in nursing from Eastern Mennonite College, Harrisonburg, Virginia. She is the daughter of Esther Moshier of Castorland, New York.

Mary K. Oyer, professor of music at Goshen (Indiana) College, has been awarded a $16,970 stipend as winner of the 1979-80 Faculty Open Fellowships competition. The competition was open to able scholar/teachers in mid-career who want to take a break from academic routine to pursue individually designed programs in the US or overseas. Oyer, who has taught at Goshen College since 1945, expects to join a team of researchers during her fellowship year at the Kenya National Archives in Nairobi. There she will work in the oral tradition section of the archives to help preserve, support, and perpetuate Kenyan music.

Service opportunity

Camp Friedenswald has an immediate opening for a maintenance couple. The woman would assist in the kitchen and other areas. The man must be handy in building and grounds maintenance, and janitorial services. Living quarters and a salary are provided.

Contact:
Max Sprunger, Camp Friedenswald
Route 3, Cassopolis, Michigan 49031
Telephone: 616/476-2426

Jacob and Marianne Pauls, United Church, St. Catharines, Ontario, are beginning a two-year term of service with Mennonite Central Committee in Unna Massen, Germany, working with the *Umsiedler.*

LaVerne and Harriet Rutschman, missionaries to Costa Rica, have already returned to that country after a six-week furlough during which they lived in Whitewater, Kansas. They left 20 January. LaVerne is professor of Old Testament and Hebrew at the Seminario Biblico Latino Americano, San Jose, Costa Rica.

David and Alice Suderman, missionaries to Paraguay, returned there 22 January after spending seven weeks visiting relatives in Panama, Texas, Illinois, and Kansas, in addition to a medical checkup for Alice. David is professor of music at the Evangelical Mennonite Theological Center in Asuncion, Paraguay.

Our Lamps Were Lit

is

an informal history by Katie Funk Wiebe of Bethel Deaconess Hospital School of Nursing, Newton, Kansas. The book may be ordered from Sally Peters Fleming, 316 Lakeshore Drive, Newton, Kansas 67114, for $10.65 including postage.

In Christ's kingdom, each year is the Year of the Child. To neglect one of these little ones — the homeless, the orphaned, the hungry, the hopeful — is to neglect Christ.

Care of children continues to be an important emphasis of MCC. Christ's followers give of their time and possessions so children can grow in wisdom and stature and faith to be future workers in the kingdom.

Mennonite Central Committee
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Of such is the kingdom of Heaven

Be open to revelation

Erland Waltner

"I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said, 'Write on a scroll what you see . . .'" (Revelation 1:9-11a, NIV).

More important for us than establishing who this particular "John" was, whether "the Apostle" or "a prophet" or still another, is the self-awareness of the writer and his concern to tell us how the word of God came to him. He calls himself "John" three times in the first chapter (verses 1, 4, 9) and once more in 22:8. In contrast to other apocalyptic writings, which are usually written under an assumed name, we have no solid reason for questioning the authenticity of this name. But nowhere does he call himself "the Apostle."

In his reference to himself, John identifies himself as a servant (literally, a slave) in verse one. He implies that he is well known to the churches of Asia Minor (1:4). He calls himself their "brother" (1:9) and later a prophet (22:8-9). If indeed the writer is John the Apostle, as the church has traditionally believed, it is noteworthy that he does not claim such authority, whether for reasons of humility or for expediency. What he does claim is that he has an authentic message from God to share. What a signficant difference it makes whether a speaker or writer claims the "right to be heard" because one has a word from God or because one holds some prestigious office or has had some notable experience in the past.

In calling himself a "slave," John, like Paul elsewhere, is affirming emphatically his commitment to Jesus Christ as his Master and Lord. The word "slave," freely drawn from the prevailing system of slavery with all its evils, *ideally* connotes a single-eyed commitment of obedience to do the Master's will. John is a voluntary love-slave of Jesus, and because of this primary relationship to his Lord he is also the servant of the people who follow and bear the name of Jesus Christ. That relationship must remain primary. When one becomes a "slave" of a group, an institution, a congregation, a denomination, or a nation, priorities have been distorted and Jesus is no longer truly Lord.

Open your Bible

John, however, also identifies himself deeply with the people of faith to whom he writes. Not only does he call himself their "brother," thus invoking the family image which Jesus and Paul had also used, but he elaborates his "partnership" with them "in Jesus" as involving suffering, "kingdom," and patient endurance. What is striking here is the fact that the relationship to Jesus is central to the relationship of believers to each other. Their experience as a Christian community involves not only servanthood and suffering but a kind of sovereignty and responsibility which he calls "kingdom." Those who follow in the path of suffering servanthood are also called "kings and priests" (1:6) There is both humility and dignity in this ministry. There is both servanthood and leadership. There is both suffering and priesthood. As Beasley-Murray observes, "Tribulation and kingdom belong to the Messianic pattern (Luke 24:26). To be *in Jesus,* therefore, is to experience the reality of both and it enables that patient endurance of tribulation which assures participation in the kingdom."

John tells us that he had been on the island of Patmos when this vision and word of the Lord came to him. He elaborates that his being there was "on account of the word of God and the testimony of Jesus." Most probably he means to tell us that he was banished there rather than that he went there as a missionary. In short, John was suffering deprivation for his faith, being geographically removed from the mainland, from the churches of Asia Minor, from their fellowship and the freedom which they still had.

While on Patmos he reports that he was "in the Spirit on the Lord's Day." Commentators differ on precisely what it means to be "in Spirit" (the Greek text omits the definite article). George E. Ladd interprets it as "an ecstatic experience," a kind of trance, in which John saw visions and heard a voice which he understood to be from God himself. "In the Spirit" he knew himself to be in the presence of the Lord and thus the barriers of sea and banishment were transcended.

As skeptical moderns we are appropriately cautious about visions and dreams and ecstatic experiences and people who are always reporting such. However any person who reads the Bible carefully must recognize, as Morton Kelsey points out, that in biblical writing these must be taken seriously. To dramatize this Kelsey suggests that if we were to snip out of our Bibles all references to visions and dreams we would indeed have a lot of holes in our biblical texts. Biblical writers clearly assume that visions/dreams represent one way that God makes himself known to humans.

Learning to open our Bibles, especially to such a book as Revelation, involves learning to read with an openness to the presence of a living God who "in the Spirit" can meet us on any "Patmos" and who, at least in the past, has made his purposes and his word known to persons he chose and by means he chose.

To achieve such openness in our time, when we are boxed in by "scientific presuppositions" on one side and are duly warned by the excesses of "naive credulity" on the other, is no simple matter. It is, in a profound sense, a gift of discerning faith in which we allow God to be God and in which we can read the Scriptures without fear of the future, knowing that God can be trusted and that he, rather than our own hands, controls the destiny of his people and his world.

For us to understand what John is seeking to share with us we need to enter into his faith experience so that the same Spirit who guided him as he wrote may also guide us as we read. *Second in a series of four.*

Clergy and laity concerned

Did you know that East Timor is fighting a war of independence against Indonesia, which used US military equipment to invade that small island nation? Our work at Clergy and Laity Concerned (CALC) is to inform people about ways in which the US supports repression.

After people have been informed, through *CALC Report* or local newsletters and programs, we ask them to act: to write letters and demonstrate; to remove their money from banks that loan to South Africa; to organize boycotts of corporations such as Nestle, which aggressively sells infant formula to mothers too poor to afford it or use it properly.

Begun as an interfaith effort to end the war in Vietnam, CALC felt it should continue to help "heal the wounds" and to prevent future Vietnams. CALC's focus now includes international human rights, the politics of food, and human security which is concerned with peace and jobs rather than military might.

In the small Washington-area CALC office my main responsibility is human rights. Finances keep us from taking on the whole range of human rights violations around the world. Thus we take seriously the biblical mandate to remove the log from our own eye before we examine the speck in another's. This means we condemn human rights violations occurring in the US as well as abroad through US government or corporate support.

My MVS assignment at CALC has been a tremendous experience. I have met a group of people who are willing to live on next to nothing in order to do the work of peace and justice that is demanded of them by their religious commitment. Providing a context for the work of such people in the midst of many secular and humanist peace groups is the special role of CALC. Although my MVS assignment terminates soon, I will continue to work for CALC as human rights contact person in Washington for the nationwide network of 40 chapters and affiliates. *Martha Wenger has been serving with the Washington unit of MVS. Persons interested in more information about CALC may write to her at Washington CALC, 1322 Street NW, Washington, DC 20036.*

MVS in Washington, D.C.

The Washington, DC, Mennonite Voluntary Service unit provides opportunities for volunteers to serve as staff members with organizations dealing with national issues. Volunteers have been placed with *Sojourners* magazine, Friends of the Earth, Clergy and Laity Concerned, National Interreligious Board for Conscientious Objectors, and National Moratorium on Prison Construction. A variety of placement options exist with groups dealing with peace, social, or environmental issues. *Persons interested in knowing more about MVS in Washington or in assignment possibilities should contact Mennonite Voluntary Service, Box 347, Newton, Kansas 67114.*

MVS and Canada

A commitment to continuing and strengthening relationships with Canadian General Conference congregations was reaffirmed by the staff and reference council of Mennonite Voluntary Service at their January meetings. Presently the second oldest continuously operating MVS unit is associated with the Hamilton (Ontario) Mennonite Church, where volunteers work with the Welcome Inn, a community friendship center. Priority is being given to requests for units coming from Canadian churches. There are interests in Ontario, Saskatchewan, and British Columbia. It is hoped that new units will grow out of present discussions.

MVS's commitment to being a binational program has proven beneficial in several ways. Applicants are considered for a larger number and wider variety of assignments, resulting in a greater likelihood of an appropriate placement. Each year about 35 Canadian volunteers (25 percent of the total) serve with MVS. As a result units are forums for binational exchange between Canadian and US Mennonites. A binational staff (two of four are Canadians) enables MVS to approach its service with the benefit of a degree of diversity otherwise not possible.

Letters

Studying the Bible

Dear Editor: It is encouraging to read ("Letters," 9 January issue) of a young adult class (Bethel Bergthaler, Winkler, Manitoba) that studies the Bible. In the numerous Sunday school classes this reader attended during his ministry—in quarterly pulpit exchanges as well as church visits since retirement in both Mennonite and non-Mennonite churches, especially in middle-age adult classes—there usually was no Bible in evidence, seldom even a Sunday school quarterly. The discussions usually centered around civic, economic, or political issues. No wonder there is such abysmal ignorance of fundamental Bible knowledge among the general public.

Since I had not read the article on Daniel in the 3 October issue I read it and discovered a few other statements, expressions, and words that most readers probably missed: "It can be viewed as an *underground* document"; "which *supposedly* (italics mine) took place in the 6th century BC"; "ritual of prayer" (Is prayer a ritual? To me it is my daily communication with God.); "These *stories* are used as a challenge"; "visions and dreams and prophecies *supposedly* about the future"; "*However,* there is reason to believe" (and as the letter from Winkler points out, no reason is given); "*According to the author*" (i.e., the writer of Daniel). The "according to" puts the credibility of the writer in question. How many readers know the meaning of "convoluted" or took time to look it up? Those who did not didn't get the impact of the statements, "The *convoluted* political and military predictions" in the book of Daniel and "The book of Daniel contains *carefully convoluted* language or prophecy." The word "convoluted" means "wrinkled" (as the convolutions of the brain), "coiled, twisted." The reader then gets the implications of the statements in which the word was used.

It is quite certain that the writer of the article had no ulterior motive in writing thus, but it is this kind of subtle language that brought sin into the world in the first place. "Hath God said?" And we know who is the author of such subtlety.

Where do our writers get these ideas? Obviously in our "Christian" schools of "higher learning," many of which have too many modernistic or liberal instructors who have also been educated in our "Christian" schools of higher learning and/or worldly educational institutions, and so the vicious circle spirals and goes on and on. Though alarmed at the situation we know that this is coming, and that history is unfolding according to prophecy. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith" (I Timothy 4:1). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4). Then the Word gives this warning: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:17).

Over against this we have the Lord's comforting words: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). *C. B. Friesen, 400 North Main, Hesston, Kansas 67062* 12 January

Some advice and questions

Dear Editor: This letter regards homosexuality, gays, and lesbians. Do your readers really know what these terms mean, or are some just being curious? I was surprised to find articles about it in *The Mennonite*. Did you want to prove something or give the "innocent" some ideas? According to the 21 November 1978 issue no conclusions have been reached, and this to me is very sad. Is there *really* no answer to this problem? Not even from our educated theologians? Where then is the answer? I was sorry to read in the 30 May 1978 issue regarding the minister; so they evidently also are not excluded. It was interesting to read the article in the 17 October 1978 issue, "Single, But Not Alone."

This letter is not intended to slander your readers, but rather to encourage anyone who may be having problems along this line.

Is homosexuality sin? Yes. Read Romans 1:27. Not only is it sin, but it is morbid, can become habit-forming, and one is playing with fire. Married men and fathers, beware when returning home from your night out at your stag party, at the gay bar, or at some of these late-evening-through-early-morning massage parlors. Your wife may become suspicious, as your favorite cologne may not always provide the proper cover-up. Remember the marriage vows you promised to your wife on your wedding day. Single men take note, on your next date, as your girl friend may have heard some rumors along the grapevine, so be careful. Of course this is not always the case.

Some advice: God loves the sinner, but not the sin or sins. You have *your* choice. You cannot hide from God. Sin is sin and there are no classifications. Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap. Admit your guilt, confess your sins to God and he will forgive you *if* you really mean business. Continue to pray for forgiveness.

A good motto is: When temptations 'round you gather, breathe that holy name in prayer. Or: Is your *all* on the altar of sacrifice laid? Your heart doth the Spirit control; you can only be blessed and have peace and sweet rest as you yield him your *body* and soul.

A "happy" new year to all in the above category, and I shall remember you in my prayers. *Always* remember—God loves you. *Billy Dyck, 584 Loomis Trail Road, Lynden, Washington 98264* 3 January

Affirms COM in Mexico

Dear Editor: Aaron Epp's description (12 December 1978 issue) of the work by the Commission on Overseas Mission among the German Mennonites in Mexico was beautiful! May the witness there be blessed by God, and may we become stronger in our support of it. *William Janzen, 403-63 Sparks Street, Ottawa, Ontario K1P 5A6* 16 January

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Meditation

MVS statement of faith

We affirm the General Conference Mennonite Church Statement of Faith.
We emphasize:
—Jesus as Lord and Savior
—Jesus as the model for our service.
We believe that *service:*
—is based on following Jesus
—involves justice for the poor and weak
—demands nonviolence and self-sacrifice as the means for social change
—incarnates the unity of words and deeds.
We believe that service is best done in a community of servants:
—committed to caring for and confronting each other
—committed to simplicity
—committed to the equality of women and men, young and old
—committed to worshiping and learning together.
We believe that our faith:
—is strengthened and clarified as we confront issues in our work and in our life together
—is enriched by the diversity of our experience and viewpoints.

Rooted in the Spirit of Jesus, MVS invites persons from varied religious backgrounds to join together in various kinds of caring ministries.

One clown

One clown in the chaos is all it takes
To save from confusion whom God forsakes
One word in the thundering Babel can cure
The restless struggle of minds unsure
When spirits are crowded with near heartbreak
One clown in the chaos is all it takes
One clown in the dullness is all it takes
To save from pedantics whom God forsakes
A laugh to redeem the monotonous bore
A smile to charm who was stern before
A mischievous grin for the joke he makes
One clown is all it takes.

Donna Williams

Christian, are you there?

You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? Matthew 5:13

The church has found many ways to blend in with the world. It is so much more comfortable that way. We are no longer a peculiar people, but a tolerable one. We are no longer providing an alternative way of life; we are denying the power. As salt we have lost our taste. Who will be saved?

As followeres of Christ, who will be so radically different as to love their enemy or forsake the upward mobility of the economic ladder by gathering up treasures in heaven or lending and asking not a gain? Or who will not lash out in pride and anger when insulted, but instead reach out in humility and wisdom? There is power in wisdom. Who will be so radical as to love until they are willing to die, to love unto subjection, to love unconditionally? Who will be so radical as to not cry out for their own rights? Who will be so radical? Persecution is sure to be there. Peculiar is not popular, and this is so important to the world.

What is important to us?

Tamara Lattin

Contents

This special issue has been compiled with much help from the Mennonite Voluntary Service area director Charles Neufeld, MVS office east, 3248 West 163rd Street, Markham, Illinois 60426. Other staff and volunteers have contributed their articles on a voluntary basis.

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The Mennonite

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What's happened to Jesus?

Charles Neufeld

In these days of "hype"—about anything at all—the church has in a strange way kept pace. While autos have been sold by every conceivable slogan: "Let the *spirit* move you" (AMC), "Datsun Saves"—while Coca-Cola promises that "Coke adds life"—the church, through TV, billboards, and its own forms of slogans and catch-phrases, has decided to imitate. By imitating the worst of the world the church tries to sell itself any way it can.

JESUS IS THE ANSWER

To what?

I FOUND IT!

What is it?

There is a kind of preoccupation with selling Jesus and hopefully doing it more effectively than other marketeers are able to sell their products. The church has run the dangerous course of taking its cues from the world and learning their tricks of advertising to make Jesus more attractive and palatable.

And what's happened to Jesus?

Is Jesus still recognizable?

It may well be that we—the church—have fooled ourselves into feeling OK about selling Jesus and doing it any way we can. Our witnessing has become a preoccupation with the task of creating new and more attractive packaging intended to make Jesus more competitive on the market. We've concerned ourselves with the "sales-pitch" and too often forgotten about the product. Do we even remember what the product is? Or is there one?

What's happened to Jesus?

If there were a consumer advocacy program for people who buy our product, would we pass their test? Is the packaging in line with what's inside? Have we looked inside to see if there is anything there?

What's happened to Jesus?

The same motivation that causes us to make Jesus into some sort of "fad commodity" threatens now to reduce our own response to a very personal reaction: What's in it for me? How can Jesus help me? Will he make me happy?

Jesus is big business. He has become a superstar. He's been made into a marketable panacea. He's been molded into a "potluck of answers" for anyone needing help. Jesus in the end has become "what you want him to be."

Through all of this Jesus has suffered. His very integrity has been jeopardized. He's been stripped of his own message in these days of marketing the "Jesus just for you" or "the Jesus who wants to be your buddy. . . ."

What's happened to the Jesus who talked of the cross?

What's happened to his words of sacrifice?

What's happened to the call to action?

Without doubt Jesus is the answer. Without doubt, Jesus does have something to offer that is very personal. The deep thrill that accompanies the discovery of Jesus is a gift. But the ecstasy that comes with the discovery of truth is not the object of itself. It is evidence of the discovery. It is that which gives witness to the event. A true decision to respond to Christ's call cannot stop with this "high." Otherwise it—the conversion—becomes "hype" about nothing at all. And Jesus, who called us all, loses. In the end we all lose.

Yes, Jesus wants to help us. His message is one of salvation. Do we remember how he wants to bring salvation to this world and to us? It's through following him that we are saved; it's through his redemptive action that we are made capable of following. Jesus is the new standard. That's really what it's all about. Let's imitate Jesus and give this world and its people some new answers—to injustice, to poverty, and to evils of every sort. This world does not need an anemic Christ who has no interest in speaking to the questions of this world. "Jesus," through our imitation, can be a continual event that speaks to the whole world.

So what's happened to the Jesus who called us to discipleship, to action, and to critical and responsible living?

He has grown older and sometimes, I'm sure, become sad, but that same Jesus still calls us and wishes now as he did then that we join him in his fight for salvation. A life of action and service grows out of Christ's salvation. Salvation comes in new ways as we catch the spark of his message.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Inside this issue:

Unfuzzing our God
Anabaptist women
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Partial baptism

Unfuzzing our God

James W. Jewell

It has become popular to be a Christian. Next to running it seems to be the biggest hit of the late seventies. For those of us who learned about Christ in our childhood the recent growth of the Christian community has been accepted with cautious pleasure.

Headlines, footnotes, rumors, and reports about movie stars, sports figures, convicts, and politicians have "fuzzed up" the current impressions of what the evangelicals have been calling the "born again" experience.

For years the name of God, the description of his attributes, and the conditions of his desired relationship with human beings have suffered great abuse. The perversion of the God of biblical record is a national tradition which began with our founding fathers, who commenced this "nation under God" by using the name of their deistic God whenever convenient.

A statement by commentator Nicholas Von Hoffman succinctly hammers-in on one of the results of a partial God: "The Mush God has been known to appear to millionaires on golf courses, to politicians at ribbon-cutting services, and to clergymen speaking the invocation on national television at either the Democratic or Republican conventions. The Mush God's presence is felt during Brotherhood Week and when Rotarians come together. He is the vapid deity President Carter was referring to when suggesting peace might come to the Middle East because the Egyptian president and the Israeli prime minister both worship the great mushy one. God of the Rotary Club, God of the Optimists Club, Protector of the Buddy System, the Mush God is the lord of the secular ritual. . . . This is a god that will compromise with you, make allowances, and declare all wars holy, all peaces sacrosanct."

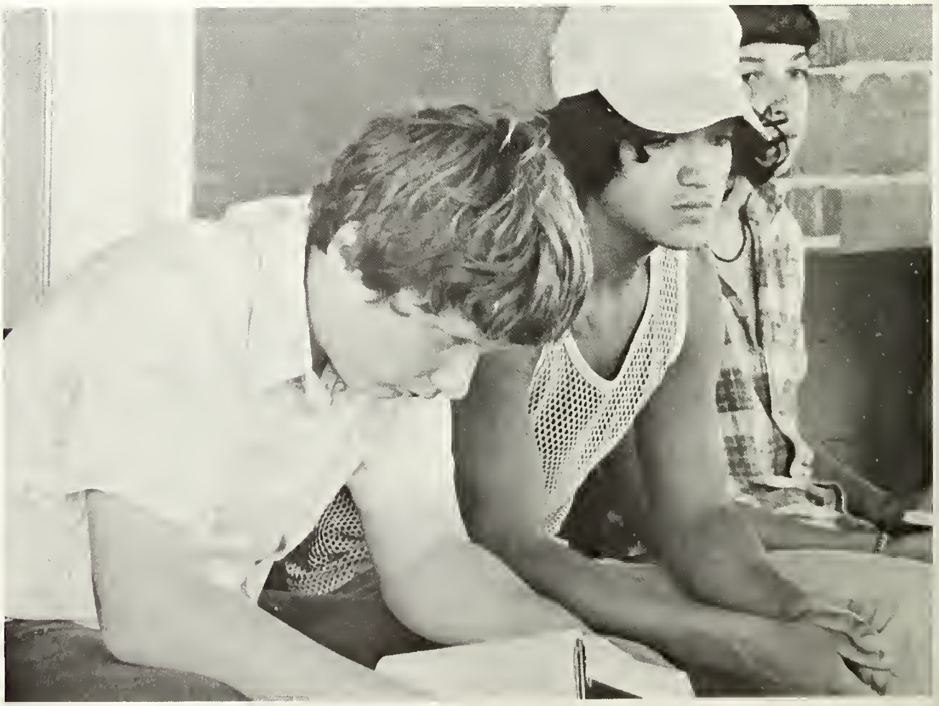
You may claim that this is not the God you worship; neither is it the God of the Bible, the God established in spacetime history. Yet, regretfully, it is the God of many in Canada and the US.

The Lord's characteristics, the requirements of salvation, and our expected vertical and horizontal relationships are often grossly warped and left open to varied distortions.

In some cases Christians have used God's name for their purposes in such ways that God's name greatly suffers in the eyes of a nation that so desperately needs to turn to him.

—Congregations of evangelical Christians

"It is time for Christians to fully demonstrate the impartiality of God. In fact, the debt is past due, and the accrued interest is perhaps the largest thorn in the side of the church."



DEATH AND RESURRECTION

Marge Roberts

In those times
There were days on days
of apprehension.
What dreadful event
was to occur
I could not tell.
Of one thing I was sure:
When the premonition
became reality
the pain and scorn
and humiliation
would overcome me
and I would die
in the knowledge
that I would live
only to die again.

In these times
there are days on days
of anticipation.
What refreshing event
is to occur
I can't foretell.
Of one thing I'm sure:
When the expectation
becomes reality
the joy and wonder
and compelling love
will lift me up
and I will sing
with the knowledge
that I live
to share God's song.

---

give money at a rate of more than $1 million a day in several churches around the nation to build houses of God that far exceed any and all needs of a place of worship and fellowship.

—The evangelical Christian media play up the exaltation of a movie star conversion to Christ.

—A large Christian university adds to “God's list of taboos” that of being fat. People who have the sin of obesity “need not apply” (or plan on staying around for that matter).

—Black Christians find certain all-white churches one of the only remaining places where they are not welcome.

—A summer Bible conference turns away long-haired young people because of their appearance.

Incidents such as these are much too common. What do they say about our God?

The church's adoption of Madison Avenue attitudes and the over-assignment of divine regulations has undoubtedly “fuzzed” the Lord's image in the minds of those who are not seeing godliness in the attitudes and systems that often oppress them.

Yahweh is not a God who is mushy, fuzzy, or unsure of himself. He has clearly defined himself in the Scriptures and made evident his parameters.

The Lord is a jealous God who loathes compromise; a holy God who speaks clearly about the consequences of evil; a just God who hates injustice and oppression and the systems that create those conditions; a loving God who has made provisions for an abundant life and eternity with him. We are called to declare these attributes.

The Christian church in Canada and the US at this juncture in time—when its popularity is on the rise and it is quickly joining the pace of a speeding society—needs to boldly clarify two important attributes of the Lord Jesus Christ. The church must in an unprecedented manner worship and declare the Lord as: (1) an impartial God; and (2) the world's timeless example of a servant.

Impartiality. It is time for Christians to fully demonstrate the impartiality of God. In fact, the debt is past due, and the accrued interest is perhaps the largest thorn in the side of the church.

It is an age-old problem that proves how contrary human nature is to the will of God. 1 Samuel 16:7 records the Lord's words to Samuel: “Do not look at his appearance or at the height of his stature . . . for God sees not as man sees, for man looks at the outward appearance but the Lord looks at the heart.” These words should be mounted in the foyer of every church in America. One of the greatest battles on earth is “not looking at the externals.”

Impartiality must, of course, extend further than the right to the gospel. To offer the good news of life and salvation through Christ to people without also providing them with access to physical and emotional equality makes a mockery of Scripture. This imperative for total equality cries for leadership from the Christian community.

Servanthood. Christians must remember the example of Christ as explained by Paul in Philippians 2:5-8, who “did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bondservant, and being in the likeness of men (sic).”

For the Christian message to be fully representative of that which Christ preached, this attribute of God must be put into action. To come to terms with the lordship of Christ and to fully preach Christ to a hurting world we must grasp the paradoxical reality of the Lord of the universe coming to earth as Jesus of Nazareth who made himself a servant.

The failure of the church to display the reality of God in this manner—through its actions—results in the inability to clarify God's truth in our complex society. Its aggressive application of servanthood will mean not only a revolutionary effort to effectively handle the interdependence of the people of the world but also a fresh declaration of God and his people as those who care.

This is no small matter, and it has been applied by only a select few. Three in particular come immediately to mind: Keith Phillips and his World Impact staff working amid anguish in the American inner city; Mother Theresa among the crying crowded of Calcutta, India; and Dom Helder Camara in the favelas of Brazil. There are others, and together they signify the clearest declaration of God's love to the whole man. Making themselves servants, they are our leaders.

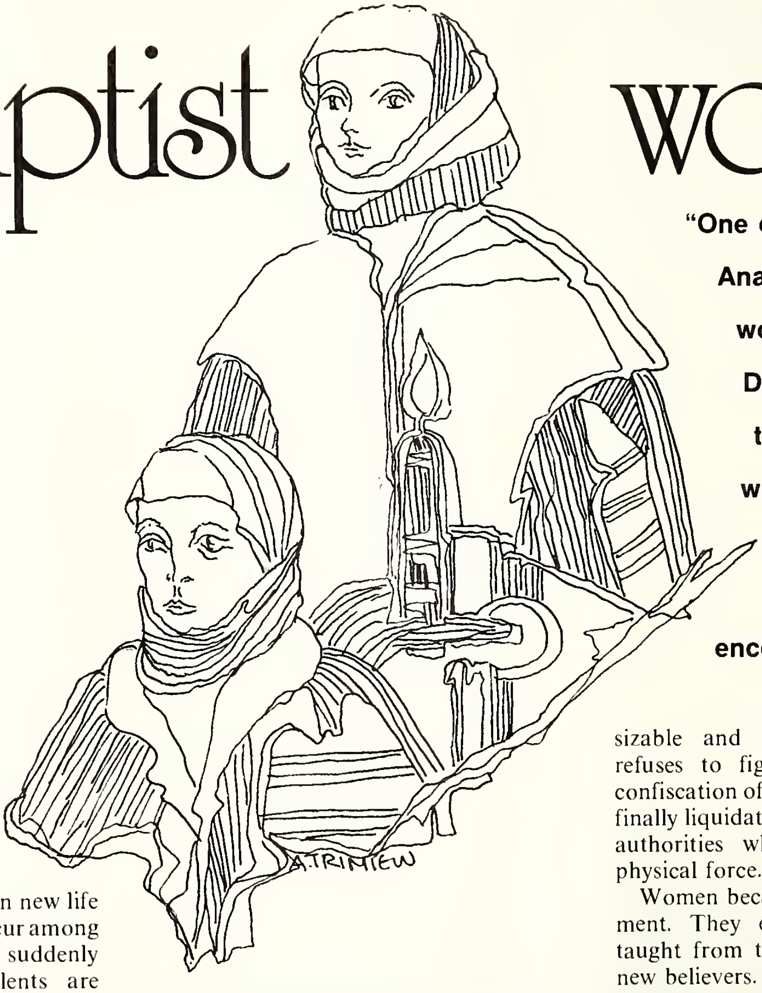
The impartiality and servanthood of God are two interlocking pieces in the wholeness of God that we must present to the world.

The challenges are not easy ones. But we are at a crossroads in the growth of the Christian church. It is our vital responsibility to clarify the identity of the Creator of the universe, the Sustainer of all life, and the Savior of the world. May he forgive us for making him an image in the stream; a shaking reflection that cannot be grasped but will slip by when the world turns away. •

Anabaptist women

Reta Finger

"One out of every three Anabaptist martyrs was a woman. . . . Elizabeth Dirks and Hadewijk are two Dutch women, each with a story of her own, but each of whose lives touched and encouraged the other."



Church history shows us that when new life and a fresh moving of the Spirit occur among a group of people, everyone suddenly becomes usable. Gifts and talents are developed that otherwise lie dormant. Unlikely persons become leaders. This broad participation then increases the strength and vigor of the movement. Women in particular have new opportunities for leadership and involvement. In a growing movement where every warm body is needed, women acquire new worth both in their own eyes and those of their men.

Later, when a movement solidifies and the early fire is gone, women are once more deemed less capable of leadership and relegated back to the home, presumably to catch up on dirty laundry and dishes from the past several decades.

The first clear example of high involvement of women occurred in the early church. Jesus' affirmation of women had opened up to them a world never before dreamed of.

Another dramatic example of women's strong participation occurred during the Protestant Reformation. Not with the Lutherans or the Calvinists—who did little if anything to raise the status of women—but among those radicals who rejected the idea of a state church and believed that baptism into Christ's church was only for adults who had chosen the hard road of discipleship. They were called Anabaptists by Catholics and Protestants alike—"ana" meaning "re," the "rebaptized." Hundreds and thousands of women and men began reading the Bible for themselves and understanding the huge difference between the kingdom of God which Jesus proclaimed and the kingdom of this world. They took literally Jesus' command to love and do good even to enemies. They saw that the existing church worked hand in glove with the state whose entire power was built on violence.

As their numbers grew they became a threat to the religio-political structures of Switzerland, Germany, Holland, and Czechoslovakia. What does a state do with a sizable and growing population which refuses to fight the enemy? Persuasion, confiscation of property, imprisonment, and finally liquidation seemed the only answer of authorities whose power was based on physical force.

Women became active in this new movement. They expressed their convictions, taught from the Scriptures, and nurtured new believers. They did not depend on men to do their thinking and speaking for them.

They also paid the price of persecution.

Martyrs' Mirror is a mammoth volume which recounts many stories of these brave Anabaptists, from 1527 (when the first one was drowned) to the mid-17th century. Women appear on most pages of the book. One out of every three Anabaptist martyrs was a woman. It must have been particularly painful to a woman waiting for execution to have her children taken from her and pointedly handed over to nominal Catholics or Lutherans to be raised.

The following stories have been compiled primarily from *Martyrs' Mirror* by Esther Augsburger, a Mennonite writer and artist. They concern two Dutch women, each with a story of her own, but each of whose lives touched and encouraged the other.

Elizabeth Dirks was the first Mennonite deaconess. In fact she worked so closely with

Menno Simons that when she was arrested they thought they had arrested Menno's wife.

Elizabeth came from a wealthy family. When she was but a child she was taken by her parents to live in a convent to learn the various arts as well as Latin.

One day by accident (more likely through the providence of God) Elizabeth came across a Latin New Testament. She ardently read and meditated on what she read until she learned so much of the will of God that she became dissatisfied with her life as a Catholic. Her honest questions resulted in imprisonment for a year on suspicion of heresy. Since the nuns favored her they petitioned and secured her release on the condition that she would supervised.

Elizabeth became very disturbed by her state of life. The religion she was taught left an emptiness in her, and many of the doctrines appeared contrary to the Scripture. Seeing no chance in the convent to alter her life according to what she thought the Word had to say, she decided, after much inner conflict and reflection, to escape from the convent. She trusted God and his providence for help and guidance. So Elizabeth made an agreement with the milkmaid of the convent to exchange clothes. Early one morning, disguised as a milkmaid, she made her escape.

From the convent Elizabeth went to the home of an Anabaptist in Leer. There she studied the Scriptures and joined the Anabaptists. Later, when her safety became questionable, she went to live in Leeuwarden with a widow by the name of Hadewijk.

The two women lived quietly together, and Elizabeth went in and out from there to work with Menno Simons—teaching, visiting, and writing.

On 15 January 1549 the two women were arrested. Elizabeth was cross-examined at length. The interrogators accused her of being a teacher and asked her at one point to name her parents and friends with whom she was working. Her forward reply was, "My God has commanded me to love my Lord and to honor my parents; hence I will not tell you who my parents are; for what I suffer for the name of Christ is a reproach to my friends." Elizabeth quoted much Scripture throughout these sessions, and she stood firm in her commitment to it.

Finally her interrogators became rough and impatient; and because she would not confess that she was wrong, they tortured her by applying thumbscrews till the blood squirted from her thumbs. In her pain she cried out, "Help me, O Lord, thy poor handmaiden! for thou art a helper in time of need." They continued with their cruelty. It is said that as she cried to God, the Lord took away her pain. She unashamedly used this miracle to testify when she said, "Ask me, and I shall answer you, for I no longer feel the least pain in my flesh as I did before."

Elizabeth Dirks was drowned for her faith 27 May 1549 at Leeuwarden, Friesland.

Hadewijk (HAH-duh-vike) welcomed Elizabeth Dirks warmly into her modest home. Elizabeth, the first Mennonite deaconess and Menno Simon's right-hand helper, had come to live with her. At last Hadewijk would have someone who could read the Scriptures to her and teach her in the ways of Christ. She was never given the opportunity to learn to read or write but was nonetheless a very intelligent and sincere woman.

A few months earlier Elizabeth would not have been welcomed here as Hadewijk had become a believer only recently. She lived alone, for her beloved husband had fled for his life after defending a condemned Mennonite—his friend and fellow worker. Even Hadewijk never heard from him again.

Through this episode Hadewijk was brought to think seriously about the whole matter. What is the secret of the Anabaptists anyway? She inquired around to find a believer and soon was attending their meetings. Before long she embraced the faith and was baptized. Shortly after that Elizabeth came to live with her, and her simple faith grew rapidly.

When Hadewijk and Elizabeth were arrested and imprisoned they were placed in separate cells. Now Hadewijk was entirely on her own. She couldn't rely on her teacher for her answers. Neither had she been in the faith long enough to have a great knowledge of Scripture. Hers was but a simple, trusting faith, which she offered up to her God.

When she was informed that the next day she would be examined and would have to defend her cause, she was extremely distressed. It is said that she "was more pious and willing than experienced." So she prayed in earnest "that the exceeding good God would be pleased to look with compassion upon her whose inability and unfitness God knew best, and not to try her above her ability, but to deliver her and save her with a divine hand. . . ."

It was cold and dark that night in her prison cell. All was quiet as she lay there on the boards shivering in the few rags which could not keep her warm. But as she stared at the low dusty ceiling above her, her mind was on the morrow and on her supplication to God. Suddenly, while she was in prayer, she heard a voice: "Hadewijk!" Looking around quickly and seeing no one, she returned to prayer. A second time she heard the voice calling and again, seeing no one, she persevered in her supplication until it came a third time: "Hadewijk, I tell thee, come out!" Seeing the door open, she quickly wrapped her shawl about her and walked out of the prison. As she walked along the cobblestone street, she wondered where she should go for shelter. Shortly she saw the church in front of her and entered quietly. She heard voices and stopped to listen. "The gates of the city have been closed," they were saying, "because an Anabaptist woman has escaped the prison. No one knows how this was possible. They suspect sorcery. A great search is being made for her everywhere!" As she hurriedly left, she heard a drummer in the street announce a reward for anyone finding her, and a fine for anyone concealing her.

Hadewijk wouldn't dare return to her own house. So she decided to try her former master and mistress for whom she worked before she was married. But they refused to give her shelter in her distress. As she walked along in despair she met an old friend—a half-witted fellow—in front of the priest's house.

He brought her food and water and cared for her needs. When night came he approached her with indecent advances. He was of strong body and passions, and reasoning with him did little good. She dared not scream for help. So in desperation Hadewijk again cried to her Lord for help. God gave her the right words of warning to give this man for such an evil deed, whereupon he nervously left her saying, "The jade is too wise in the Scriptures; I have no chance with her." The next day he contacted her brother-in-law in the market where the latter sold buttermilk. He explained about Hadewijk and asked the brother-in-law to come for her that night, bring his boat to the backstairs of the priest's house, and leave through the floodgate. This he did, and Hadewijk fled to Emden. There she lived the remainder of her life in the meetinghouses of the Anabaptists where she died a natural death. •

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News

DD Council sets goals

Winnipeg (MCC)—The newly formed Developmental Disabilities Council, created by Mennonite Mental Health Services, met here in December to work on a philosophy statement, and to clarify the goals of the developmental disabilities program for Canada and the US.

The statement of philosophy says: "Handicapped people are not objects of pity, but dynamic fellow human beings; not recipients of charity but persons needing opportunities to exercise their full rights as persons."

The focus of the program will be church-related developmental disabilities facilities and programs, and education for schools, colleges, seminaries, and churches.

To assist in this a staff person, who will likely be located in the MCC (Canada) offices in Winnipeg, will be employed.

Between economics and the Spirit is a hard place

Winkler, Manitoba (MCC)—About 60 people, mostly farmers, met here 10 February to discuss the theology of land use.

Speaker Gerald Vandezande of the Committee for Justice and Liberty emphasized that being a Christian means the Spirit, not economic motives, shapes one's life and responses. Land and other resources are a trust from God, he affirmed; "God *trusts* us and gives it to us to use." The profit motive should not be the driving force for Christians, but rather the *service* motif should be recognized. We must, he continued, identify our root belief: Is bigger better? Is service our goal? Does happiness come throuh consumerism? Responses to Vandezande were animated.

In subsequent sessions several participants showed slides of how they use their land. Well-kept fields, impressive technology, and family scenes underscored the deep contentment with their calling, even though they questioned the need for growing non-food crops (sugar beets, malting barley, dill, canary seed) when food is so desperately in short supply in developing countries.

Members of a panel explored values in farming, pointing out their contentment with the "small is beautiful" theme. Of particular interest was the input by Jim McCutcheon who practices zero-tillage farming, thus getting by with less energy input and keeping the stubble on the fields.

MORE ARMS BAZAAR
STOP THE ARMS

Hundreds protest arms supermarket

Chicago—Hundreds of antiwar demonstrators, including some Mennonites from as far away as Kansas, protested the Defense Technology Arms Bazaar held 18-21 February at the O'Hare Exposition Center. Advertised as "the major marketplace for the defense industry," reports from people who gained entrance to the show indicated that only a quarter of the expected 104 exhibitors had booths, and the anticipated 6,000 buyers amounted to fewer than 1,000. The bazaar was closed to the public and to members of the press. Members of the Church of the Brethren, Friends, and Mennonites in the Chicago area helped organize the protest which included periods of silence and prayer.

Canadian natives launch intensive rights campaign

Ottawa (MCC)—A national campaign for the recognition of the rights of northern native people will kick off here 14 March when leaders of six Indian and Inuit organizations from Yukon to Labrador will present statements of their positions to the people of Canada.

They are joining forces in an attempt to have their demands taken seriously by the Minister of Indian Affairs. Known as the "Northern Natives Rights Campaign," leaders of the six groups will visit every major city in Canada to take their case directly to the people of the country.

All of the organizations, representing some 35,000 original people who are the majority of permanent residents in the areas they have traditionally occupied, have never surrendered their land or extinguished their aboriginal rights.

But, they insist, the federal government does not appear to take negotiations seriously, allowing large-scale development to proceed before or during negotiations which progress in a desultory fashion.

The campaign results from a decision last fall at Saskatoon during a consultation between northern native organizations and southern support groups, convened by Project North, an interchurch project on northern development. Mennonite Central Committee (Canada) is an active participant in Project North.

The native leaders will outline their positions on aboriginal rights, political self-determination, constitutional development, Indian Act revision, the Alaska Highway Natural Gas Pipeline, and other proposed major resource development projects such as uranium exploration, the Polar Gas Pipeline, liquefied natural gas tankers, and hydro projects.

Following meetings with political parties in Ottawa and a major press conference, six teams of native speakers will travel across the country.

Stress in Chad underscores divisions

Akron, Pennsylvania (MCC)—Mennonite Central Committee volunteers in the capital of Chad, Ndjamena, scene of a new outbreak of civil war since 13 February, are believed to have safely left the city for more peaceful areas in the south.

A cable received 21 February from country representative Eric Olfert said workers had gone to Koyom. Those assumed to have gone there are Eric and Verna Olfert of Winnipeg, Manitoba, and Frances and Loren Eash of Goshen, Indiana. MCC has additional workers stationed in Koyom and Bebalem, south of the capital, believed to be removed from the fighting.

Direct communication to Chad has been cut off. It is thought Olfert's cable came indirectly, perhaps from Paris through missionaries who fled Chad during the initial fighting.

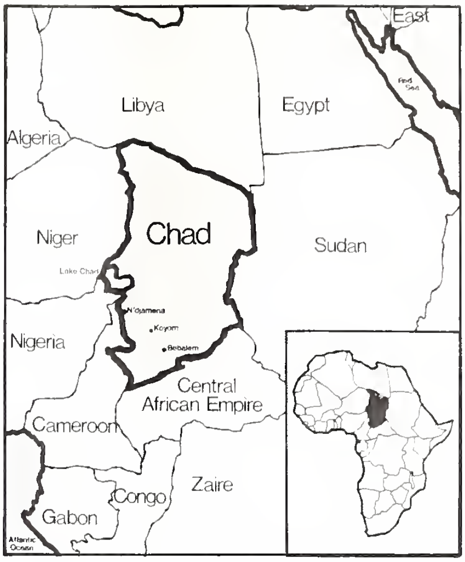
MCC workers in Chad work in cooperation with French Mennonites, who are affiliated with Evangelical United Missions.

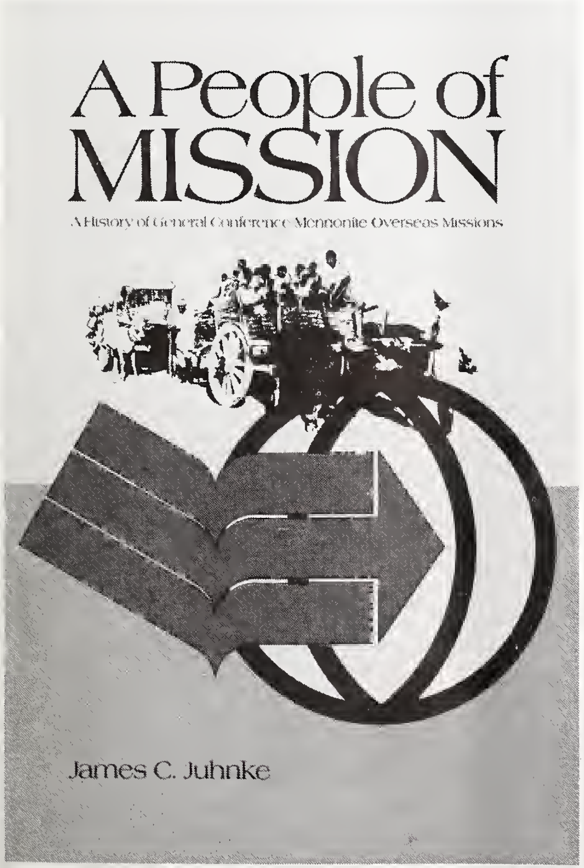
The recent outbreak of fighting lasted three days, 13-15 February, when forces of Prime Minister Hissen Habre moved against forces of the government loyal to President Felix Malloum. French sources said more than 500 were killed in the attempted coup, including five expatriates. About 600 French and American citizens fled the country.

The fighting follows a long history of sectarian disputes in Chad. United when independence was achieved from the French in 1960, Chad is composed of diverse peoples. The polarization of two general groups, the Arab Moslems in the north and black Christians and animists in the south, has been at the root of sporadic fighting since 1960. The central government has been controlled by southern blacks.

In August it was believed that significant steps were taken toward peace when Hissen Habre, former leader of FROLINAT, the northern rebel forces, made a treaty with the central government and was named prime minister. However, continuing disagreements between the prime minister and the president finally broke into civil war. After a ceasefire 15 February a Sudanese peace delegation began meetings with both sides, according to officials in the French Foreign Ministry.

Chad has been plagued with many difficulties during its years of political unrest. It was the hardest hit Sahel country during the 1972-74 drought, and effects of the drought have lingered. The 1977 crop was poor, particularly in the southern "bread basket," and many areas were in desperate need of food in 1977 and 1978. MCC sent 180 tons of material aid to Chad in 1978, including 90 tons of Kansas wheat. Material aid shipments are scheduled to continue. Food is distributed through hospitals, schools, orphanages, churches, and other institutions. •





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Winnipeg, Man. R3B 2M6

Over $10,000 was raised 2 February at a fund-raising banquet to establish a bursary fund for Rosthern Junior College, Rosthern, Saskatchewan. The fund is primarily for students who want to come to the school but are unable to because of finances. About 340 persons enjoyed a meal, some entertainment, and a talk by J. Winfield Fretz of Conrad Grebel College, who spoke about his impressions of mainland China. Art Janzen, an RJC graduate, and now an opera singer in Germany, presented a benefit concert after the banquet.

A 1979 budget of $3,550,000 was struck by Mennonite Board of Missions, Elkhart, Indiana, during February board meetings. A year-end giving rally brought an expected deficit for 1978 down from $500,000 to $100,000. Consequently the 1979 budget is basically pegged at 1978 levels. Ivan Kauffmann, secretary for the Mennonite Church's General Board suggested that the funding circuits in the denomination might be overloaded, perhaps even prone to short out. "We need to be realistic about spending money before we get it," he said.

The Mennonite Foundation now manages $19.6 million in gift assets, most of which will be eventually distributed to church causes. Gift assets increased by $2.5 million last year. Manager John Rudy says the purpose of the foundation is "to help more Mennonites become faithful stewards of their accumulated possessions, and to mobilize additional resources for the work of the Lord." Operating expenses for 1978, at 1 percent of total assets, were $3,600 within the budget. Organized in 1952 as a not-for-profit charitable corporation, it is governed by an inter-Mennonite board.

Missionary force being kept at 141

Newton, Kansas (GCNS)—Although the Commission on Overseas Mission will not increase its roster of 141 missionaries this year, it does expect to send 20 new persons overseas in 1979.

The new missionaries will replace an equivalent number of persons terminating with COM, most of whom are finishing short terms.

John Sommer, personnel secretary for COM, says that "though COM has more people than money, overseas churches are becoming selective in the type of person wanted. They don't want missionaries to fill needs they can fill themselves."

The most urgent needs, says Sommer, are for mature and experienced people to do church planting and evangelism in Brazil and Colombia. Presently COM has opportunities for new workers in 11 countries, but will need to exercise restraint and prioritizing in recruitment during 1979, he notes.

Of the 141 missionaries serving under COM 60 are new within the past five years. The current roster is a net increase of nine in the last year. In 1970 the General Conference had 198 missionaries who cost $485,700 in salaries and benefits. For 1979, however, one-third fewer missionaries will cost $1,090,000 in salaries and benefits, observes Sommer.

He believes that the slow decline in the number of missionaries since 1970 bottomed out last year.

COM urges recognition of Taiwan rights

Newton, Kansas (GCNS)—The Commission on Overseas Mission drafted a statement on Taiwan during meetings in Minneapolis, Minnesota, 7 February.

Slightly different versions were sent to government and legislative authorities in Canada and the United States.

The statement is given below. The words in parentheses are found in the Canadian version.

"We, the members of the Commission on Overseas Mission of the General Conference Mennonite Church, with congregations in the United States and Canada and with partner churches in 10 countries, including Taiwan, (agree with the decision made by the government of Canada in 1971 and) endorse the United States Government's recent decision to normalize diplomatic, economic, and cultural ties with the People's Republic of China. We look forward to the increased number of people-to-people contacts between China and North America which this development will make possible.

"At the same time we join with other concerned Christian and civic groups in expressing the hope that the shape of future (Canada and) US relationships with Taiwan will reflect an awareness of the human rights of all ethnic and linguistic groups on the island. Many North Americans are not aware that the majority of Taiwan's 17 million inhabitants are Taiwanese and mountain people. The Chinese make up about 12 percent of the island's population. Furthermore, Taiwan, by its tradition and its history, is not a part of China.

"It is our hope, therefore, that all the people of Taiwan will be given the opportunity to participate in determining the future of their country. We hope that the (government of Canada and the) government of the US will remain in close touch with the situation in Taiwan and use its influence through creative and constructive diplomacy to help preserve and assure Taiwan's peace and freedom, including the possibility of recognizing Taiwan as an independent nation."

Director needed for itinerant dramatists

A director to lead a drama troupe is needed by the poverty/affluence reference council.

The director would select scripts and actors, and direct the traveling drama troupe during June and July. The group of nine will be performing in congregations in Canada and the United States.

In addition to being free to travel for two months the director should be able to develop material, work in a variety of settings, and use simple staging techniques. Other qualifications are a grasp of issues related to poverty and affluence, and the ability to communicate effectively with congregations. The director will be paid expenses and a modest salary. The group will present short plays and readings dealing with the needs of others and the responsible use of resources. Interested persons should contact Lois Bergen, Box 347, Newton, Kansas 67113, 316/283-5100, by 15 April.

Colloquium to cogitate on Küng

The Associated Mennonite Biblical Seminaries are sponsoring a colloquium on Hans Küngs's *On Being a Christian.*

The colloquium will be led by Marlin Miller of Goshen Biblical Seminary and Robert Krieg of the University of Notre Dame, South Bend, Indiana, from 9-11 July at the AMBS campus in Elkhart, Indiana.

The sessions will provide a general introduction to Küng's theology and a Roman Catholic and Mennonite perspective on Küng's book.

The colloquium is open to seminary and other graduate students, pastors and church leaders, college and high school faculty.

To obtain application forms write to the Office of the Registrar, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514.

The Mennonite
Overseas Mission Edition

encompass

MARCH 13, 1979

International
Year of the Child
1979

The United Nations General Assembly has proclaimed 1979 as International Year of the Child so that all countries, poor and rich, focus afresh on children's concerns.

"Far too many children, especially in developing countries, are undernourished, are without access to adequate health services, are missing the basic educational preparation for their future and are deprived of the elementary amenities of life," the UN declared.

In *Seven Things Children Need* John M. Drescher discusses the following needs: significance, security, acceptance, love, praise, discipline, and God.

COM gratefully acknowledges the presence of children in its sphere of work, recognizing not only their potential in the Christian church, but also their present value. Christian workers make an effort to give children due recognition and minister to their needs as an integral part of the community of faith. Those not within this fellowship are also valued and served in the same spirit.

WALL-TO-WALL CHILDREN

Some churches may have wall-to-wall carpeting, but Taya Mennonite Church in Taiwan has wall-to-wall children. Its kindergarten brings about 300 children, aged three to five years, to the church every day. The smaller children have a nursery school curriculum while the older ones, preparing for first grade, follow a kindergarten schedule including reading readiness, introduction to character writing, and phonetics. Saturday mornings the children are taught Bible stories and Christian songs. In addition, I was invited to come Thursday mornings to tell a Bible story. Since the three classes combine for

(Continued on page 2)

Wall-to-Wall Children

(Continued from page 1)

this story time, the children carry their little chairs into the largest classroom, which is the church assembly hall. When I come in they all greet me with "Pau Lau-shr tsau" (Good morning, teacher) and what I see before me is literally wall-to-wall children. It is a challenge to tell a story which will keep the attention of some 150 children. Their open-faced anticipation inspires me to share God's love to the best of my ability.

The Taya church, established twenty years ago, is in a large, very conservative market village about ten kilometers from Taichung City. As Taichung has continued to expand, the village has been all but engulfed by industry and housing complexes. With the development of a major airbase near Taya, bars sprang up all along the street where the church is located, so much so that the street became known as "Bar Row." Bar owners wanted to buy the church property. However, the church has grown and the bars have been closed.

Rev. and Mrs. Yang came to the church ten years ago. Since Mrs. Yang was an experienced kindergarten teacher, the church opened a kindergarten as a service to the community. This has helped tremendously to break the barrier between community and church. Each semester more applications come in than can be accepted. Even though other kindergartens are operative in the community, the church kindergarten remains the most popular because of the good teacher-student relationships and the high quality of teaching and discipline.

Home visitation with the teachers took us to all types of homes—farms, factories, and shops; rich homes and poor; homes of professionals and laborers; nuclear families and extended families; homes where idol worship is very much in evidence and others where there is no outward sign of it. I gained an appreciation of the extent of the kindergarten's influence in the community.

Although the kindergarten has not added members to the church, many former students continue in the Sunday school. It has, however, given the church an acceptance and a status in the community which it did not enjoy earlier. It also plays a leading role in developing the community's social consciousness and service. Blind children from the nearby school for the blind and children with other handicaps are admitted tuition-free. The teachers help other children relate to those with handicaps and form attitudes of lasting value.

Church kindergartens are not unchallenged blessings, however. They require much time and effort and often take the pastor from other duties. The financial situation always lies somewhere between not making enough to carry itself to making so much that it becomes a temptation for individuals or a financial crutch for the church. But with dedicated staff and sound organization, the Taya kindergarten remains an effective open door to the community.

MARTHA VANDENBERG
Bible teacher
Taichung, Taiwan

New Worship Groups Forming in Bogota

Newly formed Manada Pequeña Mennonite Church. Rev. and Mrs. Antonio Arevalo (r), formerly with Central Mennonite Church, are giving leadership to the new congregation.

Through multiplying by division, two new congregations have been begun in Bogota, Colombia, reports Gerald Stucky, missionary advisor to the national church. Some of the members of the Central Mennonite Congregation have become the nucleus of a new fellowship in the south part of Bogota. It calls itself Iglesia Cristiana Menonita Manada Pequeña, the "Small Flock Christian Mennonite Church." It is hoped that, with the blessing of God, the small flock will become a large flock.

Another new congregation is being formed in the Quirigua suburb in northern Bogota. This congregation, also begun with people who are part of the Central Mennonite Church, is under the direction of Juvenal Pacheo, a ministerial student. This group practices the "store-front" type of ministry and is trying to reach people of the suburb. The Central Mennonite Church, begun in 1963, has an attendance of about 250 and, besides having an active outreach program, also operates a well-established day care center for about fifty children. This center has government support and is vital to many mothers who need to work.

The Mennonite Community in Chapinero (north central Bogota) continues its program as a "house church," its fifty to seventy participants meeting in the Stucky home. Serious thought is being given by this group in regard to its future program and place of worship.

Lydia Kehler—A Tribute

Lydia Kehler

Lydia Pankratz Kehler, former missionary to Taiwan, went to be with the Lord on December 8, 1978. She is greatly missed by family, friends, and all who knew her. The inspiration and example of her life will always remain.

First thoughts of Lydia are of one who was always doing things for others. Hers was a life of service, and her own personal desires were always second to the needs of others. Her home was open to all, no matter whether they were weary, discouraged, or in need of a place to gather for a meeting. With joyous spirit and warm hospitality she provided refreshment for both body and spirit. Graciousness and thoughtfulness were an integral part of her life and we all benefited greatly by our relationship with her.

Her good grasp of the Taiwanese language and her love for the Chinese people made her an ideal missionary. These gifts opened many avenues for her to serve, not only the church, but also the community around her. Her English Bible class gave her the opportunity to share Christ with some who would not otherwise have considered coming to church, and her warm personality soon won their admiration and willingness to listen to the message of the love of Christ.

In every facet of church work in which Lydia was involved, be it leading a Bible study for the women's meeting, playing the organ for Sunday school, or doing visitation, she did much to further the growth of the church. She and her husband Peter (now COM secretary for Asia) were a team, complementing each other's gifts in the work of the Kingdom.

In the foreign community, Lydia was also found contributing to the spiritual life of the English-speaking people. At Bethany School she helped with Pioneer Girls, in which her daughters were involved, helping to shape the lives of the children of missionary and business families who attended there. She also served several times on the planning committee of the Women's Prayer Retreat, a semi-annual gathering of English-speaking women for prayer and spiritual fellowship.

Though she was busy in the work of the church and community, Lydia gave prime concern to their family of five children. Somehow she found time to attend school functions, encourage the children in their interests, and lend a listening ear when they just wanted to talk.

Wherever Lydia was asked to serve, she worked cheerfully, giving her best as her service to the Lord. Her passing leaves a void in the lives of the many who knew and loved her, but her life will always remain an inspiration for us to carry on in the work in which she spent her life.

JANET SPRUNGER
Taiwan missionary
on North American
assignment

Dialogue Needed Between Liberation Theologians and Anabaptists

Seminario Biblico Latinoamericano (SBL) is one of several autonomous ministries organized by the Latin America Mission. For many years it has been known for its academic contribution to conservative evangelical churches in the preparation of leaders for all areas of Latin America. The general acceptance of liberation theology during the past few years on the part of most faculty members and students has created certain tensions with the traditional constituency. This transition has changed the nature of the curriculum as well as the student body and teaching staff. The response of the churches may be reflected in a decrease of enrollment from about 100 in 1977 to 80 in 1978, although this can also be attributed to economic and immigration difficulties.

There is need for continuing dialogue between those who support an Anabaptist concept of the church and those who accept the new theology. This is not easy because liberation theology, in part because of its very vocal Roman Catholic interpreters, sees the church in broader terms and does not reject violence in its desire for a more just society. We share many of the concerns of the new theol-

(Continued on page 5)

Pastor Wives and Missionary Women Find Common Ground at Retreat

Martha Vandenberg, Taiching, and Shirley Hildebrand, Taipei, organized the first retreat of Taiwan Mennonite pastor wives and missionary women which took place November 12 and 13, 1978, at the Baptist Bible Camp in Taipei. Thirteen pastor wives and twelve missionary women attended. The purpose of the retreat was to acquaint these two groups of women with each other. Fun, fellowship, drama, Bible study, prayer, inspirational messages, and personal sharing characterized the event. The Rev. Miss Ywe-gwei Lin, instructor at Taiwan Theological College in Taipei, delivered two lectures relating to the retreat theme, "We are Members of One Another."

One of the chief concerns reiterated at the gathering was the need for more training for the wives of pastors, especially in counselling.

Martha Lu and Shirley Hildebrand will be spokespersons for a similar retreat in 1979.

Emily's Mission

Emily Mohono

Emily Mohono and her husband, Samuel, from Maseru, Lesotho, visited North America in November, 1978, at the invitation of the inter-Mennonite Council of International Ministries. Samuel has been a full-time employee of the British and Foreign Bible Society since 1962 and a leader among African independent churches. Emily is a businesswoman, operating a poultry farm in South Africa in order to carry out her private mission program. Following is her address given to an assembly of women at Bethel College Mennonite Church in Newton, Kansas.

I was born in the Orange Free State in the Republic of South Africa. The RSA is divided into four provinces—The Cape of Good Hope and Natal, which have always been inhabited by English-speaking people, the Orange Free State and the Transvaal, inhabited by Dutch farmers (boors). My parents worked for these farmers.

To the Dutch, education was farming. People who worked and lived on farms had to know all about farming. Payment included food, clothing, and a house, which in some cases was like a cattle barn. By food was meant only filling your stomach and by clothing only covering your body. People working on a farm could not leave it easily or at their free will. Men had to have passes to be identified. Later these passes were burdened onto the women too. However, to make us feel that we were all equal, other racial groups had to have identification cards also.

After the 1914 world war, my father left for Johannesburg and later the whole family moved to the great city, the city of gold and industries, inhabited mainly by business-minded Jewish people who speak English. (These are the best-paying employers.)

I started school in Soweto, a city which was in the news in 1976. After finishing my primary education, I was employed as a baby sitter and later as a kitchen worker. Here I learned all about the art of housewifery and met children who came from all parts of South Africa. In playing with them I learned to speak four other languages besides my own. Because of this I could later be employed as an interpreter in Johannesburg Hospital, helping the doctors in their daily job. I came across some very interesting cases. One which I will never forget is a baby whose mother was killed by a train. I had to take the baby to my house and look after it.

My parents attended the Dutch Reformed Church (DRC) because of the influence of the farmer for whom they worked. It was a custom of Dutch farmers to have all their laborers come to the house of the farmer each night to sit in the doorway of the kitchen and hear him read from his Dutch Bible and pray. My parents were not converted as a result of this practice. However, one day they heard that a prophet from Lesotho was coming to a little farm town. The farmers allowed their workers to go hear him because he had been announced by their pastor in the DRC. My parents continued to make contacts with other people after they had heard the prophet and were converted. In his teaching the prophet urged the people to choose churches in which they wished to serve the Lord. Since the DRC was the most commonly known church, my parents chose to worship there.

Later the prophet started the Nazarite Association, an undenominational movement. Those who took the Nazarite vow had to study the Bible, abstain from intoxicating drink and keep themselves clean, bodily and spiritually. My mother joined and got us children associated with the children's wing of this organization. It was here that I learned of the Moshoeshoe Church. (Moshoeshoe, a Christian, was the founder of the Lesotho nation.)

When I married my husband he was employed by the Johannesburg and District Sunday School Union (an interdenominational movement), earning about ten pounds monthly. This could never provide for clothing, rent, and care for his dependents—his aging father and four younger brothers and sisters. Meanwhile, our first child was born. I started taking in laundry and doing part-time baby sitting. As God would have it, our family did not grow fast and we ended with two girls for whom, with God's gracious help, we provided high school and teacher training education.

It was during these years of struggle and strife that my husband's Sunday school work was successfully affecting all African churches on the Reef. He was the first African to be able to use the Johannesburg City Hall for the annual joint rallies for the children. The Johannesburg mayor would attend and speak to the African children. The city orchestra organist found it a joy to play during these services. The South African Broadcasting Cooperation aired the programs, at first recorded, then live. My husband's name became known and associated with the Sunday school. He started teacher training courses which were attended by Christians of various denominations. The World Council of Christian Education and National Sunday School Association invited him to attend a conference held in Salisbury, Rhodesia, on Christian Education Curriculum for the whole of Africa.

Samuel Mohono, second from right, with church leaders in Lesotho

He received a scholarship to study in England and Switzerland. By this time I had learned to accept the fact that, in order to have anything in the house, I must work for it. This was preparing me for the extended work I am now doing, in which God is continually blessing me.

On my husband's return from England he was invited to work for the British and Foreign Bible Society, where the pay was much better. After three years in Johannesburg, he was transferred to Maseru, Lesotho. (It was here that he came in contact with Mennonites.)

A new life began for the family. Our elder daughter was married and the younger still in school. My father-in-law was now very old and sickly. He carried heavy church responsibilities in which we had to share. I had to leave my work in Johannesburg, for it was separating me from my family. Since I had to learn something about farming, I took a crash course in poultry raising from the agricultural department of the Lesotho government.

Poultry raising has now become my major interest and through this I am able to do a number of things:

1. clothe three of the pastors serving our Lesotho churches;
2. pay for the education of two of the children of the Maseru pastor;
3. provide a high school education for an orphan boy.

The influence of our Africa Independent Church is felt throughout the major denominations of Africa. We are planning to build churches in various places and train the pastors. Our congregations are steadily growing. Some people say that the Africa Independent churches are so small they can hardly be seen, but we are happy that we can learn to know each other and pray personally for one another.

Dialogue Needed (Continued from page 3)

ogy: the commitment to the poor, the rejection of a spiritualized gospel which limits salvation in an unbiblical way and becomes a palliative for systems of injustice and oppression, the analysis of the relation of the rich nations to the rest of the world, and the need of making people aware of the situation in which they live. But we also have our questions and concerns. We believe that it is well to have an Anabaptist presence in Latin American seminaries.

During the past two years my wife Harriet has been teaching English and music at the seminary. Much of her time is spent relating to students. My responsibilities at SBL are in the field of Old Testament and Hebrew. I have written three modules (study guides) for the Study at a Distance Program, an effort to provide instruction on an equivalent academic level for qualified students who are unable to pursue the resident program. We also publish a small mimeographed bulletin some three times a year directed to Mennonite students and church leaders in Latin America.

LAVERNE RUTSCHMAN
Seminario Biblico
Latinamericano
San Jose, Costa Rica

WHAT ARE MENNONITES DOING IN BOTSWANA?

David Livingstone arrived in Botswana in 1841. Five denominational groups then took up mission work there. Today most of Botswana's believers belong to some sixty-five African independent churches. Confidence created by MCC services prompted leaders of these churches to ask for help with their spiritual ministries. Edwin and Irene Weaver taught Bible and leadership training for two years near Gaberone, the capital. Harry and Lois Dyck have been teaching out of Francistown since 1975, and Ronald Sawatzky is instructing mathematics at Teacher Training College in the same city.

Derksens Begin

New Work in Beppu

Beppu is one of Japan's best known tourist resorts. It has a thousand hotels. Its population of 140,000 doubles and triples during peak tourist seasons. Situated between majestic Mt. Tsurumi and Beppu Bay, it is dotted with hundreds of pillars of white steam from hot springs by day, and lit with myriads of sparkling lights by night. Beppu is literally a city set on a hill that cannot be hid.

But one need not live in this city for very long before realizing that besides the part which represents the beautiful world which God has made, it also contains a whole world of evil and darkness. Much of life is bent upon sensual pleasure, represented by the thousands of bars, cabarets, and houses of prostitution. Beppu is also the home of one of Japan's crime syndicates. It is an old city, full of Buddhist temples and Shinto shrines. It boasts the largest Buddha statue (idol) in Japan. There are numberless other evidences of spiritual darkness. It is a city in need of "the light of the world."

Jesus once said, "I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose." This compulsion resulted in a decision by the Japan Conference and the Oita Church that we leave Oita at this time and move to the neighboring city of Beppu to preach the gospel and plant a church.

It is only because we come in the Name of Jesus Christ that we have courage to begin to live and witness in this city. We want to be children of light and love. We want to be bearers of the gospel of forgiveness and reconciliation, of wholeness and happiness, of peace and purpose, of love and life. By God's grace we have begun to be part of our immediate neighborhood; we have a few friends in different parts of the city; with the help of the Oita Church we have brought the gospel in printed form to several thousand homes, and about thirty people who are seeking and suffering have begun to respond.

Pray that the darkness of Beppu will be dispelled, that many will be saved, and that the Church of Jesus Christ will be built!

Peter and Mary Derksen

First Sunday school group in Beppu, taught by Mary Derksen

Derksens' rented Beppu home, which also serves as the worship center. Services began in September 1978 with fifteen persons.

The Easy Way?

Jacob's Well, Samaria, 28 (?)

He sat by a well and began talking to a woman who had come for water. She was hardly a saint—but then He hadn't come to call the righteous, but sinners to a new life . . . .

Bogota, Colombia, 1979

I sat on the steps beside the twenty-three year old girl. Inside the building a party was being held for about fifty women who had chosen the "easy" way of life. Their some 125 little ones were all wanting to celebrate Christmas—at least they hoped for a present or a toy. Precious children they are, with very problematic futures. Many of the women participate to some extent in our rehabilitation center, "Centro Cristo Viajero." A prostitute's way of life is neither happy nor easy, but for many it is seemingly the only way to survive. Without education or skills, how can they feed or educate their children? Who will give them employment?

Somewhat shy, she was on the margin of the party, and when I sat down on the steps, she sat down too. She was a relatively small person for twenty-three and looked very young.

"How long have you been living on the street in this way?" I asked.

"For nine years. I began at thirteen."

"You must have been very small."

"No. I was big and fat."

"Why did you begin living this way?"

(Continued on page 7)

The Easy Way?
(Continued from page 6)

"I was an illegitimate child and lived with my grandmother until I was eight. Then she died. My father then took me and I lived with him and his woman. He worked in hotels, so we went from one place to another. I began stealing, but quit after a while because it was too dangerous. When I was thirteen some of my friends introduced me to life on the street. I now have two small children. They are living with my mother-in-law. Their lives are at loose ends—like mine when I was a child. I lived with a man for five years. But he is on drugs and we couldn't make it together any longer. I feel sorry about my children."

"When you were with your husband, were you on the street?"

"I returned to the street after I left him."

"What are you earning per week?"

"When things are bad, about 3000 pesos ($80), when they are good, about 5000 ($132)." The minimum wage in factories is about $95 a month.

Like some others, she seemed to feel that God was watching over her. In her nine years of street life, she had been kept free from the contagious diseases of the profession.

"God loves you, and has something better in mind for you," I offered.

"I know. My mother is an evangelical. She sometimes goes to the Mennonite church."

"And you?"

"I've gone."

"What would you like for the future?"

"I'd like that my home could be re-established. God can also change my husband so that we could be back together again."

Who but Christ can change lives? Go call your husband . . . I have none . . . You are so right. . . . Who can deliver us from this life of death and slavery?

GERALD STUCKY
missionary
Bogota, Colombia

The Rains Came Down

. . and the stork did, too

Nurses Tina Fehr and Marsha Sprunger, among other medical duties in Mexico, are in charge of a small out-station clinic at Nuevo Namiquipa. Mexico does not have monsoon rains, but it does have downpours which can be devastating. Tina describes what happens when the arrivals of such a rain and the stork coincide.

It began very softly, but by midnight it was raining heavily and by early morning we heard the roaring of rivers in the vicinity. The rain continued for six days and nights. The water gained momentum as it rushed down into our valley from the mountains all around. The soil erosion it caused was a sad sight. Close to our clinic in the small ranch of Neuvo Namiquipa a new river was coursing through the rancher's corn fields. There was little action at the clinic as water cut us off in all directions.

But the stork does not respect weather conditions. Saturday a Mexican from a fair distance brought in his wife and said, "Please, help my wife to have her baby as quickly as possible because the bridge we have to cross is threatening to give way." She had a lovely baby boy and the next afternoon all three left for home. It was still raining hard. We heard later that the bridge collapsed approximately four hours after they had crossed it on their way home.

Three days later a Mennonite couple tried to make its way to the clinic, but was turned away twice by the high waters. In desperation the man hired a pickup and made a third attempt, but the angry waters were more foreboding than ever. The resourceful husband persuaded a man with a tractor to shear off the edge of the bank and pull the pickup through the river. They arrived safely, albeit with wet feet. In a short time a healthy 3 kilo 400 gram boy made his appearance. And the rain had stopped in the meantime! For the homeward trip the father secured a horse and buggy, confident that its motor would not stall in the middle of the three swollen rivers they needed to cross.

Tina Fehr

Printed in U.S.A.

A PEOPLE OF MISSION

A People of Mission is like a spring rain—fresh, cleansing, renewing. The reader will delight in the many stories which James Juhnke skillfully tells of the Mennonite mission experience—from the riddle which missionary Peter A. Penner asked of leprosy patients in Champa, India, to the incredible story of the spunky congregation in the garage in Osaka, Japan.

A People of
MISSION
A History of General Conference Mennonite Overseas Missions
James C. Juhnke

Juhnke speaks of Mennonite missions as a "twice-born movement"—first born in sixteenth century Anabaptism and second born in nineteenth century evangelicalism.

He identifies four major thrusts in the story of the second birth of missions: first, the wholistic mission to the Arapahoe and Cheyenne Indians in the 1880s as a vanguard of civilization; second, the launching of missions in India, China, and the Congo (Zaire) in the confident opening decade of "the Christian century;" third, the post World War II expansion into Japan, Taiwan, Colombia, Paraguay, and Uruguay; and fourth, the thrust of the 1970s.

A People of Mission unfolds not only the drama of General Conference Mennonite missions but also helps explain who the Mennonites are as a people. Missions is a key to the Mennonite character.

The author is a delightful storyteller. The book sparkles with word pictures. He is a perceptive analyst of the passing Mennonite scene. The reader will find scores of freshly-stated ideas which grab one's attention and set in motion trains of thought. Above all, Juhnke is a friend and an advocate of missions. He writes of the mission experience with an affection that is contagious. *Robert Kreider*

$5.95

Available from General Conference bookstores

Canada: Prices subject to Canadian exchange rate at time of purchase

A workshop on church outreach for pastors and laypersons will be held 21-22 March in Fort Wayne, Indiana. The sessions will have three foci—using small groups for renewal, visiting in the community, and friendship evangelism. The workshop immediately precedes the Central District Conference in Fort Wayne, making joint participation convenient. Leaders include Leonard Wiebe, General Conference church planting secretary; Mark Weidner, Central District church planter; and several Fort Wayne pastors. To register contact host Gerald Mendenhall, 4104 Homestead Street, Fort Wayne, Indiana 46815, 219/432-3322.

From Benedictine monks to Baptists, a diversity of traditions was represented at a get-acquainted conference of 13 European Christian communities at the Post Green Community, Dorset, England, 22-25 January. London Mennonite Fellowship was among those represented. Representatives repeatedly reported a new freedom of expression in worship, an increased desire to share in each other's lives more deeply, inner healing, and dynamic forms of witness to the broader established church and to immediate neighborhoods.

NEEDED:
Administrative resource person for

CHURCH PLANTING WORK

Half-time, beginning summer 1979 to replace Leonard Wiebe who will be terminating to again give full-time leadership to Faith Mennonite Church

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Spiritual leaders share ways of building relationships

Two-and-a-half years ago the Olivet (British Columbia) Mennonite Church decided to set up deacon fellowship groups "to get to know one another better," said deacon Ron Dyck at the British Columbia ministers and deacons conference 16 February.

The Olivet Church each year divides into six new groups of 50-60 persons for monthly or alternate monthly meetings to build fellowship. Each group is led by one of the deacons who then assumes some service responsibilities toward that group.

Dyck's presentation was one of five on the theme "Building Fellowship" made to the 110 ministers and deacons meeting at the Vancouver Chinese Mennonite Church.

Gene Klassen, assistant minister at First Mennonite Church in Vancouver, urged the group to emphasize and program more intergenerational experiences. Alice Klassen, from the small Langley Fellowship, spoke for more inclusion of women in church structures and activities. Ron Daku, minister of the Kelowna Gospel Fellowship, said that one of the greatest challenges for building fellowship is to combine the cognitive and affective witness. "Jesus aimed for both the head and heart . . . fellowship will then become a natural byproduct of faithful discipleship . . ."

Stephen Lee, host pastor of the Chinese Church, called upon churches to respect different races; to respect different cultures ("In Chinese Bibles 'God' is translated 'King in Heaven.' "); to respect different customs; and to work toward mutual assimilation ("Both the ethnic Mennonites and Chinese are immigrants.").

The ministers and deacons adopted a statement calling for total abstinence from alcohol. They hope to study this statement with their congregations and then present it to their provincial conference for further action. *Bernie Wiebe*

Siv Skoglund is blind. But in June she will be ordained in the Church of Sweden. Skoglund has completed her theological studies in normal time with the aid of cassettes and books specially prepared for her in braille. She has written her own summaries of the most important theological textbooks and she looks forward to being an ordinary pastor in the Church of Sweden. She sees her future work mainly in the field of spiritual care and counseling in the church. "I am used to fighting difficulties—I have gone through the depressions," she says.

Over 100 Mennonite and Brethren in Christ women have offered their willingness to serve the church as seminar and retreat leaders, board and committee members, and in a variety of other roles. Information about these women appears in the recently completed "Resource Listing of Mennonite Women." Copies of the resource list are being sent to conference and MCC offices. Other church agencies, committees, or interested persons can obtain copies by writing to MCC Peace Section, Akron, Pennsylvania 17501.

Volunteer glad to work with "God's chosen people"

Christine Hamilton is a member of Mennonite Voluntary Service, living in the Denver, Colorado, unit. She reflects on her assignment at the Broadway Assistance Center.

A storefront in a rather rundown neighborhood just south of downtown Denver is the hub of a captivating community-based ministry.

The Broadway Assistance Center (BAC) was started several years ago by neighborhood people to meet the needs of community residents. The center now serves two primary functions, providing direct, emergency assistance such as food, and being a social center for neighborhood residents, many of whom have nowhere else to go.

My work at BAC as coordinator of services and sole staff person is challenging. I recruit, train, and coordinate volunteers, maintain contacts with referral agencies, and speak to churches and community organizations to generate support.

That's how it looks on paper, anyway.

BAC depends on its volunteers to staff the center, but many of them are alcoholics or have psychological problems. They have their own agendas for the center as well as their own personal problems. These conflicting forces must be harmonized. Frequently volunteers show up late or not at all. I have to fill in the gaps.

The Broadway neighborhood is in transition with a high percentage of Chicanos and senior citizens who live on fixed incomes. The shortage of housing in Denver has made the solidly structured, but poorly maintained, homes in this area a good bargain for many white, middle-class couples and families. As the "gentry" return, the poor are pushed out. This shift is one we have to cope with daily as people are displaced by high rents or conversion of their apartments to condominiums.

A number of "regulars" from the neighborhood come to BAC every day for coffee or conversation. Most of them live on fixed incomes. Many of them also serve as volunteers to handle intake of clients, maintain the food bank, and answer the telephone. Other volunteers are drawn from colleges, seminaries, and churches throughout Denver.

The food bank—including dried milk, beans, pasta, peanut butter, canned goods, and bread—is stocked by donations and by membership in the Food Bank Coalition of Denver. BAC also cooperates with many other agencies in Denver to provide clothing, furniture, housing, transportation, and other client needs through a referral system. The most difficult problem in Denver is locating emergency housing. BAC maintains a small emergency fund to pay for a hotel room for those who cannot obtain housing elsewhere.

Reflecting upon my time at the center, I think it is impossible to work with poor people and not be affected by some of the forces that affect them. I often feel angry with the welfare system which makes it so difficult to get help, and forces the poor to become manipulative. I feel frustrated with the callousness of governments, churches, and community groups to the plight of the poor. I get angry with how the poor live because it interferes with the help they might receive.

Yet there is a support network and sense of community among the neighborhood residents which is absent elsewhere. They take care of each other. They give much to me also—an encouraging word, a joke, a candy bar, or an ashtray for the center.

It is strange to think of all the changes in my life that have brought me here. I feel that this is where I belong. Christ came to bring good news to the poor and the outcasts, and they responded to him. I am glad to be working with his chosen people.

WHAT ARE YOU DOING?

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Transcendental Meditation (TM) has appealed a US District Court decision of more than a year ago which says that the teaching of the "Science of Creative Intelligence" (SCI) and TM in the public schools of New Jersey violates the establishment clause of the first amendment of the Constitution. Counsel for Maharishi Mahesh Yogi's TM movement advanced the argument that SCI and TM should be permitted entrance into the public schools as a "true science." The court, however, directly questioned this concept. The presiding judge quoted the following from TM's *puja* (ceremony of initiation): "Guru in the glory of Brahma, Guru in the glory of Vishnu, Guru in the glory of the great Lord Shiva, Guru in the glory of the personified transcendental fulness (sic) of Brahman, to Him, to Shri Guru Dev adorned with glory, I bow down." The judge then asked, "What's scientific about that?" Instead of responding directly, Maharishi's lawyer referred to an affidavit which stated that such ceremonies were sometimes used for "secular" occasions in India. The court later remarked that the effect of that affidavit was to "take a cow and put a sign on it that says 'horse'!"

Record

Calendar

22-24 April—The Hymn Society of America national convocation, Dallas-Fort Worth, Texas

Canadian

16-17 March—50th annual Mennonite Conference of Alberta, Rosemary, Alberta

23-25 March—Private Schools Choir Festival, Swift Current, Saskatchewan

25-30 March—Family Cluster Lab, Camp Assiniboia, Winnipeg, Manitoba

29 April—Mennonite Festival of the Arts, Waterloo, Ontario

Central

19 March—Keeney Peace Lecture, Bluffton (Ohio) College; speaker, Mark Hatfield

22-25 March—Central District Conference, Fort Wayne, Indiana

Northern

29-31 March—Schmeckfest, Freeman Junior College, Freeman, South Dakota

Western

25-29 March—"Program on Aging," Beatrice, Nebraska; speakers, Carl and Irene Smucker

20 March—WMO, Bethel College Church, North Newton, Kansas

24 March—MCC (Kansas) Assembly, Hesston, Kansas

Published

In connection with its 25th anniversary the United Mission to Nepal (UMN) is publishing *Nepal and the Gospel* by Jonathan Lindell. The writer participated in UMN for a lifetime both from outside the country when it was closed and from inside. The 350-page hardcover book contains a text, footnotes, a substantial bibliography for each chapter, and four appendices. A Nepali artist made pen and ink drawings to illustrate the text. Send prepaid mail orders for the book to Char Valvik, 5744 23rd Avenue South, Minneapolis, Minnesota 55417. The books, coming from Delhi, India, cost $9.95 airmail and $5.95 seamail.

Signing, edited by Don Yost, is the name of a new publication for deaf Mennonites and other persons interested in deaf ministries in the Mennonite church. The newsletter made its first appearance in January. Interested persons may write to *Signing*, Box 370, Elkhart, Indiana 46515.

The 1979 *Mennonite Yearbook* has been published. It includes the names of the churches of the General Conference in its regional directory. The yearbook sells for $3.95 and may be ordered directly from Mennonite Publishing House, Scottdale, Pennsylvania 15683.

MCC (Canada)
invites applications for

peace and social concerns director

The assignment includes the following:

- peace education and information for the MCC constituency
- research and development of statements on relevant issues
- resource to congregations.

Preferred starting date is 1 July.

Direct inquiries to:
Waldo Neufeld
Director, Personnel and Administrative Services
MCC (Canada)
201 - 1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8
Telephone: 204/475-3550

Mennonite Broadcasts: The First Twenty-Five Years, by Hubert R. Pellman, professor of English at Eastern Mennonite College, Harrisonburg, Virginia, is a 290-page work exploring the origins of Mennonite Broadcasts in 1951 and tracing its growth to a worldwide ministry today. Pellman follows an interpretive, analytical approach rather than a purely chronological one. The book contains quotes from past and current staff, numerous photos, and tables of important statistics. The book sells for $10.

Unreached Peoples '79, edited by Ed Dayton and Peter Wagner, is a 370-page volume just published by David C. Cook. It is the first of the annual directories that will survey and identify groups of people unreached with the Christian message.

Workers

Theodore Baerg, Stirling Avenue Church, Kitchener, Ontario, has won the 1978 Chalmers Award for operatic excellence from the Canadian Opera Company. He graduated from Wilfred Laurier University in Waterloo, Ontario.

Edwin and Anne Brandt will be completing their three-year term in Mexico under COM in June and are planning to return to Kelowna, British Columbia.

Marilyn Epp, Roland, Manitoba, began duties as the school librarian at Elim Bible Institute, Altona, Manitoba, 1 January. Her duties include library maintenance, book ordering and processing, public relations,

Minister needed

The Whitewater Mennonite Church of Boissevain, Manitoba, requires a leading minister. Inquiries should be directed to Werner Neufeld, Box 478, Boissevain, Manitoba R0K 0E0, or telephone 204/534-2303.

A contingency fund of $100,000 was presented to Bethel College (North Newton, Kansas) president Harold J. Schultz 1 February. The fund, like a similar one made available to Schultz when he first became president in 1971, makes it possible for the president to designate funds at his discretion for special projects at the college which are not a part of the current budget.

Both the Soviet and American economies creak under their shares of the global arms race. Soviet leader Leonid Brezhnev has blasted the Central Committee of the Communist Party for not providing more consumer and other goods. (The USSR spends 15 percent of its gross national product on arms.) President Carter, meanwhile, wrestles with inflation that has cut the value of the dollar by one-half in the last 11 years. (The US spends 25 percent of its budget on defense.) Worldwide military spending in 1976 was a staggering $400 billion (or $750,000 a minute).

and alumni liaison. She is a 1978 graduate of Elim.

Anne Lemky, Carman (Manitoba) Church, is serving a two-year voluntary service term as nurse at Norway House, Manitoba. The assignment is with Mennonite Central Committee. Lemky received her LPN from Red River Community College, Winnipeg, Manitoba. She is the daughter of Ben and Sarah Lemky of Homewood, Manitoba.

Lempky

Dale Schumm, Elkhart, Indiana, has been appointed secretary for personnel services of the Mennonite Board of Missions, effective 1 July. He is director of admissions at Associated Mennonite Biblical Seminaries, Elkhart, and a PhD candidate in management and counseling at Chicago Theological Seminary.

Anne Burns Stradal, Normal, Illinois, has been appointed director of communications for the Mennonite Hospital Association. She is responsible for internal and external communications, publications production, and audiovisual aids for Mennonite Hospital, Mennonite Hospital School of Nursing, and Eureka Hospital. Stradal has an AB from Mount Holyoke College and an MS in journalism from Ohio University.

Bob Suter, Grace Church, Pandora, Ohio, has begun a three-year term with Mennonite Central Committee as agriculturist in Bangladesh. Suter is a graduate of Ohio State University, Columbus, Ohio, with a BS in agricultural economics. His parents are Dwight and Phyllis Suter of Pandora.

Suter

Zehr

Kay Waltner, Salem Church, Freeman, South Dakota, has been named area supervisor of bookrack evangelism for the Northern District.

Dan Zehr has announced his resignation as director of peace and social concerns, MCC (Canada), effective 30 June. He has served as director since 1976. He and his wife, Elaine, have accepted an overseas assignment with MCC beginning in 1980.

Ministers

Walter Franz, Swift Current, Saskatchewan, will become pastor of the Altona (Manitoba) Bergthaler Church this summer. He served as pastor of the Osler (Saskatchewan) Church from 1964-70, and as instructor and principal at Swift Current Bible Institute from 1971-79. Franz and his wife, Hilda (Penner), have a son and two daughters.

Russell Mast, copastor of the Besthesda Church, Henderson, Nebraska, will become pastor of the Salem-Zion (North) Church, Freeman, South Dakota, 1 June. He previously served at the Salem-Zion Church from 1949-57. Mast is a graduate of Bluffton (Ohio) College and received his BD from Hartford Theological Seminary. He and his wife, Alma, also a graduate of Bluffton College, have two sons.

FULL CIRCLE

FULL CIRCLE, Stories of Mennonite Women
edited by Mary Lou Cummings

The book contains stories of 19 Mennonite women. "I never thought much about what a 'woman' should do. My main concern was to know what God wanted me to do, and I knew He would help me do it," says Dr. Ella Garber Bauman. Through the simplicity of these words, a great power is unleashed. This power, this focus, is an unspoken theme in many of these biographies. Each biography is a story, of a woman on a journey with God through this imperfect, real world.

214 pages, paper back $5.25

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Speaking out

Weeping over Winnipeg

Robert V. Peters

"When Jesus came in sight of the city, he wept over it and said, 'If only you had known on this day, the way that leads to peace!'" (Luke 19:41-42).

I am haunted by the echoes from Winnipeg's story. I hear the sounds of a Cree Indian camp at the junction of the Red and Assiniboine rivers (what the Crees called W-i-n-n-i-p-e-e, *muddy waters*). I hear bison thundering over the prairie landscape. I hear people worshiping and enjoying the land entrusted to them by their Creator.

Then comes a new tongue: French. Explorer and fur trader Pierre de la Verendrye and his partners arrive in the land of Manitou to seek profit and glory.

I hear the buffalo in its death throes. I hear the natives cry, abused by diseases, by alcoholism, and by missionaries. I hear construction of forts, settlements, and trading posts. Mother earth groans at its brutal rape by the plow. Steamboat and locomotive join the 100 new tongues that come in an endless movement of people bringing "civilization to the frontier."

In 1873 Winnipeg was incorporated as a city. In 1874 the first wave of Russian Mennonites arrived. Ironically these peaceful folk entered the "promised land" with armed escorts.

Most of the early Mennonites stayed on the farm; only a few trickled into Winnipeg.

The WASPs (White Anglo-Saxon Protestants) controlled development in Winnipeg from the start, erecting their manors along the southern and western shores of the two rivers.

Their employees were most often of non-WASP descent. They were permitted to live near the factories and railway yards in the city's west and north ends. Allan Arbitises' *Winnipeg: An Illustrated History* depicts the contrasting living conditions of the different classes in Winnipeg.

Shortly before Mennonite missionary work began in Winnipeg, a young Methodist minister, J. S. Woodsworth, wrote *Strangers Within Our Gates,* a shocking portrayal of life in the north-end slums, conditions that continue to this day.

In 1919 a general strike hit Winnipeg. The "bloody Sunday massacre" crushed that strike, but the reality of its class conflict is still a part of Winnipeg life.

The year 1919 was also pivotal for Mennonites in Russia. Pillaged by the revolution, those who could migrated to Canada. The majority landed in Winnipeg from 1922-25.

By the time I arrived in the early 1950s the Mennonites were already among the affluent.

J. S. Woodsworth went on from the general strike to become the Member of Parliament for Winnipeg Center (where a majority of Mennonites lived from the 1920s-1940s) and the founding leader of the CCF/NDP (socialist) party. Woodsworth, described by one historian as "the most Christlike member of the parliament of that era," maintained a staunch pacifist position throughout the war; yet the Mennonite community did not support him.

I grew up experiencing the inner city with all its brokenness and anguish through the Sunday morning view of our inner-city Mennonite church (most of whose members lived in the suburbs). For me, being a Mennonite meant being a German with a partially Russian diet (borscht). The sixties began to raise questions within me. Is the kingdom of God's agent, the church, only for the well fed and well clad? What is our role as peacemakers in the inner city?

By 1977 the Winnipeg Mennonite population reached an estimated 10,000, with over 30 churches, making Winnipeg the largest "reserve" of Mennonites in the world.

Ironically Winnipeg is also the home of an estimated 30,000 native Canadians, making it also the largest Indian "reserve" in the world.

An amazing contrast exists in Winnipeg between Mennonite power and native powerlessness.

Harold Fransen notes in *The Mennonite* (8 August 1978), "The frightening fact as a Mennonite Christian is that there is probably no provincial or state jurisdiction where Mennonites are more influential. Mennonites constitute about 7 percent of the population, and four sit in the new Conservative government. A major Winnipeg paper stated that the Mennonites were one of the main components in southern Manitoba that insured the return to power of the Conservatives."

The ruling powers 450 years ago brought our Anabaptist ancestors firewood for their torture; 2,000 years ago they brought a cross for Jesus in response to his shared life with the powerless of his society. In Winnipeg today the children of Menno *are* the ruling class—a class that has proven its callous indifference to the injustices perpetuated there. The cries of the native, the old and forgotten, the broken, the homeless, and the hungry call for a response. Hubert Schwartzentruber (unpublished sermon) says, "In the sixties the ghettos were burning. The fires yet to come will be at the centers of power. The 'safe' suburbs and the pockets of power will be the target. There is little time remaining. The church could make a difference regarding the outcome of the 1980s if we immediately make justice our consuming passion. But I fear we are moving close to the brink of apostasy.

"An apostate church has identified with the present worldly system; it has lost the capacity to identify with the poor, oppressed, and powerless; it has placed its weight on the side of the powerful.

"An apostate church needs to silence prophetic voices. It justifies its economic privileges by moving toward developing more services for the rich and less for the poor. Our repentance is still a possibility."

For further study Ken McNaught, *A Prophet in Politics,* is an excellent study of J. S. Woodsworth. The St. Matthews-Maryland Community Ministry, 570 Furby Street, Winnipeg, is a good source for information on Winnipeg. *First in a series.*

Letters

Decide sexual identity

Dear Editor: I have suspected for some time that I could help resolve a problem that exists for many of our people by explaining how I have consciously decided my sexual identity. As consciously as I can, I have committed myself to placing a little bit of femininity into my sexual identity while the remainder is masculinity. If it were designated on a finite line continuum the feminine part would assume about one-eighth of the sexual identity line—like this: *f/masculine.* With this commitment I can understand women's experience, and without it I don't feel that I can. I strongly urge men to adopt the same attitude, and request respectfully that women place an identical portion of masculinity into their feminine sexual identities. We are not born heterosexual but must at some age make a commitment to *be* heterosexual. I consider being a sex object *part* of my total personality and urge the rest of our people, male and female, to feel the same way about themselves. I suspect many difficulties we now have will clear up and become more manageable. I have also usurped two traditionally feminine prerogatives for myself. I love unconditionally as all people should, I think, and I have intuition, as all people can. Men can cry productively as well as women. I also feel that women can be rational-emotional and that men can be emotional-rational. Both sexes are constructed the same, with our sex organs being the *only* organic difference. In my yet-to-be realized marriage I intend to divide equally household, child care, and career opportunities and responsibilities with my yet-to-be married wife. Thank-you. *Jack Goering, 1920 Buchanan, Topeka, Kansas 66604*

11 January

Grieved by pro-gay letters

Dear Editor: I am grieved by another pro-gay letter (9 January issue). How many readers will this letter lead into the snares of the devil? I hope and pray that none will be so led.

The writer points out that many Christians use isolated Old Testament passages and a few words from Paul's writings to condemn all homosexuality. Is that not enough? Let's praise the Lord for many Christians who are searching the Bible for truths.

The writer also points out that these Christians are driving many in the gay community farther and farther away from Jesus. That is a false statement. The Christian's call is to drive all those in the gay community farther and farther away from the snares of the devil. That is our goal.

The writer cannot understand why Christians turn in horror from men touching each other in tenderness. The reason is very simple. Paul writes (Romans 5:19), "... by one man's disobedience many were made sinners." He also writes (I Corinthians 6:9-10) that homosexuals shall not inherit the kingdom of God. The sight of Sodom and Gomorrah was so horrid that God had to turn in horror and destroy the cities. God is a loving, understanding, and forgiving God. He is also a God full of grace. However, only after our confession and repentance can he pour out his grace upon us.

Paul writes (Romans 1:27) about men leaving the natural use of the woman and burning in their lust one toward another as being unseemly. In other words, it is so dirty it doesn't seem possible anyone would do such a thing.

The writer also states that Jesus changes how we use our hands. This is very true. Jesus can change our hands from practicing homosexuality, which is dishonoring the body (Romans 1:24), to practicing heterosexuality endorsed by God (Genesis 1:27-28). Jesus can also change gays to straights. However, it takes total commitment to Jesus Christ.

Leviticus 18:22 says, "Thou shalt not lie with mankind as with womankind. It is abomination." Leviticus 20:13 says, "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death. Their blood shall be upon them." *Howard Goering, Route 1, Peabody, Kansas 66866*

18 January

Different things today

Dear Editor: Re the editorial "Some of Us," (23 January issue), I am glad Kenneth Bauman wrote, since he felt that way, and I am sure he represented a number of others who feel that way. I think he should be listened to. Forgive me if I am wrong, but to me the editorial seems like an attempt to find a letter of the law that would justify us not to refuse to pay taxes. It is true, for instance, that Peter was referring to the Jewish leaders and not to the state when he said we must obey God rather than men, but the principle would be the same in either case, wouldn't it?

It seems to me that the Christian gospel speaks to the needs of each age, and different things need to be done in different ages. There would have been no need to warn early Christians to drive carefully lest someone's life might be taken in an accident. But today there certainly is. When Jesus said to his disciples that they would do greater things than he had done, didn't he imply that there would be a need for greater things in later ages than there was in the time of the early church? The common person at that time had no rights, no influence on government. In a democracy we Christians have responsibilities the early Christians did not have. I don't *have* to pay income tax; I don't know whether I would have the courage to refuse if I did. But I certainly admire the ones who do refuse to pay taxes for conscience' sake.

You say that war has always been hell, but certainly war today is a thousand times more hell than it was in Old Testament times. Did you read the article about the arms bazaar? Nuclear war will most likely extinguish all life on this planet. Of course, there may be other alternatives which are more effective than the refusal to pay taxes. For instance, as my sister suggested, if we would deluge the government with letters and with telephone calls and insist that this arms race must stop—or at least that they give us the right to have a peace tax—that might do more good.

You have a point about the guilty silence on abortion. I don't know why that is—partly perhaps because that issue is so closely related to women's rights. And we believe in women's rights, though I do not believe that only the woman has a right over her body. Certainly the man is responsible too, and society has something to say about its own perpetuation. In the second place, if the law against abortion is passed it will mean that the poor people will suffer while the rich will find safe ways to abort.

But right now it seems to me the war issue is of greater importance because it means life or death of humanity. Maybe better ways can be found in our struggle against war than civil disobedience, but in a case of dire necessity it certainly does not seem to me to be against the spirit of the Word or the spirit of Jesus to disobey the government. *Marie J. Janzen, Box 205, North Newton, Kansas 67117*

23 January

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

Partial baptism

When Ivan the Terrible ruled Russia (1533-84) he was so intense in his leadership that he took no time for himself, for marriage, or for his social life. This became a great concern to his aides, and upon their recommendation Ivan decided to marry. He sent some aides on a search for a bride. They settled on Sophia, the daughter of the king of Greece. Ivan asked the king for his daughter's hand, and the wish was granted on the condition that he become a member of the Greek Orthodox Church, which Ivan agreed to do.

Upon hearing of the church's requirements for baptism, Ivan was distressed. One of the articles stated that a member could no longer be a professional soldier. So Ivan devised a plan. When he and 500 of his army went down into the baptismal waters with 500 priests they went beneath the waters in baptism, but each extended his arm with a sword out of the water. They had joined the church with their bodies but left their swords and fighting arms unbaptized.

While no one has ever dared to picture Christ with a sword in his hand and the church has always taught that each Christian is called to a Christlike life, the church has persistently thought that it can come under his lordship and still kill with the sword. At least Ivan and his soldiers recognized the conflict and contradiction more clearly than most of Christendom down through the centuries.

There are other areas we sometimes do not baptize under the lordship of Christ. I like the story of the young man who held up his baptism for a few minutes while he went for his wallet. He said he wanted to have his wallet baptized also. It's ridiculous to think we can confess Christ's lordship for life yet make or spend money without his blessing and guidance. It's wrong to suppose we can claim to be under the lordship of Christ and not bring this important area of money and material things under his lordship.

Some have not had their eyes baptized. They allow their eyes to look and lust after the illicit. Particularly in a day of movies, TV, magazines, and books which are filled with falsehood and filth, we need to pray that God will baptize our eyes so that we have no desire to see vanity and vice.

Others declare their dedication to Christ yet let their feet lead them to places that Christ will have no part of.

Is there anything like a partial baptism or partial commitment to Christ? The old cliche is still true: "He is Lord of all or not Lord at all." By this we mean that we are under his lordship according to our present understanding. This is what we promise at baptism. In baptism we also promise to follow his leading in the future as he reveals other areas of life and thought which need to be given over to his control.

To "walk in the Spirit" is to take the next step the Spirit shows us, to bring new areas of life under Christ's control. To seek to withhold some area of life from Christ's lordship is as silly as to hold our swords out of the water in baptism.

John M. Drescher

Thankful for Pepto Bismol

When I taught kindergarten in Minneapolis, Minnesota, I was doing my traditional Thanksgiving lesson by having the children draw a picture of "what they were thankful for." Danny was drawing his picture frantically. He was feverishly drawing with one hand while the other was raised. I went over to Danny's table to see what he needed. "Teacher, how do you spell 'Pepto Bismol'?" There on his paper was a crude shape of a bottle painted pink.

"You're thankful for Pepto Bismol?" I asked cautiously. "Yes," came his serious reply, "I always get a tummy ache from eating too much turkey, and then my mom gets out that yucky pink stuff."

Can we take a lesson from this small child and remind ourselves of the "pink stuff" when we indulge in our special feasts? Perhaps we should celebrate the choice to use moderation and be thankful for self-control instead.

Leann Toews

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My lilacs talked to me

Erlene Unruh

I had been so busy that spring! Like a jet the weeks zoomed by, leaving a trail of unreached goals across my horizon. That morning I hurried to the mailbox at the end of the lane. My letter had been written in a race against time and the rural mail carrier. Turning back to the house I still hurried, eyes to the ground, teeth and fists clenched with tension. So many things were making demands on my time. I had not learned to say no, and found myself involved in too many church and community services. Each was worthwhile and by itself a joy. But all together they were more than I could squeeze in with homemaking, gardening, and mothering. Perhaps if I organized a little better I could handle it. Even now I was making mental lists of all I hoped to accomplish before the children awoke.

The children. My mind tried to push back a vague uneasiness I wasn't quite willing to examine. But the thoughts persisted. I was troubled about the growing tension between myself and the children, and I might as well admit it. There was nothing I could really put my finger on. They just seemed to get crankier and more demanding. And I would quickly become impatient and discouraged. As one response triggered another, frustrations mounted. Often tears and tempers spoiled our times together. What was happening to us, I wondered?

Suddenly I looked up, and what I saw drained me of my preoccupied fervor. The lilac bush, not visible from the house, had bloomed and faded. How could it have happened without my noticing? I have this thing about lilacs. From the time I was a small girl they have been for me the ultimate expression of spring. I wait eagerly for them from one year to the next. But this time I had missed them altogether.

I stopped hurrying then. Sitting down on a large limestone rock beside the driveway I closed my eyes and took a good hard look at myself. Bird songs, damp earthy smells, and the sun's early warmth began to fill my awareness. God was very close. Like Moses I felt I was somewhere on that "holy ground" where my searching and God's revelation come together. I listened—waited.

The message was swift and discomforting. Lilacs were not the only things slipping by me unnoticed and unappreciated. I was missing some of the simple loveliness of just letting my children be children. With new insight I realized I would become annoyed when their natural childish patterns of living did not fit into my tightly planned schedules. How gradually it had all built up. But how real the trap had become. With tears of shame I remembered those long empty years when there were no children—years when my heart knew no deeper prayer than this, "Lord, give me a child to mother." Now I had three. My empty arms had been filled. More than anything I wanted to share the growth and discovery of these wonder years with them. I didn't want to waste or misuse this precious time that was ours—time that could never be recalled.

I don't know how long I sat there on the rock in the morning sun, letting God replace my anxieties with quietness. But when I returned to the house I felt loved, forgiven, and at peace. Quietly I slipped into their bedroom and stood looking with fresh wonder at my still sleeping youngsters. How I loved them! My priorities seemed suddenly so simple. What an ordinary, everyday thing God had used to break through to me in my need.

The years have passed, and we've moved to a new home. My little ones are grown. And it is lilac time again. Now I see that fragrant burst of lavender from my kitchen window. And still God talks to me in lilac language. "Take time. Use and enjoy each day's gifts just as they come. Tomorrow the blooms may have faded."

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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:12 20 MARCH 1979

MEDIA EVANGELISM

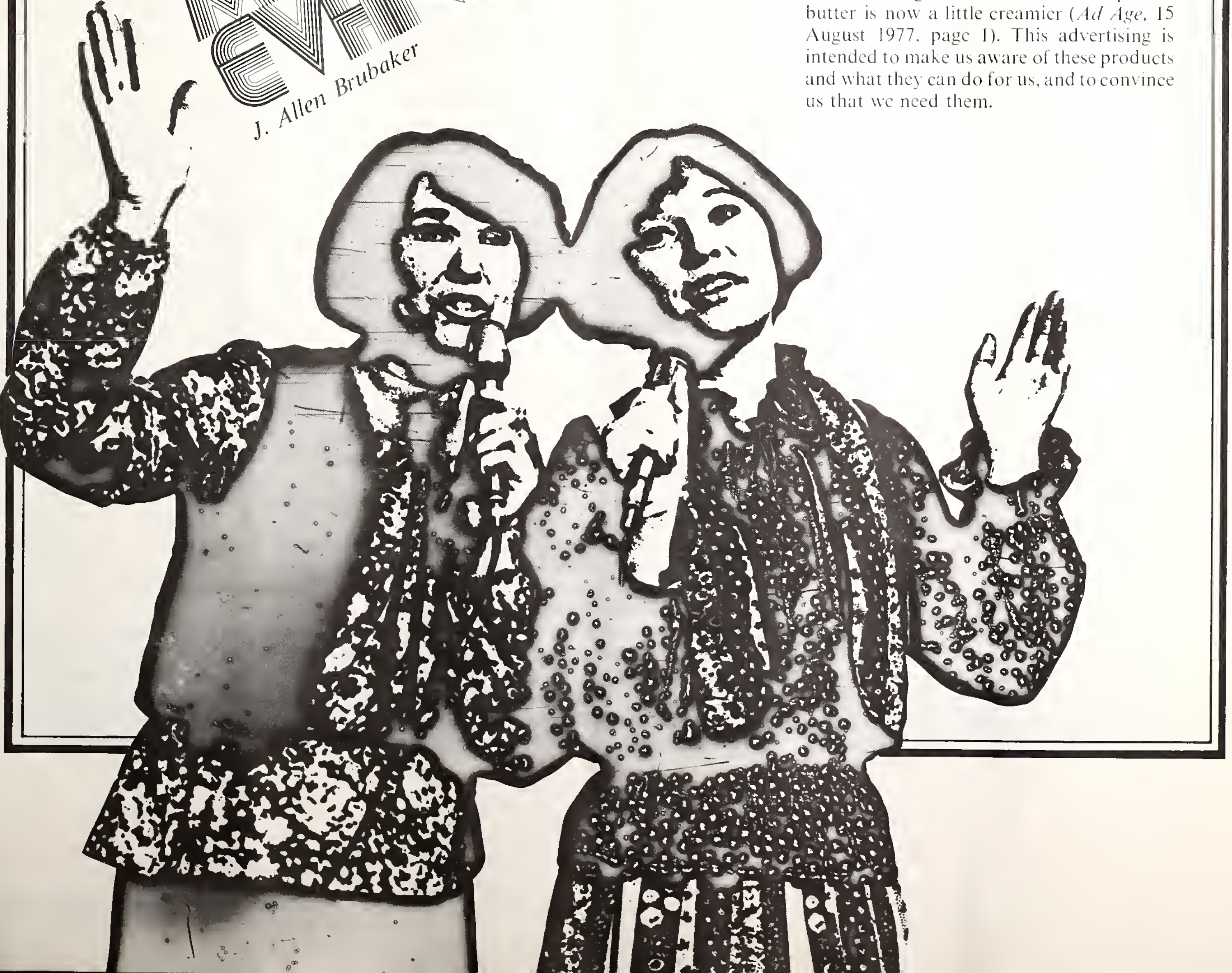
J. Allen Brubaker

"How I changed overnight."

"I'm too young to be old."

"If Clairol can't put color in your life, nobody can."

These headlines, accompanied by eye-stopping graphics, appeared in a seven-million-dollar print and TV ad campaign Clairol used to launch a totally new hair product (*Ad Age*, 1 August 1977, page 1). Swift and Company spent 12 million dollars in advertising to tell us that their peanut butter is now a little creamier (*Ad Age*, 15 August 1977, page 1). This advertising is intended to make us aware of these products and what they can do for us, and to convince us that we need them.



Companies do such advertising because it plays an important role in selling their product. They can produce statistics to show that their advertising dollars increase sales enough to more than recover the cost of the ads from the increased profits. Perhaps most phenomenal is the technique these companies use to communicate their message to us. Through short eye- and ear-catching broadcast and print messages, they grab our attention just long enough and with enough emotional appeal and memorability to rivet their messages in our minds. Furthermore they speak to us while they have our attention about needs we feel (hunger, desire for beauty, etc.) and in language we easily understand.

A lesson for the church. Commercial advertisers have learned that the public media, particularly television and radio, are the most forceful instruments to communicate to men and women in our generation. This is especially true if we want to reach large target audiences in the shortest possible time. We religious types are quick to attack many of the materialistic, hedonistic emphases of the commercial advertiser, but perhaps in the process we have abandoned a divine opportunity to share the good news of the gospel. In effect, we may have condemned a very effective method because of a bad teacher.

> “If you're trying to reach the non-Christian through a religious program, you're likely reaching the wrong audiences, especially if your program appears in the back-to-back religious time block on Sunday morning.”

The advertising model. The church can effectively use the public media—television, radio, newspapers, magazines—to share its message. One way is to use the advertising model, as compared to the program (e.g. preaching/teaching) model. The advertising model may suggest that the church takes biblical truth and distorts it to fit the changing whims of the marketplace. However, the real issue is not the truth, but how truth is communicated. The church must communicate unchanging biblical truth in terms that people in the marketplace can understand. We adapt the method to maximize the strength of a given medium. Church history tells us that the church is most effective in ministering to people when it adapts its *methods* to fit the environment in which it exists.

Understanding the approach. The public media today—especially television and radio—are primarily entertainment media. Television is essentially a visual medium, oriented to the experiential, either in real life or in simulation. Radio is an oral medium adapted to the use of music and sound effects. Both media are very effective in providing entertainment through sports, music, dramas, novellas, and of course news, which takes on the character of entertainment. Educational programs are seldom popular on radio or television, with the exception of news. And religious programs that gain national attention take on the character of entertainment.

Richard K. Manoff, speaking to the ninth international Congress on Nutrition in Mexico, said, “Programs are onetime performances, usually overloaded with too many ideas and too much information. As a result they deliver a broad impression of the subject, leaving the audience with only a superficial and unfocused remembrance of some of the ideas. Whatever impact they have fades over time.”

This isn't to say that programs don't have their place. It describes a weakness of the program format. And one weakness of this format for religious purposes is the tune-out factor. Manoff comments further that programs often have “neither the budget nor the talent to infuse elements of audience appeal. Moreover, they tend to appeal to motivated audiences who need the instruction least.” We can interpret his comment by saying that religious programs tend to speak to religiously committed persons. Thus if you're trying to reach the non-Christian through a religious program you're likely reaching the wrong audience, especially if your program appears in the back-to-back religious time block on Sunday morning. And if you go into the nonreligious time slots with the wrong approach or format, you may simply drive people away.

The advertising technique overcomes the weakness of the program model through its brevity and its insertion into existing entertainment shows. It is able to reach large desired audiences as they are viewing/listening to their favorite shows. Television and radio ads are short—usually up to one minute—but they achieve maximum memorability, are emotionally appealing (or repulsive!), and are usually capable of repetition many times in a day, week, or month. While they demand neither interest nor motivation, they often waken both in us, either in a negative or a positive way. We usually tolerate their intrusion because of our interest in the entertainment to follow. When the ads are well done, they appeal to areas of felt need in our lives.

Implications for congregational outreach. Outreach suggests that we would like to share the good news of the gospel with persons who are not now a part of our congregation. They likely will *not* tune in to Sunday morning religious radio and TV programs. To reach non-Christian viewers/listeners we must go where they are already viewing or listening, and do so in a manner that will *not* make them switch channels (drive them away). This is where the advertising model can be effectively employed. The Christian communicator will carefully design the message to fit the character of the media and to communicate the message so that it is consistent with the content of the message itself. For example, to attempt to preach a one-minute sermon doesn't maximize the visual/experiential character of television nor the character of the brief, memorable, emotionally appealing ad. A Sunday morning religious program format ministers largely to Christian people. Some religious groups use a program format on TV during the week. Usually these take on the nature of an entertainment show.

One of the chief obstacles in producing religious programs with strong appeal to the unchurched is their high cost. On the other hand, spot announcements are relatively inexpensive to produce and can reach large audiences with emotional appeal and memorability. If properly done, stations will release them on free time. In the United States, stations are licensed with the obligation to devote a significant portion of their air time to serve the interests of persons in their communities. Licenses are renewed on the basis of whether or not the station has operated in the public interest. One way stations operate in the public interest is to broadcast messages that are of vital concern to persons in their communities.

Radio and TV spot announcements, if properly produced, are acceptable to stations for use on public-service time, known in the industry as sustaining time. However, from the station's standpoint such spot messages must contain high quality and deal responsibly with the needs of their communities. Stations receive much more material than they can use on public-service time. Thus spot announcements are *not* an invitation to mediocrity but a challenge to excellence.

The effectiveness of the advertising model. The real strength of a spot announcement is to raise awareness of a product or service, to build an understanding of it, and to create interest in it. Usually such an announcement will not cause the viewer or listener to immediately drive, walk, write, or call about the product or service. But if such persons ever have a need for such products or services or should ever face a need addressed in the announcement they may remember your message.

Spot announcements help the local congregation in a number of ways. First, they help the viewer or listener to be aware of a specific Christian truth and how it relates to life. A good way to illustrate this is with a slice-of-life drama or a true-to-life testimonial. Spots that speak with integrity to a particular need of the viewer or listener stand a good chance of creating interest in learning more about the Christian faith. Therefore they can serve as a nudge toward belief and action. The denominational name on the tag makes the person aware of a particular belief or way of life of the group. If the announcement is sponsored by your congregation you can add the congregation or pastor's name, address, and phone number. This helps to create an identity for the sponsor and tells the person where he or she can relate to persons identified.

Spot announcements on radio or television can be one important step in the communications process to invite men and women into the community of faith. We cannot expect such spots to tell non-Christians everything there is to know about the Christian faith and to bring them to commitment in one quick easy process. Spots can effectively help them to grasp one specific Christian truth and how this relates to one aspect of life. And what can be more appealing than to discover a solution to one specific need?

The information model. A second media approach, the news model, can be even more effective than the advertising model. People watch, listen, and read to be informed as well as entertained. And the best religious news is the church truly being the church.

Albert H. van den Heuvel, a well-known communicator in Western Europe, wrote in the *WACC Journal* (April 1977, page 4): "If churches are really willing to inform and not to promise or threaten, the media will offer an inalienable instrument for evangelism. But are churches willing to discipline themselves in that way? If so they should not use public media to preach about the liberating promises of God, but inform people about men (and women) and situations where this liberation can be seen and verified. They should not threaten people with sermons of perdition but show how a godless life keeps people enslaved and meaningless. They should not bombard people with sermons about sin, but exemplify in which sins the reader, the viewer, and his community are indulging.

"The media are the God-given instruments by which the gospel can become good news again. It requires the discipline of sorting out Christian life and theology in such a way that communicable events and developments are ruthlessly checked as to their information value."

The kind of news he's talking about calls for honesty and concreteness. This means not trying to look better than we are or hiding mistakes. It means being willing to show that we live on promises and forgiveness rather than on success; that we give praise to God and shoulder responsibility for our mistakes; that we love sinners more than the self-righteous; that we call for repentance when all seems well; and that we are able to endure suffering joyfully.

This kind of honesty is hard to come by. The temptation is to try to portray ourselves as good citizens who uphold the morals of our society and judge all who are wrong. Jesus showed mercy to down-and-out persons, the discriminated minorities, and sided with the powerless. If we take the opposite stance we betray our own nature and deceive the public. When God's people live honestly and truly relate to the deep needs of people around them, they will be the news of the day. Consequently the media will want to report that kind of news, and evangelization will occur. That is, people will sit up, take notice, and want to be a part of that kind of caring community, even though they decide not to join our congregation.

Earlier in his article van den Heuvel notes that evangelization is God searching for people. We are merely his messengers bringing the good news. And we bring the good news best when we demonstrate that the captives are indeed being set free, the blind are seeing, the poor and the oppressed are being fed, clothed, housed, and made whole. That kind of news inspires belief and action.

Churches can, no doubt, do a better job of living honestly and of allowing the news media to report what they're about—both the successes and the failures. We can do more to present slice-of-life spots and short dramas that show faith in action in a given situation. The media are important means of communication today. If God's acts today, fleshed out by his people, are not a part of the media mix, can we fault the world for writing us off?

An editorial in the 21 May 1977 issue of *America* suggested, "The churches must maintain publicly and insistently the image of man presented in the Sermon on the Mount, a message unit designed in prayer and solitude, but proclaimed with greatest impact in the marketplace itself." What more could your congregation do to help that happen? ●

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The new Mennonite language

Mark Ramseyer

An avant-garde calling itself the "Anabaptist" faction has emerged among Mennonites over the past few years.

The young leaders of this group seem determined to counter what they see as the "bourgeois-zation" and "deradicalization" of the church, and they have proposed a number of remedies for these real or imagined ills. Some of them call for a "rediscovery of Anabaptist visions"; some for the development of mini-churches called "fellowships"; and some for the convening of more conferences like "A New Call to Peacemaking."

All members of the avant-garde, however, urge the church to adopt a new language—Anabaptese—and they have already successfully introduced many elements of the language into general Mennonite conversation. My colleagues and I offer here a clear, concise, quantified (scientific), unassailable, unimpeachable, incomprehensible, and unfair lexicographical introduction to this new language.

Anabaptist: *a member of the radical wing of the Mennonite church.* To the Mennonite avant-garde, "Anabaptist" is chic and "Mennonite" is strictly gauche. This attitude appears to derive both from the antiquarian interests of the members of this group, and from their fascination with "Anabaptist visions" (see below).

Anabaptist visions: *evidently third works of grace through which the initiates, after being baptized a second time (*anabaptism*), "see visions," thereby allegedly fulfilling Joel 2:28.*

Needs (especially "felt needs"): *problems.* These must be "met." The latter-day Anabaptists seem to have adopted this word, like many of the words in this series, from California encounter-group pop psychology.

Gifts: *talents, abilities, and skills.* These are "discerned."

Discern: *decide.* What in English would be "let us decide who has the requisite talents and training," becomes, in Anabaptese, "let us discern each others' gifts."

Affirm: *butter up.* The laity is no longer encouraged to affirm the verity of statements; instead they are to "affirm people." Rather than to "affirm that they will tell the truth," for example, they are to tell each other, "Let me affirm you in your gifts."

Support: *affirm.* This term is used when the overuse of "affirm" becomes intolerable, even to the avant-garde.

Reinforce: *(rare) support.* This term is used when even "support" has become intolerable.

Relate: *An indefinable term used to describe virtually every aspect of Anabaptist "inter-personal interaction."* Modern Anabaptists shun the use of "relate" as a transitive verb. Instead of "relating the story of the prodigal son to the children," for example, they merely "relate to the children." In fact, when those in the extremist wing of the Anabaptist party use the word as an intransitive verb, they do not even use the prepositional phrase. Not only do they not "relate anything to anyone," they do not even "relate to anyone." They merely "relate."

Share: *relate.* This word can be used in situations where in English "relate" would be used as a transitive verb. Anabaptists today, for example, "share the story of the prodigal son" with their children. In most cases, however, the object of the verb is more vague and the meaning of "share" correspondingly more uncertain: for example, "share their lives," "share the gospel," or "share their pilgrimages" (see below).

Pilgrimage: *testimony.* Members of the Anabaptist faction do not "give their

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testimonies." Rather they "share their spiritual pilgrimages."

Relationship: *friendship.* Anabaptists do not seem to "make friends." Instead they "build relationships."

Meaningful: *?* The Anabaptist "relationship," like the Anabaptist "pilgrimage," must be "meaningful." What "meaningful" itself means is still obscure.

Mutually: *together.* Among Anabaptists, everything is done "mutually." For example, they mutually share, mutually reinforce, mutually affirm, mutually relate, and mutually discern.

Concern: *a term, like "relate," which cannot be defined—yet it is an indispensable element to modern Anabaptists when they do "relate."* "Prayer requests" are now obsolete, and Anabaptists do not appear to "tell each other their worries or problems." Instead, they "share their concerns." *Bona fide* members of the Anabaptist party are said to have "evangelical social concern," which we interpret to mean that they support equality, the ERA, recycling centers, *"Small is Beautiful"* economics, solar energy, ecology, human rights, and mass transportation, while they oppose racism, sexism, hunger, discrimination, nuclear energy, multinational corporations, pollution, cars, missiles, and "junk food."

Lifestyle: *(a) "good" way of life; (b) "bad" way of life.* This word seems to have been adopted from the now-extinct "counterculture." An Anabaptist is said to live a good lifestyle if he rides the bus, (writes "he/she" instead of "he" in such phrases as the one above), installs solar heating, takes paper to recycling centers, and eats granola for breakfast. He lives a bad lifestyle if he drives a big car, keeps the thermostat at 75°, or eats Sugar Crisp for breakfast.

Simple life: *"good" lifestyle.*

Jubilee living: *simple living with a smile.* This comparison may perhaps be analogous to "care-fronting," which we understand to be "criticizing with a smile."

Kingdom: *(adjective) Christian.* Latter-day Anabaptists have "kingdom values," live "kingdom lifestyles," and speak of "kingdom relationships." The more conservative members of the Anabaptist clique still use the word as a noun and attempt to "build" it, as in "building the kingdom."

Radical: *good.* This term is used to indicate general approval.

Discipleship: *the state of "being good."* "Radical discipleship," of course, is the state of "being even better." Radical disciples use "disciple" as a verb, as in "discipling a brother."

Community: *a group in which everyone is nice to everyone else.* An Anabaptese definition: a fellowship of radical kingdom disciples living a supportive lifestyle and mutually affirming each other in their life together, thereby discipling each other, meaningfully relating, and meeting fellow disciples' felt needs. Note that instead of "living in *a* community," many Anabaptists "live in community."

Commitment: *a willingness to live in community, live a kingdom lifestyle, be a radical disciple, relate, meet everyone's felt needs, and go to church each Sunday.*

This list of words is, of course, only the beginning of an Anabaptese lexicon. Our research to date does suggest that the avant-garde has successfully introduced most of these terms into general Mennonite speech. Our research does not suggest, however, that the general use of the words indicates any "Anabaptization" of the laity. Instead it suggests only that Mennonites are becoming increasingly unable to understand each other at all. •

News

BC adopts school pact; bullish on budget

The foundation of the Conference of Mennonites in British Columbia held even after considerable "heavy" debate during their annual meeting.

Moderator George Groening, Eden (Chilliwack) Church pastor, called to order the 44th annual session with Menno Simons' favorite text, "Other foundation can no man lay . . . Jesus Christ" (1 Corinthians 3:11).

Groening reminded the 400 delegates and guests that "Jesus trusted his 12 disciples with a tremendous, impossible trust" and they built upon the solid foundation until the church became a majority; then it declined. "The foundaton is unshakable" even today, but only "20 percent of BC citizens claim any church affiliation (only 10 percent on Vancouver Island)."

Delegates and guests packed the (Vancouver) First Mennonite Church 16-17 February. They came for action and got it. The past fiscal year, 1978, had been a frustrating one for the provincial conference. Donations from congregations fell $44,000 short of the adopted conference budget. Additional unexpected expenses were incurred and a deficit of $62,859 for 1978 was reported to the 1979 conference.

The BC missions and service committee reported successful launching of the Chinese Mennonite Church, the Vancouver outreach project, the bolstering of congregations at Langley and Granisle, the hiring of a halftime coordinator for bookrack evangelism, and exciting new potential for an Indo-Canadian witness based on research done by former India missionary Jake Giesbrecht.

Precisely because some of these projects have been successful expenditures increased. This made chairperson of the committee, John Hiebert, say, "Our focus in the next while will need to be on supporting, upbuilding, and evaluating existing projects because of budgetary limits."

At the close of the first evening delegate Hans Bartel, Rosedale, said, "Tonight we have heard much about our mission projects. We should not go home from here without being prepared to give and to do more to support all the opportunities which are ours."

Columbia Bible Institute. Discussion continued in earnest on Saturday over a new "working agreement" with the BC Mennonite Brethren (MB) conference in the Columbia Bible Institute (CBI). While CBI has experienced an obvious change since a year ago, many delegates were still not sure about the future. Essentially the new agreement calls for partnership only in the "operations" of the school; the property is to remain totally MB. The agreement spells out that the school president and board chairperson must both be MB, while the "vice" of each will be GC. Board and staff participation is to be on about a two-for-one (MB/GC) ratio and that also decides the portion of budget for which the BC conference would be responsible.

While delegates expressed some reservation about various parts of the agreement ("Is CBI Anabaptist?—Do we really want a partnership that's not a partnership of equals?—Are we paying too much for something that can never be ours?"), each student, former student, and parent of students who spoke strongly endorsed CBI and said the movement is in the right direction.

When the vote was taken, a large majority (298-33) endorsed the new agreement.

The agony of the CBI decision was compounded by the year of big deficit. CBI disbursements for 1979 are budgeted at $97,500.

Another major step was the appointment of a full-time youth worker and camp director. This provoked more serious discussion, including the issue of hiring others to do the local church's ministry. It was adopted by a 229-104 vote.

A third major resolution called for BC to opt out of the Canadian Every Home Plan for promoting Mennonite publications. It passed 194-144.

Budget. Then came the final big bite—the total budget. The 20 conference churches had previously reported budgeting $184,000 for the 1979 provincial conference work. Yet the 1979 budget calls for $207,831. Where to go? What to do?

But the moderator was right. Delegates started to say, "We can do it if we want to. . . . We cannot afford to back off from these opportunities. . . . Our churches will respond if they hear what we've heard. . . . If we still believe in miracles, let's vote. . . . God can move us; he's ready to do so." Question. Adopted 257-58. The foundation is secure.

One of the most moving moments at the conference occurred when Stephen Lee, pastor of the new Chinese church, responded to that congregation's acceptance into the conference. In a choked voice, he said, "I'm so excited as a small church to be accepted by you as part of the Mennonite family. . . ." Also accepted into membership was the Granisle Church of the Way.

The conference executive remained intact: George Groening, moderator, and Sig Toews, secretary, were not full-term; John Sawatzky, Richmond, was reelected as vice-chairperson. *Bernie Wiebe.*

Saskatchewan peace talk attracts 200 participants

Saskatoon, Saskatchewan—"Peace is not the absence of conflict, but the presence of the Creator," was the theme of the native and Mennonite "peace talk" held 23-24 February at Tiefengrund Mennonite Church.

Nearly 200 persons participated. They listened as natives and non-natives spoke on peace, brotherhood, and man's relationship with God and earth.

The conference, sponsored by the peace and social concerns committee of Mennonite Central Committee (Saskatchewan), began Friday afternoon with a discussion of the similarities and differences in the histories of the native peoples and Mennonites.

Cree minister Stan McKay, who provided biblical perspectives at various times during the two days, stressed the gospel as a gospel of equality, of respecting one another's dignity, of sharing wealth and decision making. He said that Christians "are called to open servanthood and faithfulness" in their task of reconciling man to God, man to man, and man to nature.

A Federation of Saskatchewan Indians elder, Smith Atimoyoo, and other representatives of the Indian Cultural College, spoke on native religion, language, and values. They stressed the need for native peoples to achieve a sense of who they are in order to regain self-respect.

Saturday afternoon saw discussion about local land issues, with input from local Mennonite farmers, and Indian representation from former chief Ernest Mike.

In his final address before the closing of the conference McKay challenged the people present to become more Christlike in word and deed, expressing concern for all of God's creation. *Evan Heise*

The myths that we live by will change, says specialist

The world is going through a shift equivalent to moving from feudalism to the modern age, says Burns Weston. He says the 1980s and 1990s will be tumultuous times.

Weston, a specialist in international law and affairs, and founding director of the University of Iowa's Center for World Order Studies, spoke to Newton, Kansas, groups 1-3 March. He also participated in the Mid-America New Call to Peacemaking conference 3 March held at Bethel College Mennonite Church in North Newton. The conference attracted 60 persons. Earlier he spoke to Bethel College students.

"There will be a basic shift in the myths that we live by," he said. Among the myths which he said continue to guide the thinking of leaders and citizens alike are that wealth trickles down to the poor, that bigger is better, that arms spending helps the economy, and that the nation state is the ultimate political structure.

Weston

Weston named four major worldwide problems—war and peace, social justice, poverty and ecological deterioration.

He said four things need doing to put handles on these problems. People need a spirit of globalism. To accomplish this an examination of the meaning of culture is necessary. People need to think structurally, not issue by issue. "We can't talk about militarism without talking about its linkages to the local and global order." People need to clarify values. What are the principal problems in the world and how do our values connect with them? People need to be futurists, thinking decades ahead.

Weston's talk was one of six workshops at the New Call to Peacemaking conference. The other workshops centered on communicating peacemaking within local congregations, economic conversion and the arms race, systematic approaches to conflict, biblical foundations for peacemaking, and war taxes and the World Peace Tax Fund.

In the plenary session at the end of the conference participants spoke in favor of another meeting within the next year. Several actions were announced or suggested. One person suggested organizing a peace instructional team which would be able to conduct workshops in other parts of Kansas. An Easter sunrise service for 15 April is planned for a Titan II missile base near Rock, Kansas. Several persons said a meeting on proposed draft legislation would be needed. *Vic Reimer*

South Africa:

A Quaker recommends sanctions

Philadelphia (AFSC)—The West continues to provide economic and military support to the three white minority-ruled states of southern Africa, while at the same time attempting to play the role of arbitrator and reconciler, Bill Sutherland, southern Africa representative for the American Friends Service Committee, declared recently.

"There should be Western sanctions against the Republic of South Africa," Sutherland said, "for that country holds the key to any eventual solution within its borders and in next-door Rhodesia and Namibia.

"Many black Africans feel they haven't seen a really practical expression by Western powers of opposition to racist regimes built on apartheid."

Sutherland, an American black originally from New Jersey, has spent over 25 years in Africa and knows many of its leaders personally.

"The liberation leaders and high officials in independent majority-ruled states are not willing to come to negotiating tables to talk about what they've already agreed upon," Sutherland said. "Many of them express futility in such discussions and want something practical such as banning of oil shipments to the white-ruled nations, and elimination of privilege and power for the minorities.

"They want to stop the oppression of beatings, jailings, the pass laws, not having the vote, and living in ghettos, and want to create more just, democratic, and nonracist social orders." He quoted Sally Motlana of Johannesburg, a prominent officer of the South African Council of Churches, as saying, "We're not struggling for a more humane type of slavery."

Sutherland said further that many blacks agree with Frelimo Party leaders in Mozambique who declared that their struggle was not to "Africanize exploitation." The AFSC representative said he has found an intensified commitment by black Africans to continue the struggle by arms if necessary, but also a continued commitment to nonviolence, including preparation of civil servants for future governments based on one-person, one-vote.

Mennonites help pay fines

Transkei—Mennonite Central Committee has provided funds to help pay fines to secure the release of imprisoned squatters in East London, South Africa.

The money was donated to the squatter fund of the Institute of Race Relations in January when East London municipal authorities destroyed many squatter homes and jailed a large number of "illegal" residents, most of whom were unable to pay the imposed fines.

Many of these people have been on housing lists for years, waiting to be allotted space in the legal residence areas. East London authorities have not been able to provide sufficient housing for all who need it and are not willing to designate land for temporary housing. They are also very strict about enforcing racial separation and have in the past few months devoted much more effort to removing Africans from Coloured areas than to providing housing for the homeless.

Municipal authorities burned one camp without warning, destroying the owners' possessions and even pets.

The Institute of Race Relations (IRR) hoped that the approximately $1,350 (including MCC's donation) spent in January would empty the jail of squatters, but city officials continue to arrest people considered illegal residents.

"It may seem like money wasted," says Val Sullivan, IRR regional secretary in East London, "but when you have been down at the jail when the people come out and realize that they are free to go to try to pull their families and homes together again, you know it's not a waste. We have to get those people out."

However the IRR feels it cannot continue to "fill the government coffers" in this way and is no longer paying fines.

IRR personnel are now encouraging the city to set up an emergency camp, providing the basic facilities for those whose homes have been destroyed. Government officials refuse to do this, realizing that such camps easily become permanent. Meanwhile, they continue to evict and persecute people living "illegally" without providing alternative accommodations. *Suzanne Lind, MCC Transkei*

◀ **John Merrill**, London, England, is ready for a rest outside St. Paul's Cathedral recently after completing a 7,000-mile walk around the coast of England. Merrill's long hike wore out 33 pairs of socks and three pairs of boots while raising $100,000 for charity.

US Mennonite Brethren regionalize colleges

Delegates attending the Mennonite Brethren special US convention on education held in Denver, 16-17 February, voted by nearly a 15-to-1 margin to regionalize their two liberal arts colleges, Tabor and Fresno Pacific.

The decision transfers the ownership control of the two schools from the US Conference level to regional constituencies in the midwest and west.

The special midtriennium convention was called in response to a "crisis" in Mennonite Brethren education that has emerged in the past few years. The decreasing pool of potential Mennonite Brethren students and the increasing difficulty of raising the necessary funds to finance both programs had put the future of Mennonite Brethren higher education in question.

When the issue was raised at the 1977 US Conference in Bakersfield, California, a study commission was appointed to gather comprehensive data on each school's future prospects. This data would then be presented to the US Board of Education, which would choose what it considered the best option for the schools.

Delegates came prepared for this conference like perhaps no other conference in the denomination's history. The study commission's 200-page findings report was given to each church for consideration.

The preparation paid off. Lining up sometimes four and five deep behind the two floor microphones, delegates waited for an opportunity to voice concerns and raise questions. Some speakers wondered what effect regionalization would have on conference structure and unity. Others weren't convinced that other options had been fully explored. When the vote was finally taken, delegates overwhelmingly favored the board's proposal, with 298 "yes" votes, 21 "no" votes and one void ballot.

The present boards of both schools will continue serving until their successors are selected by the churches of the respective districts. The US Board of Education will plan and oversee the schools' transition to regional ownership until the regular triennial meeting of the US Conference in 1980.

In view of the months of controversy and intense discussion in the churches and despite the strength and volume of the discussion at the convention, the final outcome was greeted enthusiastically by most participants. Many agreed with one closing speaker who interpreted the 93 percent favorable vote as a sign of God's presence. "When the vote came in it seemed to me that God had really worked among us," he said. *Wally Kroeker*

AIMM to convene study on Africa missions

An important consultation for the future of Mennonite missions in Africa will convene 20-24 April at Miracle Camp, Lawton, Michigan.

The self-study by Africa Inter-Mennonite Mission will bring together AIMM staff persons, board members, representatives from various supporting and fraternal organizations, missionaries on furlough, several Africans, and two former executive secretaries of AIMM, Harvey Driver and Reuben Short.

Working papers prepared for the consultation include the following topics: a theology of mission for AIMM by Allen Wiebe; a focus on social and political confrontation in southern Africa by Jim Juhnke; the interaction between African culture and Christian faith by Stan Nussbaum; the relationships of AIMM to Zaire's autonomous Mennonite churches by Ben Eidse, and an analysis of the inter-Mennonite approach to overseas mission by Elmer Neufeld.

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CROP, the community hunger appeal of Church World Service, reports a good year for 1978. Gifts rose by nearly $250,000 to $9,104,568. Aid, particularly in the form of commodities such as beans, cornmeal, canned meat, vegetable protein, and grains, were used in parent/child health care and education, and food-for-work projects in more than 40 countries. Many communities retained 25 percent of their CROP Walk proceeds for local programs for the elderly and disadvantaged. Some donors earmarked a total of $842,013 for other relief and development agencies, including Mennonite Central Committee.

Linda Wiens, an MCC volunteer in Egypt, writes the following: "I'm writing to inform you of the situation in Tanta. At the beginning of March my coworkers, Viola Fast and Helena Peters, completed their terms of service. I am now the only foreign worker at the hospital here in Tanta. The latest news from MCC is that no nurses are available to replace those who left. This is a request that you might spread the news that a nurse is needed in Tanta." Waldo Neufeld of MCC (Canada) says the letter is typical for MCC volunteers who feel the effect of a volunteer shortage.

A record 400 people attended this year's Keystone Bible Institute, held in January at Lansdale, Pennsylvania. A variety of denominations and independent churches participated in the institute besides the four groups that worked together in the planning—Franconia and Eastern District conferences, Brethren in Christ, and Church of the Brethren. Judging by student attendance, the subjects of most concern this year related to war and peace, biblical study, family life, and church movements and issues.

MDS ponders voluntarism, church planting

Kidron, Ohio (MCC)—More than 600 persons attended public sessions of the all-unit meeting of Mennonite Disaster Service here, 9-10 February. Participants came from six Canadian provinces, 27 US states, and the Central American country of Belize.

Reporting highlighted persons assisted rather than statistics cited. There were testimonies of lives changed. A bus load of youth and adult sponsors from Mennonite and other churches in Hydro, Oklahoma, had helped in tornado cleanup in Gary, Minnesota. One sponsor related stories of conversions and spiritual growth as these young people lived and worked together.

Merle Good from Lancaster, Pennsylvania, spoke on "Precious Things" at the Friday evening banquet. Our era, he said, is characterized by lack of commitment to marriage, to family, to fellow humanity. We are in danger of losing them unless we are willing to make commitments to a community of faith to preserve them. Good pointed out that we are not equipped to help others preserve their precious things—jobs, homes, memories—until we have decided what is precious to us.

The question of salaried field staff when volunteers are not available to give adequate coordination received considerable discussion. The voluntary nature of the organization would be undermined if coordinators would be paid, many contended. Others felt that in some situations efficiency would be increased if coordinators would be encouraged to stay on the job longer through remuneration.

The question of planting Mennonite churches in the wake of MDS activity was raised. Chairperson Peter Funk indicated that a fellowship is beginning in Rapid City, South Dakota, as the result of work there several years ago. Other opportunities were mentioned.

A Challenging Opportunity

BOOKSTORE MANAGEMENT

The Commission on Education is seeking a manager for Faith and Life Bookstore at Berne, Indiana. This person is responsible for operating the bookstore, accountable for retail floor management, including selling, inventory control, purchasing, display, customer service, and store appearance. Management is also responsible to maintain professional staff. Application should be sent to:

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Meeting highlights church-state relations

Calgary—Moderators and secretaries of Canadian Mennonite and Brethren in Christ conferences met here with Mennonite Central Committee (Canada) staff 18 January for a consultation on "The Church and the State."

Vern Ratzlaff, MCC (Manitoba) director, named four areas in which Mennonites should determine God's will—the use of power, minority rights, economic justice, and life and death issues such as abortion, euthanasia, sexuality, and the family.

Dan Zehr, MCC (Canada) peace and social concerns director, highlighted contemporary issues in church-state relations. Questions raised by his paper were: Is continuation of assistance to Vietnam desirable? On which issues should MCC speak? Who gives to MCC the right at all to speak to issues? Among the answers given by the leaders were the following: "When issues come to which the conferences should speak, let us know, and let us know early enough." "Elect representatives to the board who can exercise wisdom in leadership."

J. M. Klassen, executive secretary of MCC (Canada) noted that the constitution of MCC (Canada) says one of its functions is "to act as a united voice for the Canadian Mennonite brotherhood in matters of national concern, such as peace witness, alternative service, government contact, immigration, and such other matters as may be designated to it by the member conferences or organizations."

At the evening session Newton Gingrich, member of the MCC (Canada) executive committee, presented several more questions. Should more be done in the way of inter-Mennonite publication efforts? What is the structure that will provide for a more unified understanding and commitment?

Mental health is the new focus for the work of the Seattle II unit of Mennonite Voluntary Service. The unit is one of two in Seattle, Washington. Both are associated with the South Seattle Mennonite Church. Unit member Chak Ng says, "We hope that a community of volunteers interested in mental health issues will emerge from the unit's efforts in this field." Service opportunities exist for both novice and experienced mental health workers. Individuals interested in exploring assignments with the Seattle II MVS unit should contact Mennonite Voluntary Service, Box 347, Newton, Kansas 67114, phone (316) 283-5100.

Representatives from churches in the US and USSR will meet in Geneva for three days at the end of March to arrive at a common position on the moral imperatives for disarmament. According to the National Council of Churches this is the first time that church leaders from the two superpowers will work to produce a joint statement on a moral issue. The US delegation will include 10 church leaders. "We hope this common concern . . . will be reflected in the . . . ratification of the SALT II Treaty," states Alice Wimer of the NCC, "but there is more to disarmament . . . than just ratification of SALT."

Record

Workers

Several sabbaticals and leaves of absence were approved by the Bethel College (North Newton, Kansas) board of directors. *Marion Deckert* will be on sabbatical leave after serving seven years as academic dean. He has accepted a position teaching philosophy at Satya Wacana University in Saliatiga, Indonesia. The appointment is under the Mennonite Central Committee and is for an initial period of two years. After the year's sabbatical he will remain on leave from his position at Bethel. *Arlo Kasper,* associate professor of drama, was granted a sabbatical to work on a terminal degree in the fine arts at the University of Nebraska, Lincoln. *Don Kehrberg,* assistant professor of music, will use his sabbatical to complete residency requirements for his doctorate in music at the University of Illinois. *George Rogers III,* assistant professor of physical education, plans to attend the University of Arkansas, Fayetteville, to begin doctoral studies in athletic administration. Taking a one-year leave of absence is *Thomas Lehman,* associate professor of chemistry, who will be at the National Institute of Environmental Health Sciences, Research Triangle, North Carolina, doing research with the laboratory director. *Rodney Frey,* assistant professor of industrial arts since 1975, will be on leave to work toward a doctorate. He plans to attend either Arizona State University, Tempe, or West Virginia University, Morgantown. Also on leave will be part-time instructor *Diane Umble,* who teaches in the communications minor program initiated in 1977. She will be studying at the University of North Carolina, Chapel Hill, in the area of mass communications.

John Enns, principal of Westgate Mennonite Collegiate (Winnipeg, Manitoba) since 1972, has resigned from that position effective 30 June to take on a teaching position at Westgate.

Harold J. Schultz, president of Bethel College (North Newton, Kansas), has announced his decision to continue as president of the college. He had given serious consideration to accepting the presidency of another institution.

Malcolm Wenger, an experienced missionary to the northern Cheyenne in Montana and an administrator with wide knowledge about North American native concerns, will become Native Ministries executive secretary for the Conference of Mennonites in Canada 1 August. Wenger will replace Isaac Froese, who plans to pursue his personal studies. Malcolm and Esther Wenger have been involved for a year with the Elim Fellowship in Selkirk, Manitoba. Prior to their move to Selkirk, Wenger had been secretary for American Indian ministries for 11 years for the General Conference. The Wengers worked with the northern Cheyenne from 1944 to 1966.

Deaths

Kabangy Shapasa, general secretary of the Mennonite Church in Zaire (CMZA) since 1971, died 28 February in Tshikapa, Zaire. Notice of his death, which is attributed to bone cancer, was received by cable at the office of Africa Inter-Mennonite Mission in Elkhart, Indiana, 28 February. Two weeks earlier Shapasa had undergone surgery. He was buried in his home village of Kandala. He leaves a wife, Kimpadi Kasanbji, and 10 children. Shapasa was in his mid-forties. He became a Christian at an early age and served his entire adult life in the ministry of the Mennonite Church in Zaire. Kabangy also served on the Mennonite World Conference Presidium for six years.

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of
public information

The Oaklawn Center is seeking a person to spend approximately one-half to two-thirds time in public information activities, and the remainder of the time to the development of the Oaklawn Foundation, serving as its executive director. Send resume and salary requirements to: Administrator, Oaklawn Center, 2600 Oakland Avenue, Elkhart, Indiana 46514.

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Business administrator and office manager. This position is open now. Salary to be negotiated.

Teachers will be needed 1 September, subject to enrollment.

Send a resume of experience and education to Roy Vogt, 311 Brock Street, Winnipeg, Manitoba R3N 0Y8.

Minister needed

The Whitewater Mennonite Church of Boissevain, Manitoba, requires a leading minister. Inquiries should be directed to Werner Neufeld, Box 478, Boissevain, Manitoba R0K 0E0, or telephone 204/534-2303.

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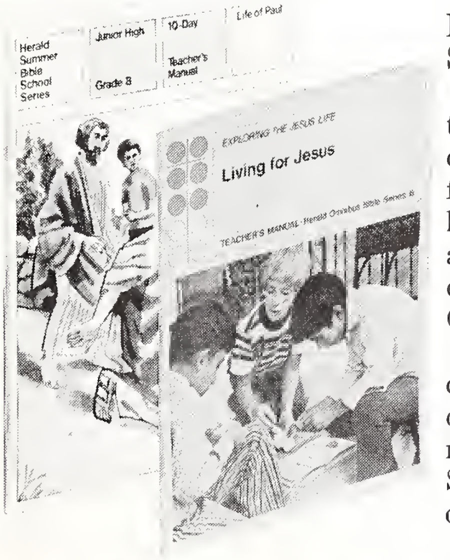

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ENERGY STEWARDSHIP

Business motivated by Christian concern

Daniel Born

"Solar energy is the hottest thing on the market. It's like uranium was 20 years ago."

Cal Redekop, then vice-president of Tabor College and the first president of Sunflower Energy Works, warms up immediately on the topic. He and nine other Kansas Mennonites founded the Hillsboro-headquartered company for the manufacture and installation of solar heat collectors. The collectors convert the sun's rays to thermal energy used to heat both commercial buildings and private homes.

"I got into it because of an ethical, ecological concern." Redekop's reason for joining a nationwide solar energy scramble is neither offhand nor naive. He has expressed his understanding of Christian environmental stewardship. "While love is caring for the other person, animal, or thing, violence destroys the other object. . . . Destroying resources rather than creating or conserving them as much as possible may also be violence, and as out of character for the Christian as stabbing an opponent with a bayonet" (*Festival Quarterly*, August/September/October 1977 issue).

The solar heating business is a "complex, involved" one, and "complications are fantastic," he admits. Difficulties involve the deterioration, expansion, and contraction of materials used in solar collector panels, as well as heat loss and storage problems.

Nevertheless Redekop says, "All of us are convinced that solar energy is the ultimate energy supply for this planet. It has no pollution . . . and no waste problem." Waste disposal for atomic energy plants is, by contrast, "prohibitively expensive and dangerous. Atomic energy is not the solution for the future. The long-range solution for the world's energy problems has to be the sun."

Should solar energy supplement or satisfy already voracious energy appetites? Absolutely not, says Redekop. Solar technology can "solve technical problems" but does not answer the moral questions of lifestyle. "If the underdeveloped world moved up to our level of energy consumption this world couldn't go on. Even using solar energy as a source, I don't think we can consume in the future what we have up till now. Consumption has to go down. Recyclability of our lifestyle simply has to be given more consideration."

Ironically, nonreplaceable resources such as gas, coal, and petroleum are cheaper than solar energy: "At this point you cannot be economical and ecological at the same time." Present costs of solar collector panels plus underground heat storage facilities and ductwork create high prices.

To aid fledgling operations and bring the dollar figure within affordable limits the federal government subsidizes solar heat systems. This should bring the time closer when soaring nonrecyclable fuel prices make solar collectors economically feasible. Sunflower Energy Works helps customers set up such subsidy arrangements.

Redekop is excited about dealing in a venture having "definite ethical consequences," mentioning Psalm 8:6: "Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet." Two streams of thought on Christian stewardship toward God's creation have historically emerged, he continues. "The first is dominance of nature—'what's below us has to be crushed.' The second is an attitude and practice of order and harmony."

Cal Redekop and Sunflower Energy Works are proclaiming the latter. *A Meetinghouse article*

Beside my Bible

Mary F. Heisey

Argument and affirmation

Good books embarrass the pabulum in our minds. They excite our opinion and energize our talents. They transform potential into power. They move us to revolutionize the world with the peace and love of Christ.

It's Good to Know, *by Randy Bullock, with Dave Balsiger (Mott Media, Milford, Michigan, 1975, 233 pages).*

This book chronicles the path of a young man who journeyed from sickness to health in Jesus Christ. Randy Bullock was involved in the 1971 May Day Protest in Washington, DC. He later starred in two influential films—*Time to Run* and *Isn't It Good To Know*.

Dope, women, motorcycles, and off-color language make this an upsetting book. Though well-intentioned, it has a promotional tone (complete with photos), gets annoyingly melodramatic, and seems aimed at the teenage market.

Infant Baptism and the Covenant of Grace, *by Paul K. Jewett (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1978, 254 pages).*

"An appraisal of the argument that as infants were once circumcised, so they should now be baptized"—a long study by the professor of systematic theology at Fuller Theological Seminary.

Scholarly and complex, it proves the author's observation that "the debate over infant baptism is one out of which come implications involving the whole range of theology."

As a covenant theologian Jewett refreshingly recommends that believer baptism alone be administered in Christian churches since "the evangelical view of baptismal efficacy is the more biblical view."

Try Giving Yourself Away, *by David Dunn (Prentice-Hall, Englewood Cliffs, New Jersey, 1970, 145 pages).*

Our mopey world needs more books like this sunny one. An obvious hit, this is the third edition since 1947. Added here are 12 new chapters to deal with today.

Its self-giving author tells how to revitalize routine lives by exercising the giving-impulse. He advocates surplus-sharing, neighborhood-giving, and has a chapter "For Teenagers Only." Read and give away!

The lordship of Jesus

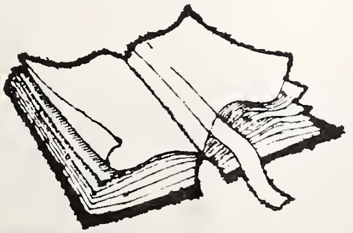
Erland Waltner

"I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone 'like a son of man' dressed in a robe reaching down to his feet and with a golden sash around his chest" (Revelation 1:12-13 NIV).

Charles F. D. Moule, many years Lady Margaret professor of divinity at Cambridge University, who still teaches part-time at the age of 70 and is called "Charlie" by his devoted students, says that a key question to ask in New Testament interpretation is, "What does the passage want to tell us about Jesus Christ?" This, he suggests, is more important than questions about sources or form. Even a cursory reading of the book of Revelation will impress us with the urgency of the writer to talk about Jesus Christ. To identify as much as possible with the concerns which were important to the writer is one of the important ways a reader begins to understand the communication.

Jacques Ellul, a penetrating French biblical scholar, observes that in the book of Revelation both the first (1:9-20) and the last (22:6-21) of the major visions of Jesus Christ present him as the omnipotent Lord, while others (5:6-7, 14:1ff) present him as the Lamb that was slain. John sees a manifest relationship between Christ's lordship and his suffering. This lies at the heart of his message.

In the dramatic scene in Revelation 5 no one is found worthy to open the scroll and to break the seals to disclose the meaning of history until the Lamb appears (5:6), the one identified also as "the Lion of the tribe of Judah" (5:5), the Conqueror who has been slain. Then the heavenly choirs sing, "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth" (5:9-10).



Open your Bible

John's eagerness to tell about the lordship of Christ already dominates the opening chapter. He describes Jesus as "the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth" (1:5). He elaborates first on what Jesus has done, liberating people from their sins and making them to be "a kingdom and priests" (1:6) by the sacrifice of himself. Jesus the sacrificed Priest becomes the way to a new priesthood of all believers. Jesus the suffering and slain Shepherd-King opens the door of entrance into a new kingdom.

Beyond that, however, John wants to tell us that Jesus Christ is the one who is coming (1:7). His language reminds us so much of the vocabulary of John the Baptist speaking about Jesus that one commentator (Josephine Massingbyrd Ford) thinks the book of Revelation may have come out of the Baptist's movement. Here, however, Jesus is described as the one coming "with the clouds" and as one who would be recognized even by those who had rejected and crucified him. The peoples of the earth are to be plunged into "amazement and grief" when he comes this time. For the early church, Jesus Christ is the one "who came, who comes, and who will come." He is indeed "the coming one" bringing both ultimate salvation and judgment.

The vision of the one "like a son of man" (1:13) is both a puzzling and powerful portrayal of the Lord. While modern biblical scholars continue to debate furiously about the origin (Daniel 7:13) and meaning of the expression "son of man" and it's application to Jesus, John in this passage is rather emphatic about what he means to say. Jacques Ellul summarizes, "The robe is the vestment of the priest for the sacrifice of expiation, the girdle of gold is a royal emblem; the whiteness is the mark of the Word of God; the glance as a flame of fire is the light that penetrates and discloses everything, and penetrates to the bottom of the human heart; bronze is the sign of power and eternity; the sword that cometh forth from his mouth is the Word that separates, divides, and judges."

While the imagery would have been familiar to the readers and would have reminded them of "prophets, priests, and kings," John was speaking of one who transcended what they had known or experienced, who was "more than Moses, more than Aaron, and more than David."

This is the omnipotent Lord before whom the seer falls down prostrate but from whom John hears only words of reassurance and commissioning.

"Fear not" was the word of reassurance. It is the same word the amazed shepherds heard on the plains of Bethlehem as told by Luke. However, the word of assurance given now explains, "I died, and behold I am alive forever more." It is in the linkage of death and life, in the fact that these come together and are conquered in Jesus Christ, that we are now given an answer to human fear.

"Now write what you see, what is, and what is to take place hereafter." This is the commission. Out of the encounter with the vision of the crucified and risen Lord comes a message to be shared about the past, the present, and the future. He is "Alpha and Omega, the beginning and the end." What is true of the Lord God (1:8) is also true of Jesus Christ for it is in him that God is made known.

This then is what really matters in our eschatology (our doctrine of the future), that we understand that the hope of persons and nations lies in him who is omnipotent Lord. *Third in a series of four.*

Letters

Christmas reflections

Dear Editor: Christmas has come and gone again, as the world looks at it. For God it meant, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

We all have fallen in sin; "there is none that doeth good no not one" (Psalm 14:3). God sent his son to redeem us; if we but admit our sins and repent, he forgives as he gave his life to redeem us by shedding his blood on the cross at Calvary.

At the beginning when Adam and Eve had fallen into sin God called and asked, "Where art thou?" I'm so glad he is still calling us today, as he too called me. It's a free gift to receive him as our Savior. As Jesus ministered to people, he was concerned first of all about their spiritual need. It is for us to come to him and ask, "God be merciful to me a sinner" (Luke 18:13). Luke 19:2-9 tells of Zacchaeus, the chief publican, looking to see Jesus. Being small of stature, he climbed upon a tree. Jesus, looking, saw him and called him to hasten down for today he must abide in his house. He hastened down and received him gladly. He then made some comments and a confession, upon which Jesus told him, "This day is salvation come to this house."

Today he still calls to people through his Spirit to repent and receive him as their Savior. *Abe E. Kroeker, Inman, Kansas 67546* 22 January

Passing on our faith

Dear Editor: Having been a member of the General Conference for only seven years, I acknowledge that my observations are based on limited experience. With this in mind I hesitate to write; but as one who deliberately chose to accept the Mennonite faith I write boldly in the spirit of true Anabaptism.

I understand that the New Testament teaches that the new birth is the entrance to the path of discipleship. We are not reborn because we have been good disciples. For centuries Mennonites have been accused of teaching "salvation by works." According to our theology this is a false accusation. In practice, however, this accusation has some validity. Conversion and regeneration are often assumed in many of our congregations. It is not unusual to find teenagers who have never heard the new birth experience explained to them until it is taught in catechism class. One frequently finds "disciples" attempting to serve a Master they have never personally met. It is refreshing to see some of these disciples experience regeneration through the power of the Holy Spirit as they are taught God's Word and see faith fleshed out in the community of believers. They can now help in building the kingdom because the proper foundation has been laid—Christ Jesus (1 Corinthians 3:11).

Menno Simons placed this verse on the title page of most, if not all, of his writings. Fifteen generations later, General Conference Mennonites facing the war-tax issue have spent long hours in conference committees, in congregational meetings, in Sunday school classes, and as individuals struggling to determine what faithfulness to Jesus means in this context.

I am much concerned about our priorities as a conference and as congregations. Evangelism has become a popular subject in most Christian circles. It is either entered into enthusiastically or its methods are criticized. A third category might include those who simply ignore it. I have heard far too much criticism from our own circles of those who are enthusiastically into evangelism. "There is no discipleship emphasis"; "their approach is too canned"; "all they are interested in is numbers." Yet many of our congregations have gone for years, if not decades, without experiencing the joys of one unchurched person making a commitment to Christ and joining them in the Way. Is not this fact just as much of an indictment from heaven as is the failure to challenge Caesar's priorities? Could a minority of persons in our conference with a concern for this sin receive a fraction of the attention given to the war-tax issue?

How do we pass on the faith to the next generation? I propose that we will not be very successful if we emphasize discipleship without a proper emphasis on conversion.

Our Anabaptist heritage is frequently cited to support nonconformity to the demands of Caesar, as in the war-tax issue. The essence of 16th-century Anabaptism was not nonresistance, but rather a concern for a pure church—a believers' church. It was argued that infants should not be baptized because they cannot have faith necessary for belief. We continue to baptize infants today—we just wait until they are teenagers. Age becomes more important than faith in these situations.

Is it possible for a believers' church to move from theory to reality? For the new birth to be proclaimed from our pulpits, taught in our Sunday schools, and explained to our children in our homes? For our youth to accept Christ at various ages in response to the call of the Spirit and not to the call of the catechist or peer pressure? Is a radical reformation in order?

Our forefathers saw obedience to Christ as evidence of the new birth. I believe that today we must struggle with what it means to be a believers' church with the intensity with which we have struggled with war-tax withholding. The genesis of the Anabaptist movement was the desire for a believers' church. Evidence of the new birth (war-tax resistance as a contemporary example) will follow just as naturally as did nonresistance, economic sharing, and separation of church and state in the 16th century. *Gary Martin, 14471 CR 34, Goshen, Indiana 46526* 26 January

Incident had impact

Dear Editor: Three days after I had received my copy of *The Tax Dilemma: Praying for Peace, Paying for War,* (Herald Press, Christian Peace Shelf series), a friend called my attention to an article by Benjamin Mehrling which appeared in *Fellowship* magazine (April/May 1978 issue). In his youth Henry Hitt Crane was sent to France by the YMCA during World War I where he was assigned to take cigarettes to the men in the front lines. There he witnessed the deaths of the first three Americans to be killed in the war, just 100 yards from where he stood. He buried all three. Later he saw his buddy leaning against the barbed wire—wounded, he thought. After dragging him into a shell hole he discovered that his best friend was dead, shot through the eye.

"'Who shot my buddy?' he asked himself afterwards. 'Was it the sniper? The man who commanded the sniper to do it? The arms manufacturer? The taxpayer?' His conclusion: 'All of us did it. If the sniper had just *refused* to do this,' he reasoned, 'he would have jammed it all. He would have jammed it as far as my buddy was concerned.' Crane resolved that he would never 'let it come into fruition through me. *So help me God, I'll never do that.*'"

That incident in Henry Hitt Crane's life had a profound impact on his life's work and witness. It could be instructive for us too as we wrestle with the implications of the Christian gospel concerning war taxes. Thank-you for adding this illustration to the discussion. I felt it was too good to pass up. *Donald D. Kaufman, 609 Central Avenue, Newton, Kansas 67114* 29 January

Meditation

Feetwashing

Symbols can be physical acts utilizing material objects to communicate and represent spiritual truth. Baptism and communion utilize water and bread and the cup to represent concepts of cleansing, community, and commitment. Feetwashing symbolizes cleansing, service, and humility.

Providing water for a guest was a common courtesy in Palestine in Jesus' day (Luke 7:44-50) and from the time of Abraham (Genesis 18:4). A slave was sometimes provided to do the task for the guest. It was considered the lowliest act of service. Jesus used this common practice to show his love for the disciples and to help them deal with pride of position. John 13:1-17 is the only place where a Gospel writer records Jesus establishing this practice. 1 Timothy 5:9-10 indicates it was practiced and used as a criteria for accepting older widows into the care of the church.

There are various ways to practice this symbol, and no specific way is the right way. To aid groups who have never practiced this, the following is suggested to help in organizing such a service. Provide a basin and two towels for every 10-16 persons involved. Lay aside loose-fitting garments including suitcoats to avoid getting them wet. Form two lines and proceed to the basin and wash the feet of the person you meet there.

This ceremony will mean exactly what any congregation wants it to mean. It can be only an outward ritual with no meaning, or it can signify the loving, servant stance that binds individuals of the body of Christ into a whole, willing to assist one another in keeping spiritually clean.

James Mullett

The distance from God

In a ballad which you may have heard on the radio, Ann Murray sings about the downfall of a young woman who had been brought up on "Amazing Grace" and revival meetings, and who now finds herself in the depths of despair. The refrain stresses the "long, long way from Broadway to a place at the Master's feet."

Many activities that are offered to us increase the distance between us and God. What is the distance from the ticket window, where we stood so recently, to the feet of God? The refrain of the ballad may be couched in folksy language, but it is nevertheless true. The distance from Broadway to God is immense. How far we are from God is often our own choosing.

Anthony R. Epp

The powerful little fly

The fly had just finished feasting on the carcass of a millipede. His tummy felt so full and good he wanted to find someone to tease. Suddenly he spied Mr. Hippopotamus basking on a sunny sandbank. He buzzed past the lazy hippo's head, tickled his ear, and said, "Do you know I'm stronger than you are?"

The sleepy hippo answered, "Don't be ridiculous. Go away and leave me alone."

"If you don't believe it," teased the fly, "just wait around awhile and you'll see."

He buzzed into the hippo's ear. He tickled his nostrils. The hippo twitched his ears, tossed his head, sneezed, and finally got up and lumbered lazily off into the water where the fly couldn't bother him anymore.

"See. What did I tell you?" boasted the little fly, as he circled over the hippo a last time and headed back toward the forest. He was so happy he'd been born a strong little fly, and not a lazy hippo. All of a sudden—BANG! He ran into a wall he couldn't see. It was springy and sticky. His feet got caught in it. He tried every way to get unstuck but couldn't. It was a spider's web.

Sometimes we feel quite proud of ourselves and boast about the big things we can do and the wonderful plans we have. Yet we never know what lies ahead for us. The Bible says, "Don't brag about your plans for tomorrow—wait and see what happens" (Proberbs 27:1).

By ourselves we have nothing to brag about. Every day of our life is a gift from God.

Eudene Keidel

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Television and violence

Harry Huebner

The debate on violence and television needs to go considerably further than it has. It appears that the real violence propagated by television is so much a part of us that we don't even recognize it. We look for it in those acts in our society which seem like imitations of violent television program scenes. But we must look further—in our kitchens, living rooms, rec rooms, closets, garages, and farmyards. Behold all those things which we were led to believe we needed in order to live a fulfilled life. We are living in accordance with that subtle principle of television advertising; "produce more—consume more!" or "life without our product would be positively unbearable!" Television is the most effective form of advertising known today. We spend more than ever on material possessions—from irrelevant gadgets to real estate—all of which we justify in relation to our needs and wants. Coincidence?

Is not our sense of human worth violated when we evaluate our lives in terms of the things we have? Is not our concept of human relationship violated when the fact that we do or do not have certain things gets in the way of personal encounter? Is not our understanding of human freedom violated when our purchase of things has more to do with artificial needs and wants imposed upon us by companies eager to sell their products, rather than with our genuine decision? Perhaps we should be less concerned about so-called violent *shows* our children watch, and more concerned about the *effects* which *advertising* has on them and us.

Television violates our personhood in another way. Through television we have become a global village. But this is so only at the level of reception; not at the level of response. Every day we receive information regarding the social, economic, and political complexities of our world. It is neither expected nor possible that we respond in any other than in a passive way.

Personal response is impossible in the global village. The effect (perhaps the only way we can cope) is that we are forced more and more to consider the problems, sufferings, and injustices of others as irrelevant to us. This has a cumulative effect of deluding us into believing that we are nonresponsive, powerless beings. The resultant tendency is to withdraw more and more from a concern for others to a concern for one's self. We *learn* more and more but we *respond* less and less. The "I" becomes progressively more central and dominant while the "you" progressively more irrelevant.

An even more devastating propagation of violence on television is the area of religious broadcasting. Although there may be benefit and potential to broadcasting Christian services on television, they are in basic conflict with the church. The speaker does not see or know the audience; the audience cannot possibly be a congregation because there is no awareness of unity; there can be no personal sharing and caring; there can only be giving of information and receiving of information. There can be no immediate corporate response. The only possible response is a private one. Hence, Christian services on television can be good entertainment or of educational value, but they cannot be the church.

Yet television in this area gives the illusion of being even more than the church. It appears daily; it is more exciting, entertaining, and glamorous than the church; it gives the impression of being very personal (as far as you are concerned there is just the speaker and you); it can offer greater variety (you can have a sermon given in a beautiful, sunny, beachlike setting, while it is winter at your house); it is far more convenient (you don't need to go anywhere for it); it is controlled by you (if you don't like one channel you can turn to the next). The church cannot possibly compete here. Nor should it try. Christian services on television, whatever value they may have, cannot be the church. There may be good inspirational or educational input and reception, but there can be no congregational participation. Television does violence to Christianity, because it does violence to the church. "Churchless Christianity" is a contradiction.

Malcolm Muggeridge has recently said that television always lies. Perhaps this is an overstatement, but there is great truth in it. If we want to recognize the violence television is doing today, we must recognize that it is deceiving us in many areas. It is deceiving us into thinking that fulfillment in life can be purchased with material objects; it is deceiving us into understanding ourselves as mere receivers of information rather than as responsive and creative beings; it is deceiving us into thinking that Christianity is just another commodity which can be packaged, made attractive, and sold through the same "channels" as all the other things in this world. The greatest violence television can do is to convince us that these are not lies.

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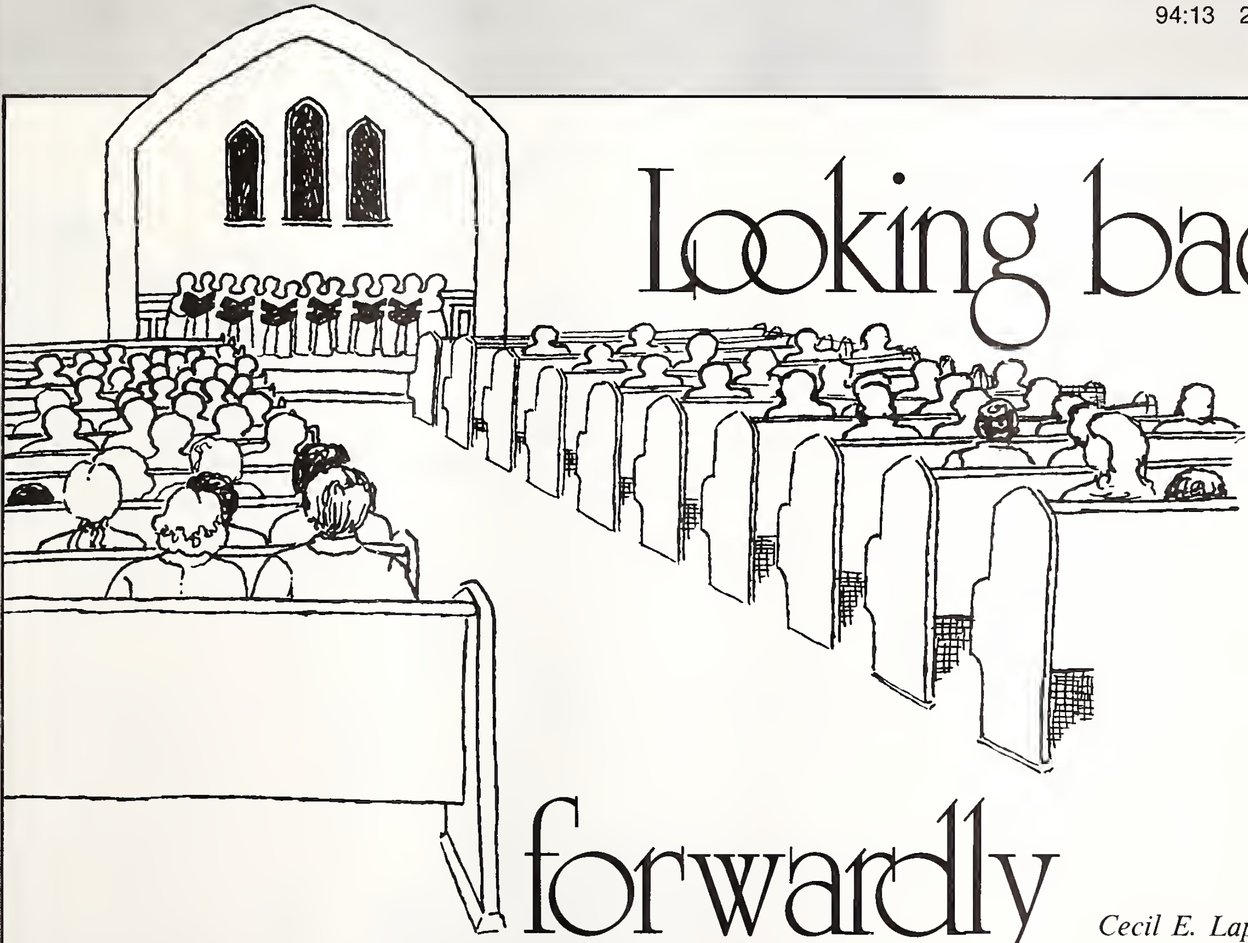

Looking back—forwardly

Cecil E. Lapo

Cecil E. Lapo spent his career in church music. Upon his retirement as executive director of the Choristers Guild in 1978, he wrote these parting thoughts.

In his book *The World of Music* G. Wallace Woodworth, director of the Harvard University Glee Club for 25 years, ended the chapter on "Music in Churches" with this thought after quoting from the Book of Job—"The morning stars sang together and all the sons of God shouted for joy."

He comments: "Did you ever hear the morning stars singing together? This is not scientific prose but imaginative poetry. It is the most beautiful line I know about music, about the sons of God, and an act of worship. No less than this is the mission of music in the church. The paradox is that when music is so offered up to God, like the morning stars singing together, a blessing comes back to the congregation and to the choir—to listeners and to singers."

As I look back over a half century and more of direct participation in the music of the church, those words of Woodworth seem to sum up what church music is all about—singing by a choir, by the congregation, participation by everyone, and a universal sense of witnessing to the supremacy, love, and "everness" of God.

Yes, we are looking back briefly at church music during the past half century; however,

> “For singer and worshiper alike the feeling of ‘the morning stars singing together and all the sons of God shouting for joy’ must be present in true worship.”

we cannot stop with that. To be vital, aware of the present, and find meaning for the future, we cannot rest on the past but must continually look to the future.

For singer and worshiper alike the feeling of “the morning stars singing together and all the sons of God shouting for joy” must be present in true worship. And what is worship? It is the full acceptance and witness to the supreme worth of God. Such an acknowledgment must include and be accepted by the whole of life, our character, and our conduct, praise and prayer, work and service, offering and sacrifice.

This, then, is a brief statement presenting *music's* relationship to worship and *worship's* reason for existence—to witness the supreme worth of God. The past 50 years have seen a greater involvement of more persons in the act of worship in the church through music via the strong emphasis on the often-called “graded choir system” or, as I prefer, “the ministry through music.” Music in Christian education, as well as the reverse, Christian education through music, came about through a number of outstanding leaders—musicians and educators.

Three names that never should be forgotten in the field of church music in our century are Clarence Dickinson, John Finley Williamson, and F. Melius Christiansen. Their contribution can never be fully measured. Their students have expanded and carried their teaching to all parts of the world. A stained-glass window in the choir room of a church in Ohio pictures these three leaders. The very fact of their being so pictured tells its own story of their contribution and strengthens the feeling that music cannot be separated from the church's life.

Many others gave of themselves in order to strengthen the concept of music as a meaningful part of the church's ministry. An early leader who felt the importance of music

in Christian education of children in America was Elizabeth van Fleet Vosseller of Flemington, New Jersey. This town, because of her efforts, might well be considered the location of the beginning of the children's choir movement in America. Edith Elgar Sackett, Edith Lovell Thomas, and many others worked to have music take its rightful spot in church education of children. Out of all these efforts grew the vision that Ruth Krehbiel Jacobs nourished into the organization now known as Choristers Guild. (*Editor's note:* Ruth Krehbiel Jacobs, graduate of Bluffton College, 1918, and faculty member at Bluffton 1924-28, was the founder and first president of the Choristers Guild.)

Part and parcel with all these individuals and their teachings were the beginnings of several denominational fellowships of church musicians. These groups, beginning with the Methodists in 1955, and later the Presbyterians, Disciples of Christ, and others, have greatly enhanced the meaning of the art of worship through music. The emphasis has been not only on excellence but on meaning, on developing persons, on congregational education and appreciation, on worship and personal participation. Much has been accomplished these past years.

However, some elements of the three great besetting sins of humankind can still be found. We still have them with us.

There's the **sin of complacency.** The church keeps trying to gain prestige, security, and worldly honor. This does not mean that a striving for perfection and an ideal, musically, should not be a goal. It should. Beauty of *the* Way, *the* Truth and *the* Life should be the ultimate end for all making of music. However, we who serve through music cannot allow this sin of complacency to gain ground in our lives and work.

Then there's the **sin of the easy way out.** Often because of unwillingness to face tension or difficulty, so far as music in the church is concerned, the musician is encouraged (and often ordered) to turn to the easy and familiar hymn or anthem. At times it seems that the church in its music philosophy is trying to renew its constituents by a route that bypasses the Cross—the *easy* way. It is a danger exhibited by many of today's pastors and musicians who advocate giving their congregations the "kind of music the people want." Education of a church congregation is definitely part of music's ministry.

I remember receiving a letter from a church musician friend bemoaning the attitude of the music committee chairperson in his church. The music director had been trying to lift the quality of hymn singing. The comment of the music committee chairperson was, "The church is no place to educate people musically. The church is for prayer." It is piety such as this that kills the effectiveness of the Christian church.

Ruth Krehbiel Jacobs

Ruth Krehbiel was born at Trenton, Ohio, where her father served his first pastorate. Her education included a BA from Bluffton College, 1918; a year of graduate studies at the University of California, 1918-19; and Hochschule für Musik (University of Berlin), 1922-24.

Ruth taught at Union High School in Sanger, California, 1920-22, and was assistant professor of singing and theory at Bluffton College, 1924-28.

Her father, Henry J. Krehbiel, was founding board member of Bluffton College, president of the General Conference Mennonite Church, the only American delegate to the first Mennonite World Conference at Basel, Switzerland, in 1925, and chairperson of the committee that published the first English *Mennonite Hymnary.*

Ruth Krehbiel married Leslie Jacobs, minister of music at Worcester, Massachusetts. Ruth became director of music at another church in the same city.

She gave much time and energy to music seminars and children's choirs. Jacobs was the founder and first president of the National Choristers' Guild. Its main purpose has been "the development of Christian character through children's choirs." Two books were published by Ruth Krehbiel Jacobs: *The Children's Choir* (Augustana) and *The Successful Children's Choir* (H. T. Fitzsimmons).

John T. Burke, executive director of the Choristers Guild, was a colleague of Ruth's in the ministry of music at First Congregational Church, Los Angeles, where Leslie Jacobs was director. Burke writes in the May 1978 *Choristers Guild LETTERS:* "Very early in our association I was aware of Ruth Jacob's marvelous gifts, not only musically, but personally. Her delightful sense of humor, her quiet yet effective ways, her ingratiating smile, and the warmth of her spirit were infectious. Her dedication to children was all-consuming. . . ."

Ruth Krehbiel Jacobs died on the podium in 1960 (of a heart attack) while conducting a music seminar. Her last home was in Santa Barbara, California.

Data compiled with the aid of Earl W. Lehman, chairperson of the Bluffton College music department, and Walter H. Krehbiel, Box 95, Davenport, California 95017 (a brother to Ruth).

The third sin of church music is **the sin of joining the crowd.** We live now in a vastly different era from the early church, the pietistic church, or the mid-Victorian church. To have meaning for today and for the future, church music must always look forward, outward, and upward. Much of church music today is attempting to copy, to imitate the sounds heard all around it. It fails to create the new and different because it is content to remain "with the crowd."

The church must give meaning to *life* or she will fail in Christ's teachings. So in the area of music in the church we cannot be fearful of trying the new and different. However, as in all of life there must come into the picture an attribute called *good taste,* for want of a better way of expressing it. Too often the church today encourages the use of tasteless, unintelligent tunes and texts in the name of relating to the rest of life surrounding it.

My half century of church-music-related life convinces me that, as expressed by one of the night visitors in *Amahl,* "we still have a long way to go." However, with the foundations begun during those past golden years of church music—expansion of understanding, of education, of spiritual reinforcement—the ministry through music will become even more of a reality. Avoiding the three known sins can go a long way toward making the ministry through music a vital force in the church's mission. •

Few Mennonites sit happily through a church gathering where singing has no part. While often we sit in rows and look at the backs of people's heads, singing draws us together as though opening our innermost spirits to one another and looking into each other's eyes. As Mennonites we must sing! We sing unashamedly. We sing with courage. We assume music will be part of our religious experience.

Several years ago I began to practice a meaningful kind of meditation. In the early stage, songs often surfaced from my unconscious—songs I had not sung for many years—songs I had thought too unsophisticated for my college-trained ear—mostly songs I had sung as a child. What came clear to me was not the music but the theology of the words. Likely when the songs were chosen little thought was given to what I as a young child might be learning theologically.

Music affirms God's people

Vel Shearer

Music is a significant part of the Mennonite experience. This photo from the last General Conference sessions at Bluffton shows people of all ages joining in song.

One thing was sure, the concepts I had sung as a child were deeply imbedded in me. I was fortunate to be allowed a second look.

Though music in Christian education can help give appreciation for the quality of sound and the skill with which it needs to be performed, music as a part of Christian experience must draw us to God and deepen our belief that indeed we are his people.

Some of the theology that surfaced for me in those times of meditation needed to be reinterpreted. Much of the singing from my earliest church experience was well seasoned by the Revivalist movement. The songs talked most about my individualistic encounter with God. There were powerful songs about the greatness and might of God, but few about being his people in the setting of a believers' church, and fewer still whose words challenged me to meet the injustices of the world in which I lived. I ache for us as a Mennonite people to sing songs and to create music which draws us to God, joins us together as his obedient, servant people, and sends us unashamedly to pronounce "release to the captives."

The songs we sing and the music to which we listen need to be chosen wisely if the task of Christian education is to direct us in the path of deepening our faith. The young children need to sing simple melodies with words that speak meaning to their child thought processes. There must be concepts that can be thought of concretely about their experience of childhood hurts and play. Obviously they will also learn to sing hymns whose word meanings escape them. But these need to be songs with words that match the theological perspective of the church family to whom they belong—words whose meanings can be unlocked as the children mature—words that can add meaning to the children's theological concepts as they become adult believers.

Music in Christian education needs to be part of the storytelling. It needs to be part of the story of God's living with his people in the biblical setting, and his promise to be with us now. Probably we learn more about God through storytelling than most other ways. Putting that story to song can give added lasting quality. Many of the songs in *The Foundation Series* (the new Mennonite Sunday school curriculum) do well at accomplishing that.

In the battered box we carry from house to house for our church experience are 12 almost-new *Mennonite Hymnals*. Beside them are as many "yellow books." The "yellow books" are a collection of songs that various persons have suggested be printed there. They are songs that have brought meaning to the lives of those persons. Some tell in a folksong way about the Christian journey. Others are treasured Scripture verses set to music. In the back of these books we are developing a section of songs and chorics which have come to persons in the midst of our living together. One is a Scripture verse with original music that came to one member during a time of meditation. The other is a familiar tune with words added to call us to mission in our valley. There are also several chorics that were written at a retreat and in a Sunday morning worship of thanksgiving.

Every Mennonite church needs to have a "yellow book" standing proudly beside a well-used *Mennonite Hymnal.* It might be entitled "Our Music." It would contain songs, chants, and chorics written by its people out of the pain and blessing of their living together as the people of God. Original music scripts for instruments need to be there, as well as some choreographic suggestions for dramatic movement to music. There need to be musical creations—by both children and adults—affirming the faith, theology, and commitment that group of believers has claimed as their own.

Music beckons to be created. It is active. It cannot lie dormant. We must respond to that creating when we gather as the church.

Sometimes the creating comes to us in surprising and simple ways. At our house church's annual retreat I was asked to lead the Sunday morning worship. I wanted the experience to affirm what we had come to believe together. As I prayed for guidance the answer came as a gift in a very simple song, "I Have Decided to Follow Jesus." As a closing celebration to a communion service we sang the song with movements to help add meaning to the words we were singing.

We affirmed our personal decisions to follow Christ as we knelt to sing the first verse:

"I have decided to follow Jesus. . . .
The living way, the living way."

As we walked to form a circle we sang:

"We have decided to follow Jesus. . . .
The living way, the living way."

After forming the circle we turned our backs to each other, walked away from the circle singing:

"Though none go with us, yet still we'll follow. . . .
No turning back, no turning back."

We are committed to follow Christ even though that may involve suffering. As we joined hands in the circle and walked towards the center we sang:

"Yes altogether we'll follow Jesus. . . .
The healing way, the healing way."

For us, being committed to help each other walk the Christian journey is a necessity. As we crowded together in the center of the circle, small and large bodies together, we raised our joined hands:

"O glory, glory, O hallelujah. . . .
The healing way, the healing way."

The silence that followed when the singing stopped was soon interrupted with spontaneous small and large hugs. We belonged to God. He was there with us and we were his family. We knew we belonged to each other.

"Come let us make music!" Let it echo as the church meets. Ring it in the heart of each believer. In that music God will meet you. And you will meet him and each other. •

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News

Agreement streamlines entry of Vietnamese refugees into Canada

Winnipeg (MCC)—Mennonite Central Committee (Canada) and the Canadian government signed an agreement on 5 March to facilitate participation of Canadian Mennonite and Brethren in Christ churches in sponsoring Vietnamese refugees.

The agreement was signed by J. M. Klassen, executive secretary of MCC (Canada) and Bud Cullen, Minister of Employment and Immigration Canada.

The agreement will streamline the churches' participation in the refugee sponsorship program by eliminating a lot of red tape for MCC constituent groups who wish to sponsor refugees, and will also provide for acceptance of additional refugees beyond the annual quota set by the Canadian government.

Under the terms of the agreement, any Mennonite congregation (or any group of five or more adults) may apply to MCC (Canada) for approval as a sponsoring body. Once this has been granted the sponsors may go directly to their local Employment and Immigration Canada office to apply for the number of refugees they are willing to sponsor.

The Canadian government is then responsible to identify the appropriate number of families or persons and to get them to the community of the sponsoring group.

Once the refugees arrive in the province of destination, the sponsoring group is responsible to meet them and orient them to the community, including counseling and settlement assistance, help in finding employment, and language and job training.

Refugees sponsored under this part of the agreement will not be counted in the annual quota allowed into the country.

Cullen stated that the program is a significant step in Canada's response to the world refugee problem because it allows Canadians to directly influence the number of refugees resettled in Canada and permits the admission of many who would not otherwise be accepted.

"It is my hope," said the minister, "that this agreement with the Mennonite church will serve as an example for other national church organizations and voluntary agencies, encouraging a wide spectrum of Canadians to become personally involved in helping those less fortunate than ourselves."

Blankets and medical supplies from the ▶ *Hong Kong government are taken by barge to a shipload of refugees anchored offshore.*

▼ *A sick Vietnamese refugee is carried by his son at Pulau Bidong refugee camp in Malaysia. More than 30,000 refugees, some of whom paid as much as $3,000 to flee Vietnam by boat, are located at the poorly equipped facility.*

An estimated 250,000 Southeast Asia refugees choke camps and harbors in Thailand, Hong Kong, Malaysia, Singapore, and Manila in desperate efforts to escape political uncertainty and social upheaval in Vietnam, Cambodia, and Laos.

REQN US2906
USD
HONG KONG
USE NO HOOKS

Midtriennium task force appointed

Delegates to the midtriennium sessions of the General Conference, 9-10 February, in Minneapolis, Minnesota, instructed the General Board to engage in a vigorous search to exempt the church from acting as a tax collector.

The following persons have accepted appointments to a six-member task force charged with the above goal: Delton Franz, Washington, DC, is the director of the Mennonite Central Committee Peace Section Office in Washington; Duane Heffelbower, attorney, living in Reedley, California, is a member of the Division of Administration; Bob Hull, incoming secretary of peace and social concerns, presently resides in Champlain, New York; Heinz Janzen, Newton, Kansas, general secretary of the General Conference, will act as convenor for the task force; Ernie Regehr, Waterloo, Ontario, is research director of Project Ploughshares, a Canadian interchurch group on militarism; Ben Sprunger, president of the Ohio Foundation of Independent Colleges, is a member of the General Board and lives in Bluffton, Ohio.

The task force had its first meeting 26 March in Columbus, Ohio.

Conscription bills seen as trial balloons

Washington, DC (MCC)—Telephone calls regarding the latest status of congressional action to reinstate military conscription are increasing at the Mennonite Central Committee Peace Section Washington Office. Pastors, high school principals, and youth workers are asking what their congregations should be doing.

"Now is clearly a crucial time to send letters to senators and representatives," states Washington Office director Delton Franz. "The growing number of bills that have been introduced in the House and Senate are, in effect, trial balloons to test public opinion."

The activation of peacetime conscription could be a politically dangerous step for members of Congress. Before any bold steps are taken, representatives will be assessing the mail from their constituents closely, says Franz.

Three principal legislative approaches are currently being introduced in the Congress: (1) The reactivation of Selective Service registration of draft-age youth is proposed in HR 23, S 226, and S 109; (2) The reactivation of registration, classification, and limited inductions is proposed in HR 1901; (3) The National Youth Service Act, HR 2206, would, if enacted, require all draft-age youth to choose among four options: (a) two years of military service; (b) six months of active military service and 5½ years of reserve obligation; (c) one year of civilian service; (d) none of the above, in which case the youth is placed in a military lottery pool for six years of draft liability.

The MCC Peace Section has opposed universal civilian service on the grounds that "service" should be voluntary, not compulsory.

Franz comments, "It is our judgment and that of other church bodies here that of these three legislative prospects, reactivated Selective Service registration has the most possibility of passage this year. Constituents should also be aware that the bills to reactivate draft registration, HR 23 (House bill) and S 226 (Senate bill), have several dangerous provisions."

The bills would, by waiving the Privacy Act, make it possible for Selective Service to request the names and addresses of draft-age youth from all schools, driver's license registration centers, etc.

These bills would also bring the Selective Service System under the Department of Defense. Such an action would have a "very grave impact for conscientious objectors," asserts MCC executive secretary William Snyder. "It would be a serious error if the independent-agency status of the Selective Service System, imperfect as it has been, should now be forfeited to Pentagon control."

Snyder noted that the international situation has been an added incentive for members of Congress to move ahead on plans for registration and the draft.

For example, Senator John C. Stennis, chairperson of the Senate Armed Services Committee, calls for urgent attention to the matter of reinstating conscription. Stennis says the all-volunteer army has not been satisfactory, that discipline in the armed services is a "continuing problem," and he stresses the need for "quality" recruits who will understand that armed service is "not a job . . . but a mission."

Assistance in communicating with congresspersons can be received from the MCC Peace Section Washington Office, 100 Maryland Avenue, Northeast Washington, DC 20002. Phone (202) 544-6564.

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The First Mennonite Church of Hyattsville, Maryland, will celebrate its newly received dual conference membership during the morning worship on Sunday, 1 April. A member of the Allegheny Conference of the Mennonite Church, the congregation has now been accepted into the General Conference as well. Heinz Janzen, General Conference executive secretary, will bring the proclamation.

The mid-year conference for participants in Mennonite Central Committee's international exchange visitor program was held in the Iowa communities of Kalona, Wellman, and Wayland, 5-12 February. Fifty-seven young people had just completed their first six months of a one-year stay, and the Iowa conference marked the time of change to new placements for most of them. Participants in the program are selected from countries in Asia, Africa, South America, and Europe and are screened by MCC representatives or church leaders in the home country.

A suburban church consultation will be held 4-6 May in Indianapolis. The conference will explore the presence and potential of suburban Mennonite ministry. Among the speakers are Richard Armstrong, pastor and author; David Augsburger, professor at Associated Mennonite Biblical Seminaries; Charles Christano, president of Mennonite World Conference; and Leland Harder, sociologist. For information write David Whitermore, 500 Washington Boulevard, Oak Park, Illinois 60302, telephone (312) 386-4136; or Richard Yoder, 2311 Kessler Boulevard North Drive, Indianapolis, Indiana 46222, telephone (317) 635-1952.

Bibles clear USSR customs

New York (ABS)—Consignments of Bibles, officially imported by the Baptist church, are being distributed to churches the length and breadth of Russia.

Soviet authorities granted the import permit for 25,000 Russian Bibles and 5,000 concordances to the All-Union Council of Evangelical Christians-Baptists in Moscow last October. The Council is the main Protestant body in the USSR.

The books were supplied by the United Bible Societies, the international fellowship of which the American Bible Society is a supporting member, which is now raising funds to pay the cost of the shipment estimated at $75,000.

The books cleared customs on 25 January and in one week 60 percent of them were distributed to the churches. The Bibles are already in the hands of Christians in places as far apart as Kiev in the Ukraine and Novosibirsk on the northern edge of Siberia—as well as in Moscow and the Baltic area.

Some Baptist church superintendents traveled long distances to collect their supply of Bibles personally. Two brothers came all the way from Alma Ata in Kazakhstan near the Chinese border to get the books for their congregation. As they checked in at the Moscow airport with 1,000 Bibles they had to pay Aeroflot an extra charge for 700 kilograms of excess luggage.

"We've had a really wonderful reaction from all our churches," said Alexei Bichkov, general secretary of the All-Union Council, in a phone call from Moscow to the information office of the United Bible Societies in Stuttgart, West Germany.

"Would there ever be a chance for the Bible societies and Baptists to make further official shipments into Russia?" he was asked. "Well of course, I hope so," Bichkov replied. "The official channels seem to me to be both open and very sympathetic."

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The Mennonite, WM Edition

WM

APRIL -
MAY 1979

Window to Mission

the open window

Lord—
Goals and expectations are important,
even necessary
to give me encouragement, initiative,
a sense of adventure
in life.
Help my goals and expectations to be of and for You.
Lord—
My goals and expectations
are not necessarily
those you expect
or want for others.
Help me not to try to pour,
shape, or force
others into my mold.
Instead, O Lord—
Help me
to be an instrument
of Your love,
accepting, encouraging,
and affirming
others as they grow and work at their goals.
That together we may come before You
to offer our gifts,
once given by You.

—Jeannie Zehr

WM

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BACK HOME AGAIN

Joyce Gerhart

AS WE PREPARED to leave Lesotho, South Africa, we often wondered what it would be like to get home again and what differences we would notice and how we would cope.

Departure day finally arrived and suddenly the last four years seemed to have vanished into thin air. Colleagues and friends had spent a good portion of the last week helping with packing, popping in to say good-bye, giving us "something to remember us by," and shedding a few tears with us. We found that leaving was agony. Finally it was time to board the plane, share a few more hugs, cry more tears, and then we stumbled up the steps and found our seats. Making our departure somewhat more bearable was the anticipation of visiting friends en route home.

At last we arrived in Montreal for one last overnight visit and were caught in an airline strike, evidence that we were back in "civilized" society. The next flights gave us our first amusing culture shocks when we were served a cold chicken lunch without knives and forks! Ah yes, we could now eat with our fingers! We noticed, too, numerous gum chewers on board, confirming that we were actually in North America.

There are always "first impressions" when one returns from anywhere after a long absence. Some aren't too drastic and others take greater adjustments. We noticed things like big cars (though we had heard that Americans had supposedly become more small-car conscious), the traffic, and driving on the right side of the road again.

The first week we experienced "price panic." Most prices had more than doubled in the four years of our absence. We went shopping for clothing and after visiting two shops, both of us looked a bit pale and felt physically ill; so we went home. Actual physical illness at something like that came as a surprise to us. Then there was "supermarket fright." Here, too, prices were unbelievable; but even more than that, the tremendous variety of things from which to choose amazed us! How could we possibly choose the best for our money when there was so much? How does one finally choose from nineteen different brands of laundry detergent? Each was offered in at least three sizes and boasted to be the best. For those of us who have lived comfortably with fewer choices, shopping trips are traumatic.

Frequently we've been asked, "Aren't you glad to be home?" and "Isn't it better here?" The latter, we suppose, refers to all the "danger" we have been in, which was nil. We face a dilemma in answering honestly without seeming to be overly critical of either "here" or "there." It's almost as though we are being asked to choose between the two, and that is impossible. We would rather not be asked!

Of course we are glad to be home, but it is a qualified gladness. For our children this is not entirely home and they find it difficult to give answers without offending, especially when family members think we *must* be glad to be back, and never want to leave again.

We have also learned that this is not a "drop in anytime" society. Much of our ministry in Lesotho was done in casual visiting with others. Part of the problem is also that we are not as available "anytime" either. It is a real frustration to be too busy to build friendships on a deeper level.

Our children have found returning to the United States to be a painful experience. Both of them hated saying good-bye to friends and pets. Our daughter's entire school class came to the airport to see her off. We are convinced that furlough is roughest on missionary kids. The switch in school systems was a big one. There is not so much difference in content as in conduct. Our children came from a school where pupils stood when the teacher entered the classroom, and where classrooms were fairly quiet and well-disciplined. They were thrust into noisy classrooms among students who treated teachers as casual friends, or less, and students who talked back and argued on occasion. Then we discovered that they were not understanding some things because of vocabulary differences, so we had to explain some words and their usages as well as meet with the teachers to inform them what was happening. We also found that our son had no idea what the ABC grading system meant, having been graded in percentages only.

The children will readily tell you that they can hardly wait to return to Lesotho. This can be misunderstood by family and friends as not liking folks here. There are days when they come home from school feeling like complete misfits and totally unaccepted. One day during the second week of school one of the children thumped into the house, burst into tears, and wailed, "I wanna go back to Lesotho and I wanna go right now!"

There are three areas of much concern to us regarding American society as a whole. The first concern is the obvious obsession with the occult and horror. So many movies, TV shows, programs, and ads in papers deal with the occult and its claims. As we drive down a main road not far from home there are at least two "readers" in as many miles. Where is our Christian influence and conviction?

Secondly, we notice the glaring lack of respect for anyone representing any kind of authority, coupled with the flaunting of our so-called freedoms, be they sexual or otherwise.

Thirdly, there is a preoccupation we have with ourselves, our wants, our wishes. World news coverage, for example, seems limited only to what directly affects us or is particularly horrible and bloody. Changing our views on any of these must begin not only in the church, but in our homes with our families.

Lest I leave only negative impressions, we above all are most impressed with the welcome we have received, first in coming here to a fully equipped mobile home provided for people like us. It was a plus to come home knowing we had a roof of our own from the start. The pantry and the refrigerator were full, thus that first supermarket trip was less hair-raising than it might have been. Wherever we have traveled and visited in churches, people have been kind, gracious, and interested. Many have voiced concerns such as we have just mentioned. While we must talk about our Lesotho years in reporting, we also want to know what people here have been doing. We want to hear about your jobs, your families, your hopes, your dreams and goals.

All in all, our North American assignment isn't *so* bad, and we *are* glad to be back home!

IMAGE

Nancy Thomas
(Bolivia)

So much is expected of me, Lord.
It's as though the name "missionary"
carries with it a halo that I'm
supposed to shove my head up under
even if it doesn't fit.
And Lord — it doesn't.

Oh sure — I can pretend —
be like a peacock
parading spiritual plumage,
strutting and fanning
my gorgeous statistics
and souvenirs
before an admiring audience.

I can polish up the image —
my special brand of holiness.

I can hide behind
my maps and slides and foreign sounds,
win placid approval,
maybe even admiration.

And if I work it right,
they'll never know
about the churches we lost to heresy,
the endless bickering among the
national brethren that is our
constant heartache,
never guess
the loneliness and frustration
the crowded afternoons when
my sanctification slips.

They'll never know, never guess —
if I don't tell them.

Or should I tell?

So much is expected of me, Lord.
And I get so tired of it all.
I've lain in this mold for so long,
I almost fit,
and that scares me.

Help me.
Help me crack the image.
Help me dare to be real.

Twelfth in a Series

A WOMAN IN MISSION:

Ruth Chen Lin

Naomi Lehman

DURING THE TOUR last summer of the Taiwan Women's Choir many of us learned to know Ruth Chen Lin. We appreciated her outstanding ability as director, her warm personality, and her speaking talent.

What we could not learn in such a brief encounter is the other side to this dedicated person. Years ago she heard God calling her to a specific mission and she obeyed His voice.

Born on the island of Taiwan, Ruth Chen grew up with a Christian background. Her great-grandfather became a Christian after being healed through the care and prayers of a Presbyterian missionary doctor. Her grandfather continued in the ways of his father and was the head of a Christian family. But faith cannot be passed on to children; there must be a personal experience. This did not happen to Ruth's father, but her mother knew of the better way and sent Ruth to a mission school. In high school Ruth made a personal commitment to Christ, and from then on felt God's hand upon her.

After graduating from a kindergarten teacher's course she worked for five years in a Christian Herald orphanage. Then she was invited by Lillian Dickson, a Presbyterian missionary, to serve in a special school and home for blind children operated through the Christian Children's Fund. She hesitated, but after visiting the school her heart was touched. She heard Jesus saying, "Love the downtrodden, the blind, the unfortunate—not only the cute and lovable."

So began a new career for Ruth. She soon realized she needed more specialized skills, so at the suggestion of Glen Graber, CCF director, she came to Bluffton College in the early 1960s, where she majored in psychology with a minor in music. She also took specialized training in Boston.

Now Ruth was ready to return to the Huei-Ming School and Home for Blind Children in a small village outside Taichung. She helped the children become independent through education and skills, and also hoped to lead them to Christ. She taught them how to sing and play instruments. The school is noted throughout Taiwan for the musical performances of its students.

She gave herself completely to these

Continued on page 13

PROGRAM 5 Missionary Reentry Blues

Anne Warkentin Dyck

"IT'S GOOD TO BE HOME again," I thought as I stepped off the plane on a hot humid 1967 June evening. I was startled by that thought, for you see, I was arriving in Djakarta from home-leave in Canada. I thought I had just left "home." But had I? Where was home? Was I just coming to it or had I just left it? Or could it be both?

Later as I stood in customs waving to the Indonesian brother meeting me, I pondered this. I recalled that Jesus had something to say about leaving father, mother, sister, and brother for His sake and being rewarded a hundred fold. I began to understand Jesus' words a little better as I thought of the reward I was finding in my Indonesian brothers and sisters. Comforting, reassuring, and satisfying as this may be, it brings with it its own set of aches and frustrations.

Later, a rather new co-worker remarked, "It seems to me you are more comfortable with the Eastern than with the Western people, or at least as much so." Surprised, I responded, "I'm not sure how accurate that observation is, but to the extent that it is, I am grateful for the mutual acceptance with the Indonesian people."

There are joys and bewilderments in being a member of two such different families. I had to come to grips with the fact that in a real sense I was different from most people in both of my "homes." From the one I am different simply because of my birth, heritage, and culture. This difference can to a large measure be transcended. From the other I am different because of my experience. It seems more difficult for us to recognize and acknowledge this difference and hence it is harder to work at transcending it. This was simply but well expressed by a returned overseas worker in whose home I was visiting soon after I first returned home. I hadn't yet experienced culture shock, nor did I understand why a person would, in returning to one's own country and culture. "Because," said my host, "when you went overseas you expected things to be different; they were, and you could begin working at fitting in. Now you come back here and expect things to be the same; basically they are, but you are not the same and it isn't easy to fit that new you into the old patterns." That was in the '50s when things here changed less. To be away in the '60s and '70s meant to come home to greater change. Where you have changed while gone and where they have changed here is not usually in the same areas or direction.

You may well be wondering why it isn't all easy and good to return to one's homeland. Let me try to explain. It may be all right to retain some overseas customs and habits, but until you shed them they influence your reactions when least expected. A communion service was interrupted for me when the deacon passed the bread with his left hand. "Oh dear," I thought, "he shouldn't offend her like that." Immediately I realized she would not have given it a thought because it was not her custom. Or, how distressed I felt seeing my brother with hands on hips talking to someone in the churchyard. Then I realized it wouldn't seem arrogant to the people here, but it had raised uneasiness in me.

Speaking anxiety

Some workers dread coming home even while in orientation here! During their term overseas they anxiously dread all the speaking engagements when returning home. When my co-worker housemate was preparing to return home after three terms in two countries, she burst into tears and I thought it was due to frustration with travel plans and heavy schedule pressures. When I suggested she let Akron send her a ticket for the quickest way home and that we lessen her responsibilities there, she responded, "But that wouldn't change things. I would still need to go home to all those speaking engagements." I suddenly felt anger and resentment toward those doing this to my friend. Was it not enough that she did a good job in the work she was sent to do? I wondered, "What mysterious thing happens to us as we fly over that large body of water and immerse ourselves in a different geographic area which supposedly makes us all instant public speakers?"

For those who perhaps have less difficulty with public speaking, we have other questions. Why am I asked to do what my North American sisters are usually denied even though many of them are capable and willing? Is it assumed they have little or nothing worthwhile to say just because they have not worked overseas?

Our ways and their ways

People who support missionaries are generally gratified when they hear that they are adjusting well to their new culture and home. But, do we really understand and trust our missionaries to do what seems best, even though from a North American perspective things seem to be different? A case in point is the question of household help, or servants, if you please. For me to work in my profession in Indonesia without household help would have been very limiting, plus unkind and unacceptable to the Indonesians who knew I could afford to keep someone in my home. Some ladies here have remarked that they didn't see why they should support household help when they never had that privilege. I would point to the many helpers most Americans have—washers, dryers, irons, even supermarkets. When these servants have a problem you tell your husband or call a repairman. This is so easy compared to when a human servant has a problem. An automatic washer doesn't have a tuberculous father who is slowly dying.

I would plead that we trust and respect our representatives overseas to find their own way and not expect that our ways must be their ways.

Only success stories?

More and more I believe our people are saying, "Tell it like it was. We don't want only success stories." Thank God for that! But I find it takes considerable conviction, courage, and integrity, for instance, to relate how we saw and experienced the so-called "Indonesian revival." It was not the same as reports in some North American church periodicals, many of which were on-the-scene reports (witnessing a baptism of a hundred or so people) with little attempt to interpret the background of the entire movement. Also, there was seldom a follow-up report. Yet I sensed people often preferred success stories and were not ready to have their preconceived ideas changed. It seemed that observations of persons spending only days in Indonesia were in some instances more readily accepted and believed than were ours even though we lived there for years, before, during, and after the "revival period."

What does this say about people's view of a missionary's integrity and ability to understand local situations? Do we misunderstand because the missionary doesn't fit into people's expectations and views and doesn't say what we expect and want to hear?

Living with affluence and gadgets

Another concern has to do with the struggle of wanting to adjust to living in a world of affluence and gadgets and at the same time feeling fearful lest I adjust too well. Certainly it is not only people who have been overseas who struggle with the immorality of our "throw-away" society; but I fear that our responsibility is greater because of what we have seen and experienced. I thought I would never forget the thin tuberculous bodies, the listless malnourished children, but at times I fear I am forgetting. And more unsettling, I fear I would like to forget because it would be more comfortable, less demanding for me. Then I need and wish for the support that I experienced so beautifully at times in our MCC units, someone to encourage me to bravely remember.

Sometimes I am saddened when I sense even in our Christian community a subtle encouragement to forget. I often resented it when people would express concern that I still didn't have a car after being home for over a year. I am not sure that many understood when I tried to say that the issue was more emotional than financial. I needed to be emotionally ready for the step and did not want to be encouraged into it before I was ready.

I vividly recall some of the thoughts that raced through my mind on my final trip to the West. I thought of the visiting North American "Menno" who was less than impressed with some of the things he saw, and at one point in our discussions remarked, "Well, what can you expect in a country where they still use a bucket to flush a toilet?" (like we also did in my home where we were meeting that evening). We thought we had accomplished something when we were able to encourage some people to dig simple latrines, let alone flush with a bucket, rather than use the creeks and ditches and rice fields. How different our values were!

As I thought of this it struck me how my values had shifted, my perspective had changed. The plane was continuing west and I with it. "Can I indeed live there again?" I wondered. "Do I even want to accept the challenge of trying? How very much I need God's help to not be self-righteous or condemning, but rather to seek to relate to people where they are at." It takes patience, humility, and love, but we need to spend time trying to find out where persons with whom we have contact "are at."

Praying with understanding

I am writing this during the Advent season. It may seem strange to you but this is the most difficult time for me to be comfortable and content to be living in this homeland again. So often I long to be "home" in Indonesia to celebrate the birth of our Lord with that family. We had no gift exchange, no family feasting, but rather a round of services in the small surrounding congregations and usually a meal or snack together there. Night after night for days before Christmas we would walk, ride on the back of a truck, or in a buggy to join a small group of believers to celebrate our joy together. This seemed more in keeping with the spirit of Christmas than our gift buying, cooking, baking, banqueting, and tiredness.

This week I heard someone pray for those overseas workers who would be lonesome this season, missing many of the familiar things which had helped make Christmas for them for many years. I thought, "Pray also for those of us who are lonesome because we are here, who are missing some other familiar Christmas celebrations." Again my heart swelled with joy and with pain, again I was torn with being a child of two families, two countries, two cultures. And again I was so very grateful for this bewildering and beautiful privilege.

Program "How-To" Ideas

1. Have one or more persons read and share thoughts from Program 5 or have a panel study the program and then discuss the following questions:

a) Is it a negative reflection on the worker or on the sponsor if a worker simply refuses most speaking invitations on the grounds that this is not her/his gift? Would you as a supporter accept this or would you somehow feel cheated and feel you have given your dollars and now have a right to expect a report?

b) Have you ever considered how you would react if someone invited you to report in church on your job, your life and activities, in whatever area that may be? If you feel there wouldn't be anything to say, then perhaps you should rethink some of your expectations of overseas workers. Do you expect things to happen overseas through our workers but not necessarily through yourself or other congregational members right here?

c) As a financial contributor how can you help a returned worker talk about things like household help without having to feel guilty or defensive?

2. "I used to get tired of questions or statements like, 'I bet it's good to be back.' I suspected that some people thought we were pining to return home all the time we were overseas. Not so! Once when I replied that Canada wasn't all great either, a lady indignantly replied, 'What's wrong with this country?'

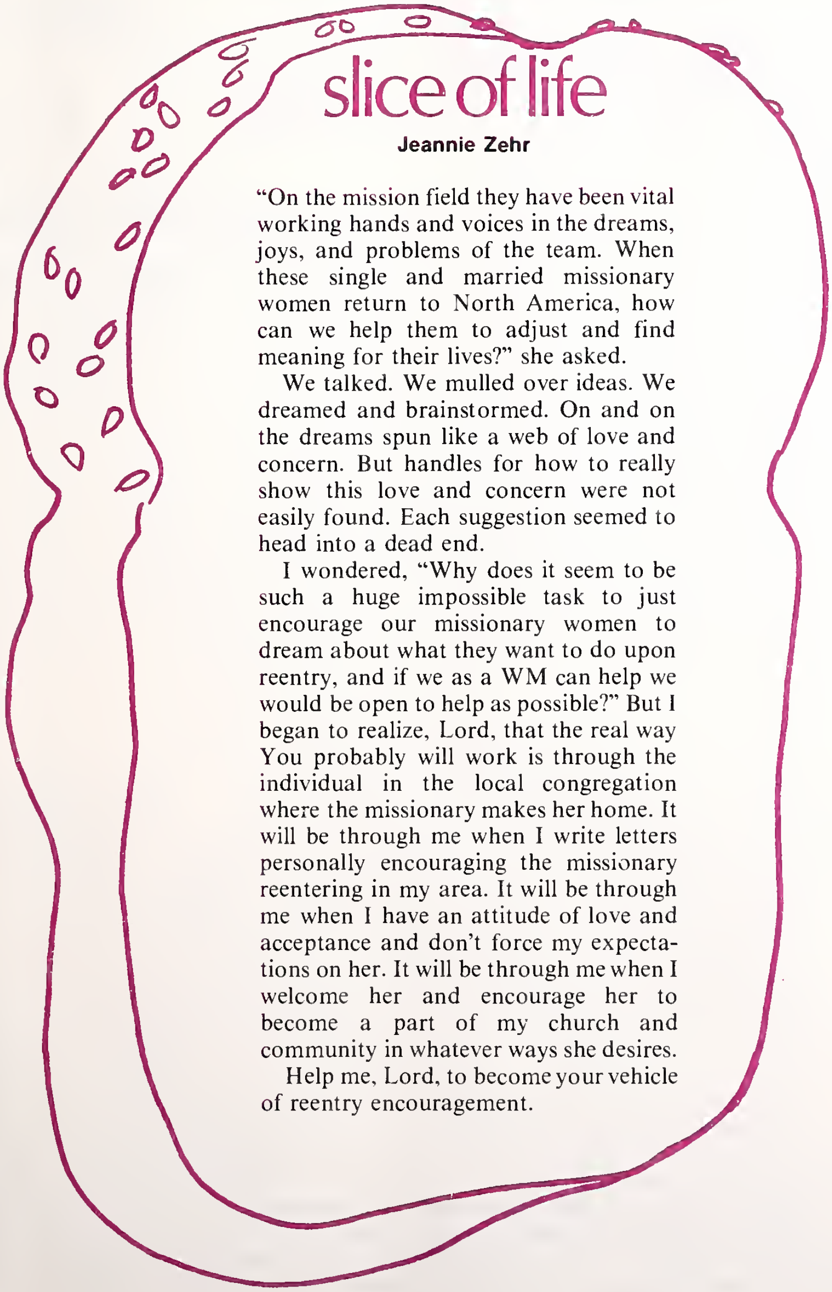
"What should I have answered? If one feels defensive about his/her country will one have difficulty understanding how a person can be happy in another country?"

3. Have someone read and review the book *Stop Treating Me Like God* by Levi Keidel.

4. If you have persons in your area who have worked overseas, ask them to share their reentry problems. Discuss how you could have been of more help.

5. In addition to the Program 5 materials, read and share Joyce Gerhart's article "Back Home Again" on page 3. Also feel with the author of "Images" on page 5.

6. For devotions use "If in Missions" by Fern Ewert from the 1978-79 WM Devotional Packet. Read it aloud with thoughtful expression. After reading it members of your group may want to share their feelings and thoughts about what they heard. Then have a time of prayer, possibly assigning each paragraph thought for prayer by an individual.



slice of life

Jeannie Zehr

"On the mission field they have been vital working hands and voices in the dreams, joys, and problems of the team. When these single and married missionary women return to North America, how can we help them to adjust and find meaning for their lives?" she asked.

We talked. We mulled over ideas. We dreamed and brainstormed. On and on the dreams spun like a web of love and concern. But handles for how to really show this love and concern were not easily found. Each suggestion seemed to head into a dead end.

I wondered, "Why does it seem to be such a huge impossible task to just encourage our missionary women to dream about what they want to do upon reentry, and if we as a WM can help we would be open to help as possible?" But I began to realize, Lord, that the real way You probably will work is through the individual in the local congregation where the missionary makes her home. It will be through me when I write letters personally encouraging the missionary reentering in my area. It will be through me when I have an attitude of love and acceptance and don't force my expectations on her. It will be through me when I welcome her and encourage her to become a part of my church and community in whatever ways she desires.

Help me, Lord, to become your vehicle of reentry encouragement.

Tribute to a Beautiful Woman

Irene Klassen

Your eyes have grown weary —
  untouched by today,
  they see only the promise that awaits you tomorrow.
But I see in those eyes the yesterdays —
  those wonderful years of loving and giving;
  the pride and joy that shone in them for children
    and grandchildren, each one so new and special.
  I see in those eyes the tender glow as you gazed at all
    your loved ones around the table at Christmases and birthdays.
  I also see in them the concern when one of those
    loved ones was ill.
  And I see the prayers and tears you shed to bring each child
    and grandchild to the Savior you know and love.

Your hands were once so strong and capable —
  You used to worry about your hands, somehow,
  they were always rough and scratchy.
How could they be soft when they worked in the earth
  to make wonderful things come to life?
They worked in the home to keep it spotless and always open.
They cooked and baked those delightful treats that we so loved.
They stitched and sewed, not just for us, but for so many others too.
  How you loved making layettes for babies in faraway lands.
Those hands, tho rough, would fold in prayer
  and plead at the Father's throne.
To me they were beautiful then, and I tried to tell you so.
Now they are soft and smooth.

Your hair — a silver halo
  is the crown of a richly fulfilled life.

Those furrows on your brow —
  A garden where God planted both joy and sorrow,
  and soon will reap His harvest.

My mother-in-law, you are a beautiful woman,
  and I thank God that He let me be your daughter.

My Unusual Mother's Day Gifts

Margot Fieguth

Some women receive flowers for Mother's Day, some breakfast in bed, and some—

My family has a very practical bend. We don't go much for luxury. Both my husband and I were refugee children, so our two children have heard plenty of stories about how we would pick up animal fertilizer for the garden, etc.

My first unusual Mother's Day gift came two years ago. My son cheerily walked into our bedroom at six in the morning to wish me "Happy Mother's Day." He held a plastic cup in front of my nose, which supposedly contained my gift. My groggy eyes saw raisins. Then I looked again. Rabbit pellets, that's what it must be, a half cup of rabbit "poo"! (The school rabbit was spending the weekend with us.) "To put around your plants, just as you told us in your stories, Mama." Well, I was thoroughly awake then and laughingly hugged the giver of this original gift.

All winter long I brought snow indoors with which to water my plants. Some houseplants are allergic to chemicals in our water. So the rabbit "poo" collector thought of another unusual Mother's Day gift. He was extremely busy in the last downpour before Mother's Day. Have you guessed? Yes, rainwater, two plastic garbage cans, two pails, and thirty-three cottage cheese containers full. "Happy Mother's Day!"

A Woman in Mission: Ruth Chen Lin

Continued from page 6

blind children. She says, "I was married to my work."

In June of 1975 God gave her a bonus—a Christian husband with six motherless children aged eight to fifteen, including a set of twins! The decision to marry was not an easy one, and Ruth weighed it carefully for a year. During that year her husband-to-be, Choa-Chi-Lin, became a baptized Christian. A highly respected medical doctor, he understood Ruth's dedication to her beloved blind children. He encouraged her to continue her work on a voluntary basis, and he offered free medical service to the children and staff. They are a dedicated team.

Mrs. Lin now has the responsibilities of wife and mother as well as directing the home and school for blind children. She is also active in the church. In fact, missionary Janet Sprunger says, "When Ruth becomes involved in a new church, it really gets off the ground. She is a wonderful worker." And Melva Lehman writes from Taiwan that there is always room for extra guests at the Lin table. She marvels at the ease with which Ruth quickly serves twelve or more persons.

As a woman in mission, Ruth Chen Lin embodies the qualities of Dorcas who loved the unfortunate, of Miriam the musician and prophetess, of Martha the gracious hostess, of Mary who chose God's best, and of Phoebe whom Paul commended as a beautiful servant of the church.

WM office jottings from Joan

In February, the Women in Mission council, made up of women from Canada and the United States, met in Minneapolis for the purpose of reviewing the past year, discerning goals, and setting direction for the future.

Discussions centered around dwindling overseas material aid needs and how to creatively respond to this situation; understanding missionary family needs; affirming women in their avenues of service; encouraging spiritual growth in WM groups; and becoming more sensitive to the hurting and lonely around us. The council also commissioned the writing of a WM history to be completed by the summer of 1980.

Gratitude was expressed for the way women in North America responded to the Taiwan Choir project. Year-end financial reports revealed that after expenses, there was an excess of $9,000 left over from this project. This money was designated for programs in Taiwan. "Thank-you" to WM groups for your interest and generous financial response.

* * * * * * *

Because of consistent giving throughout the year, WM surpassed the proposed 1978 budget of $178,000. We pray that women will continue to give with this high level of motivation. Because of the devaluation of the dollar in both Canada and the U.S.A. and because of higher costs overseas, COM has been forced to reduce the amount of assistance given to work overseas. Several programs overseas have been cut off completely. We will again count on your prayers and continued financial help.

* * * * * * *

Even though the detailed financial information for 1979 is already in the hands of our WM presidents, we want to share our 1979 financial goals in order to more fully inform our WM constituency and other interested persons.

Commission on Overseas Mission (Includes) Overseas Wives' Travel AIMM Cash Needs Martha Caro	$100,000
Commission on Home Ministries (Includes) Media Indian Ministries Spanish/Chinese Ministries Church Planting	30,000
Commission on Education (Includes) Curriculum Marriage Encounter	11,000
Mennonite Biblical Seminary (Includes) Scholarships Furnishings	8,000
Missionary Pension (COM and CHM)	8,000
Bible Society	1,000
WM Publications	12,000
Pastors Wives' Personal Growth Fund	1,000
Women's World Outreach	5,000
WM History Research	1,000
WM Contingency	3,000
	$180,000

U.S. contributions should be sent to Women in Mission, Box 347, Newton, KS 67114
Canadian contributions should be sent to Anne Neufeld, Box 704, Coaldale, Alberta, TOK 0L0

contributors

Joyce Gerhart (Back Home Again) grew up in South Dakota. She and husband, Bob, have served churches in Quakertown, Pennsylvania, and Downey, California, before going to Lesotho, South Africa, in 1974. They have two children, Barbara and John. The family plans to return to Lesotho in September. Presently they live at 24 East Swamp Road, Quakertown, Pennsylvania.

Naomi Lehman (A Woman in Mission) is the immediate past-president of the General Conference WM. She and husband, Leslie, make their home at 420 West Van Buren Street, Berne, Indiana. Naomi is actively involved in the First Mennonite Church. One of her big responsibilities is editing the church newsletter.

Anne Warkentin Dyck (Program 5: Missionary Reentry Blues) worked as a nurse under MCC in Indonesia from 1953-73. In 1976 she married Leonard Dyck and became wife, mother, and grandmother in one sweep. She says she feels she's had the best of two worlds—a happy singleness and a happy marriage. She continues to do some nursing, working in an MCC thrift shop, plus committee work for the MCC and COM. Her address is 1121 Golden Place, Swift Current, Saskatchewan.

Jeannie Zehr (Slice of Life) puts together *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, Indiana. She also teaches nursery school three mornings each week and is actively involved in the Maplewood congregation.

Irene Klassen (Tribute to a Beautiful Woman) lives at 4215 Forty-ninth Street NW, Calgary, Alberta. She is active in the First Mennonite Church, plus has been involved in WM at the provincial level. She and her husband have four children. She wrote the tribute for her mother-in-law, Aganeta Klassen, who came to Canada in 1923 with the first group of Russian immigrants and lived in several farming areas in Saskatchewan and Alberta.

Margot Fieguth (My Unusual Mother's Day Gifts) and her family make their home at 99 Veronica Drive, Mississauga, Ontario. She is the Ontario WM president and also keeps very busy with selling MCC self-help items and helping Vietnamese refugees.

credits

COVER PHOTO: Rohn Engh.
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POEM: *Image*, by Nancy Thomas, La Paz, Bolivia, reprinted with permission from *World Vision Magazine*, December, 1974.

Joyce
Gerhart

Naomi
Lehman

Anne W.
Dyck

Jeannie
Zehr

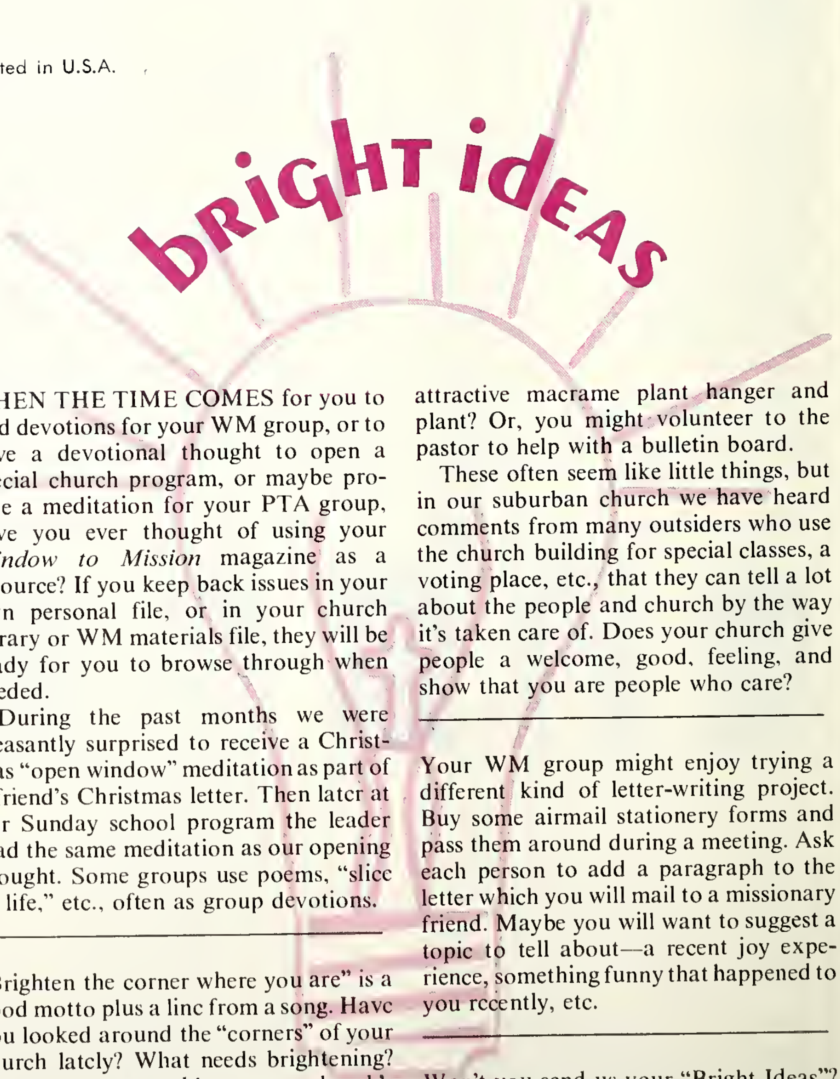
Irene
Klassen

forecast

What about women in church vocations? Is it something that can become more and more of a reality, or is it just a pipe dream? In the June-July issue of *Window to Mission* we plan to take a look at this. We have asked some lay persons who presently are working with women pastors to share their pilgrimages—joys and problems. We also want to take a look at using our gifts for God even though we are not called to full-time Christian vocations.

Printed in U.S.A.

bright ideas



WHEN THE TIME COMES for you to lead devotions for your WM group, or to have a devotional thought to open a special church program, or maybe provide a meditation for your PTA group, have you ever thought of using your *Window to Mission* magazine as a resource? If you keep back issues in your own personal file, or in your church library or WM materials file, they will be ready for you to browse through when needed.

During the past months we were pleasantly surprised to receive a Christmas "open window" meditation as part of a friend's Christmas letter. Then later at our Sunday school program the leader read the same meditation as our opening thought. Some groups use poems, "slice of life," etc., often as group devotions.

"Brighten the corner where you are" is a good motto plus a line from a song. Have you looked around the "corners" of your church lately? What needs brightening? Maybe you can add to your church's attractiveness in some little way. Do the hymnals need mending? Do the coat racks need to be emptied of lost and found items? How about offering to spruce up the nursery area with an attractive macrame plant hanger and plant? Or, you might volunteer to the pastor to help with a bulletin board.

These often seem like little things, but in our suburban church we have heard comments from many outsiders who use the church building for special classes, a voting place, etc., that they can tell a lot about the people and church by the way it's taken care of. Does your church give people a welcome, good, feeling, and show that you are people who care?

Your WM group might enjoy trying a different kind of letter-writing project. Buy some airmail stationery forms and pass them around during a meeting. Ask each person to add a paragraph to the letter which you will mail to a missionary friend. Maybe you will want to suggest a topic to tell about—a recent joy experience, something funny that happened to you recently, etc.

Won't you send us your "Bright Ideas"? We would like to share them with others. Send ideas for programs, fund raising, ecology, personal growth, etc., to Jeannie Zehr, 4226 Maplecrest Rd., Fort Wayne, IN 46815.

In celebration of the world of children, *Festival Quarterly* will publish photos of children selected in a photo contest. Submissions are invited. Entries must include name, address, and phone number of photographer, type of film and camera used, a photo title, and a self-addressed envelope with adequate postage for return. Selections will be made by *Festival Quarterly's* editorial staff. Four cash awards will be given—$100, $75, $50, and $25. Submissions must be made by 15 May to *Festival Quarterly* Photo Contest, 2497 Lincoln Highway East, Lancaster, Pennsylvania 17602.

Rivers stretched over thousands of acres of low-lying plains in eastern Bolivia when rain fell for 50 hours 15-17 January. Flooded areas included Santa Cruz, Beni, Pando, Cochabamba, La Paz, and Oruro. An estimated 10,000 families, primarily farm laborers and small land holders, were affected by loss of housing or crops. At least 25 deaths were reported. Total estimates of physical damage and economic losses were $50 to $100 million. Mennonite Central Committee united efforts with other churches to extend aid.

Manitoba conference scrutinizes program

The Conference of Mennonites in Manitoba (CMM) asked its constituency to write an agenda for its future.

Delegates and friends to the annual meeting, held in Winkler 23-24 February, engaged in a serious evaluation of present provincial programs and worked on projections for the years ahead.

Peter G. Sawatzky, Grace Church (Steinbach) pastor, set the framework for the session with a sermon based on Jeremiah 7:23 ("Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you.").

In applying Jeremiah 7 to the CMM Sawatzky suggested numerous parallels. The Mennonites in Manitoba have become very prosperous. They give liberally to the cause of Christ and the church. There is evidence of growth, even though it may be mostly biological.

There are four basic weaknesses in the CMM, said Sawatzky. These weaknesses are individualism, materialism, provincialism (almost a pride that one-half of Canadian Mennonites are in Manitoba), and the 80/20 principle (80 percent of work and finances are done by 20 percent of the members).

Sawatzky challenged the CMM to set clear aims and objectives (short- and long-term). Among his suggestions were strengthening administrative powers, assisting local congregations in their mission, seeing prosperity as a positive resource, and working at integrating faith and life.

After brief synopses from the conference committees about current programs the conference participants divided into 20 groups.

Each group was given three questions: What is CMM doing and how do you feel about it? What should be the relationship of CMM to other institutions and conferences? What priorities do you suggest for the next three years?

Basically the groups affirmed CMM's involvement in pastoral care and hospital chaplaincy, its camp programming, Elim Bible Institute, and Faith and Life Communications.

In assessing other institutions and conferences the groups urged more emphasis on schools becoming unique "Christian" training and nurturing centers; other conferences being seen as part of the "total" church picture. One particular suggestion was that CMM should support a "city missioner" project to seek out Mennonites in the city who have difficulty relating to churches.

The major resolutions made at Winkler include the following: (1) The CMM executive is to work at implementation of the goals suggested by the delegates and come to the 1980 conference with plans. (2) Elim Bible Institute can celebrate the 50th anniversary of its founding and proceed with plans for new administrative and classroom facilities at Altona. (3) Delegates recommended that CMM representatives be appointed to the Westgate Mennonite Collegiate and Mennonite Collegiate Institute boards. (4) The city missioner project should be a priority consideration in the goal setting for 1980. (5) A 1979 congregational contributions budget of $280,970 ($29.50 per member) was adopted.

Officers elected to the CMM executive were Bernie Wiebe, chairperson; Karl Fast, vice-chairperson; and Edwin Teichroew, secretary. *Bernie Wiebe*

Chad remains volatile

Akron, Pennsylvania (MCC)—Mennonite workers in N'Djamena, Chad, have sent word to a fellow worker in Paris that they have not been harmed during fighting in the capital city from 12-15 February.

But that news does little to offset the tragedy that is occurring in that country. More than 800 persons, most of them Moslems, are reported killed in the south of Chad by southern blacks, following an attempted coup in the capital in which more than 500 people were killed.

Communication to Chad is very difficult, and Mennonite Central Committee has not heard directly from any of its eight workers. However, reports from missionaries who fled the country and from US and Canadian government officials indicate that all are safe.

Eric and Verna Olfert have remained in the capital. Loren and Frances Eash and their two children have evacuated to Libreville, capital of Gabon. Other MCC workers, Michael Eby, Gerald Heistand, Paul Brubacher, and Richard Olfert, are located in the south and are not believed to be in areas of fighting. US State Department sources are aware of only 59 remaining Americans.

In a letter dated 26 February and sent to Paris, Verna Olfert reported that she and her husband are with other missionaries at Evangelical United Mission headquarters in a secure area of the city and "plan on staying as long as we have work to do and it is calm."

US State Department reports indicate that despite a ceasefire declared on 15 February, fighting again broke out in the capital in early March.

Paris press sources said the violence in southern Chad was sparked by speculation that Moslems were plotting to turn Chad into a militant Islamic republic.

The Associated Mennonite Biblical Seminaries are planning to make an appointment in the field of church history. The primary area of concentration will be the modern period from the 17th to the 20th centuries. The secondary area of competence could well be the medieval or early church periods. Letters of nomination or application for this position may be sent to Dean Ross T. Bender, AMBS, 3003 Benham Avenue, Elkhart, Indiana 46514.

Pastors of Spanish-speaking congregations may be interested in two seminars for pastors and church leaders being sponsored by the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. The first one on pastoral counseling will be taught by professor Daniel Schipani of the Seminario Evangelico de Puerto Rico. The first week of lectures will be 7-11 May; the second, 18-22 June, with a period of reading time in between. A second seminar, "Mennonite Doctrine in Historical Perspective," is scheduled for 7-18 January 1980, and will be taught by John Driver. The language of instruction will be Spanish.

Minister needed

The Whitewater Mennonite Church of Boissevain, Manitoba, requires a leading minister. Inquiries should be directed to Werner Neufeld, Box 478, Boissevain, Manitoba R0K 0E0, or telephone 204/534-2303.

Record

Calendar

22-24 April—The Hymn Society of America national convocation, Dallas-Fort Worth, Texas

Canadian

29 April—Mennonite Festival of the Arts, Waterloo, Ontario

Northern

29-31 March—Schmecklfest, Freeman Junior College, Freeman, South Dakota

Workers

Isaak and Maria Dyck Bergen left Cuauhtemoc, Chihuahua, Mexico, 25 February, for Asuncion, Paraguay, to attend the Evangelical Mennonite Center Bible School for a three-year term. They are both graduates of the General Conference-sponsored Sekundaria School and members of the Mennonite Church of Cuauhtemoc. Maria has taught in the elementary grades for three years, while Isaak developed the skill of doing finish carpentry. Both have been active in the youth activities and the general life of the church. Maria has also served as pianist and organist.

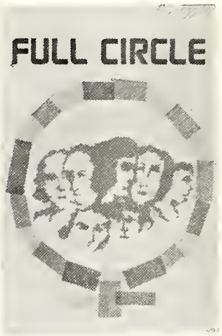
Edgar Epp has been appointed full-time by MCC (Canada) to bring in revenue up to one-half of the offender ministries budget through fee-for-service contracts. Such a contract has been negotiated for 1979 with the Church Council on Justice and Corrections (CCJC), an interdenominational organization in which MCC (Canada) has had membership for several years. Epp's position with CCJC is coordinator of the western region. His half-time assignment with CCJC is a further consciousness-raising ministry among the larger denominational churches in Canada about the strengths and weaknesses of the criminal justice system along with suggestions for reform.

Epp

Peachey

Laban Peachey has resigned as president of Hesston (Kansas) College, effective 30 June 1980. During his tenure at Hesston the college has grown from 400 to 700 students, and has added 17 career programs. Peachey's graduate degrees came from the University of Virginia in 1958 (MEd) and George Washington University in 1963 (EdD). Since 1977 he has served as president of the National Council of Independent Junior Colleges.

The following persons have accepted appointments made by the General Board during its meetings in Minneapolis, 6-12 February. *James H. Waltner*, pastor of the Mennonite Church of Normal (Illinois), was appointed to the Mennonite Biblical Seminary Board. He will fill out the term of Elbert Koontz. *Donovan Smucker*, professor at Conrad Grebel College in Waterloo, Ontario, and vice-president of the General Conference, accepted an appointment to the department of higher education, a division of the Commission on Education. *Andrew Shelly*, associate pastor of First Church, Newton, Kansas, accepted an appointment to the Germantown Mennonite Church Corporation in Philadelphia, Pennsylvania. *Willard Claassen*, Newton, Kansas, and former executive secretary of the Commis-



FULL CIRCLE, Stories of Mennonite Women
edited by Mary Lou Cummings

The book contains stories of 19 Mennonite women. "I never thought much about what a 'woman' should do. My main concern was to know what God wanted me to do, and I knew He would help me do it," says Dr. Ella Garber Bauman. Through the simplicity of these words, a great power is unleashed. This power, this focus, is an unspoken theme in many of these biographies. Each biography is a story, of a woman on a journey with God through this imperfect, real world.

214 pages, paper back $5.25

Faith and Life Bookstore
159 W. Main, Berne, IN 46711

Faith and Life Bookstore
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy, Winnipeg, MN R3B 2M6

Quinlan case spurs passage of right-to-die laws

A marked increase in concern over right-to-die issues has occurred since Karen Ann Quinlan lapsed into a coma on 14 April 1975 from a condition which her neurologist described as having the appearance of being "metabolic in origin and perhaps drug induced"—leaving her in a "chronic vegetative state" from permanent brain damage. According to a report issued by the New York-based Society for the Right to Die, eight states have enacted right-to-die laws, with similar legislation introduced in most other states. Following the 31 March 1976 New Jersey Supreme Court ruling which unanimously declared that the comatose Karen Quinlan's mechanical respirator might be disconnected, California became the first state to pass a "living will" law, granting terminally ill persons the right to authorize withdrawal of life-sustaining procedures. While debate continued regarding "exactly when human death occurs," 200 US communities have established close-to-home hospices providing companionship, relief from pain, and medical and psychological care for the terminally ill.

sion on Education, accepted an appointment to the committee which exercises oversight on *The Mennonite*. *Jim Epp*, Rosthern, Saskatchewan, a student of Rosthern Junior College, was appointed to the youth program committee preparing for the 1980 triennial conference of the General Conference in Estes Park, Colorado. *Jake Elias*, interim director of field education for Mennonite Biblical Seminary in Elkhart, Indiana, accepted an appointment to the 1980 Inter-Mennonite Bible Conference planning committee.

J. Denny Weaver, associate professor of religion at Bluffton (Ohio) College, has been chosen to present the fourth annual C. Henry Smith Peace Lecture for the 1979-80 academic year. A 1963 graduate of Goshen (Indiana) College, Weaver attended Theologische Hochschule Bethel bei Bielefeld, Germany, and received the MDiv degree from Goshen Biblical Seminary and the PhD from Duke University. He came to Bluffton in 1975.

Vernon Wiebe, general secretary of the Mennonite Brethren Board of Missions and Services, was elected the next president of Evangelical Foreign Missions Association (EFMA) at the annual convention meeting in Orlando, Florida. EFMA is the missions arm of the National Association of Evangelicals. Wiebe was elected to a two-year term.

Audiovisuals

A new filmstrip entitled *Self-Help: Breaking the Cycle* is now available from all North American Mennonite Central Committee audiovisual libraries. The 20-minute color filmstrip is accompanied by a cassette tape soundtrack. *Self-Help: Breaking the Cycle* is also available as a slide set. To order the filmstrip or slide set in Canada write to MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba, R3T 2C8, or to MCC provincial offices. In the United States write to MCC Audiovisuals Library, 21 South 12th Street, Akron, Pennsylvania 17501, or to MCC regional offices and church conference audiovisuals libraries.

Does a refrigerator full of cold soft drinks in Cincinnati mean less food for a family in Nepal? Two 10-minute filmstrips, *Beginning at Home* and *The High Price of Wheels*, part of a "Living Simply" filmstrip series produced by the Franciscan Communications Center, try to show the consequences of even small acts of overconsumption. Both filmstrips, however, move beyond the practical. A Christian lives simply because he does not want to drain the world's resources, but also because people are more important than a new car every year or a refrigerator full of soft drinks. "Living Simply" means realizing that the world belongs to everyone. Its gifts need to be shared. The filmstrips are available on a free-loan basis from Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501.

The Third Story is a new television series for kids, with kids, and about kids. The show is directed at an age group of preteen and early teen but carries features of interest for the entire family. The series is produced by Mennonite Brethren Communications and is being aired in Winnipeg, Manitoba.

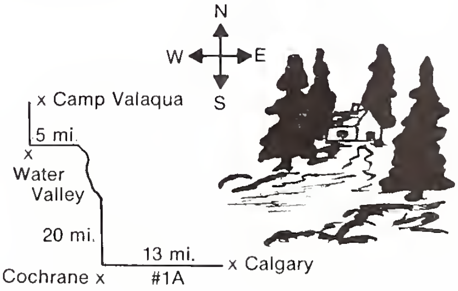
Home economics instructor

Hesston College needs a full-time home economics instructor with a speciality in foods and nutrition, and interests in family life. A master's degree and teaching experience are required. The position is available in August.

Send letter of application and resume to the Dean's Office, Hesston College, Hesston, Kansas 67062. Call toll free, 800-835-2026.

Camp Valaqua

July 8-11—Conference Special (9-14 yr.) - $20.00
July 12-14—Family Camp $35/full; $12/day
July 8-14—Canoe Camp (14-16) - $45.00
Free trailer parking for conference attenders. Apply now.



REGISTRATION FORM

Name ______________________
Address ______________________
Phone ______________________
Age ______________________ Sex ________
Camp(s) I wish to attend:
______________________ date ________
______________________ date ________

Enclose $5 preregistration fee, full $45 for canoe camp. Deadline for applications—April 30. For registration and information write to:
Camp Valaqua
Water Valley
Alberta, T0M 2E0

Review

The Solid Gold Stethoscope

The Solid Gold Stethoscope, *by Edgar Berman (Macmillan, 1976, 177 pages), is reviewed by David Ewert, 3235 West 163 Street, Markham, Illinois 60426. David is a member of the Markham Mennonite Church.*

Having spent six years of my young adult life working in hospitals, I read Edgar Berman's *The Solid Gold Stethoscope,* a satirical review of the medical profession, with more than a patient's interest. Berman, himself a veteran physician, reports on the "noblest of professions" as only an insider could.

After surveying the medical scene, including a "diagnosis" of the patient, Berman proceeds to dissect each specialty organ by organ: "Undoubtedly it's better to have cut and lost than never to have cut at all, which not only keeps the surgeon technically trim, but financially fat" (page 41). "But even without the womb snatching, legalizing abortions is the best thing that has happened to gynecology since pregnancy" (page 55).

The book concludes with a discussion of hospital costs and government health programs, noting the windfalls Medicaid and Medicare have become, particularly in view of the outcry from the American Medical Association that such programs would destroy their profession. Anticipating the likelihood of national health insurance, Berman is confident that this, too, physicians can manipulate to their advantage. So much the worse for us!

A problem with reading the book is that after a few chapters one becomes jaded at the litany of abuses. Also, a question arises regarding the author's intention: His tool is satire; but is he cynic or reformer? If he is just a cynic, then we've been "had," for in buying his book we've confirmed its message—that economics is behind everything, even the writing of *this* book.

For the Christian, however, the book raises other questions: If healing is a gift of the Spirit to the church, how have we allowed so much of even Christian medical practice to escape the implications of the gospel? (Consider the typical preoccupation with money and status, the failure to minister to the whole person.) Technical competence is important, but is it sufficient to bring healing, particularly in view of the increasing emphasis on stress as a primary factor in illness? Have the insidious assumptions about man as carcass to be pawed and pawned infiltrated *our* thinking? Reading Berman's book should stir us to reexamine our assumptions and priorities with regard to the church's mission as "healer."

ENERGY STEWARDSHIP

Never too old to conserve

In response to the Bluffton Conference resolution on energy an inter-Mennonite task force worked on ways to implement the resolution. Readers' ideas are requested. Direct responses to Melanie Mueller, Box 347, Newton, Kansas 67114. The editor of this series is Thomas Lehman of Bethel College, North Newton, Kansas.

Wood heat is good heat. In the church parsonage a chimney flue was built a few years ago and a simple stove, made from a 55-gallon oil drum, was placed in the basement. The church treasurer's annual report at the end of the year confirmed a worthwhile saving in utility costs. We gathered waste wood and cut some trees for friends who were glad to have someone take the wood and use it.

In our own present dwelling I have built a general-purpose room including a flue. Again I got a conversion kit to make a stove from an oil drum. This one has a pyrex glass door. There are many kinds of these conversion kits on the market but anyone with handyman and welding skills can make their own. A steel drum stove will last many years if it is not often overheated.

Water. We who grew up with a Saturday night bath in a washtub beside the kitchen stove know that you don't need the bathtub filled or a long time in the shower to get clean.

Toilet bowl tank floats can be adjusted to flush with less water.

Clean rinse water from the laundry, kitchen sink, and bathtub can be carried or sometimes plumbed and piped to channel the water to the lawn and garden.

Electric clothes dryers waste well-heated air by exhausting it outside the house. A simple "T" damper installed in the vent pipe allows the user to exhaust the first and dampest air outside. Then a switch of the damper sends the warm air into the room. This air still has moisture that will lighten the load on a home humidifier. A simple filter can be made to stop lint from blowing into the room.

Paper bags. A Goodwill Industries employee told me, "Yes, we are glad for grocery shopping bags." A local hardware store operator said he would reuse them.

Automobile. We have found the van to be the most versatile and practical of any auto we have ever owned. It has room for extra passengers and conveniently hauls a load too large for an automobile trunk. For days of travel we find it less tiring than the conventional car, and it is ideal for camping.

With some adaptations—a tune-up and the use of nonpetroleum oil and grease—we have noticed three more miles per gallon of gasoline than when the van was purchased.

Nonpetroleum oils and grease run with less friction and longer mileage and are manufactured from renewable resources. Petroleum is a nonrenewable resource. And nonpetroleum lubrication and fuel are undoubtedly a good consumer use of alcohol. We feel good about it.

Leaves and lawn clippings have been used with pleasing results on the church garden and shrubs. A local gardener who has exhibited prizewinning vegetables at the county fair said he fertilizes his garden with dead weeds and grass from the lawn mower. These add much needed humus and help conserve precious moisture. From the beginning it was the Lord's way of building rich soils in the forests and on the prairies.

Bicycling is a good way to spend a vacation, as we learned last summer. With our oldest daughter and son-in-law and their two teenage sons we took a week to visit relatives and friends in Oregon's Willamette Valley and toured along the Oregon Coast. It was a joy to ride past service stations without stopping for gas. We rode over 300 miles and, frankly, we didn't know how it would go at our age—we're senior citizens—but it was a very wholesome experience. We recommend it highly and hope to do it again. *Frank and LaVerne Horst live in Warden, Washington. Frank was the former pastor of the Warden Mennonite Church. They are now retired and are enjoying the "simple" life.*

Speaking out

Wia-chitoh (Wichita) is the name of a peaceful Indian tribe who once lived near the junction of the Arkansas and Little Arkansas rivers. Like the Cree of Winnipeg to their north, the natives of the Wichita area lived their lives in contented harmony with the prairie spirits until this began to change radically in 1864 with the building of a trading post near the Wia-chitoh village. By 1867 the tribe was removed from its ancestral dwelling to a reservation in Oklahoma.

How could Mennonites in both Kansas and Manitoba consent to being party to this process of taking Indian lands? "When any people convinces itself that it has a totally superior way and that it has a holy obligation to impose that way on another group of people, tragedy is almost inevitable. Someday, in some place, democracy and religious liberty may be achieved: cultures and religions will teach each other and learn from each other" (Robert Hostetter, director, *Cheyenne Jesus Buffalo Dream*).

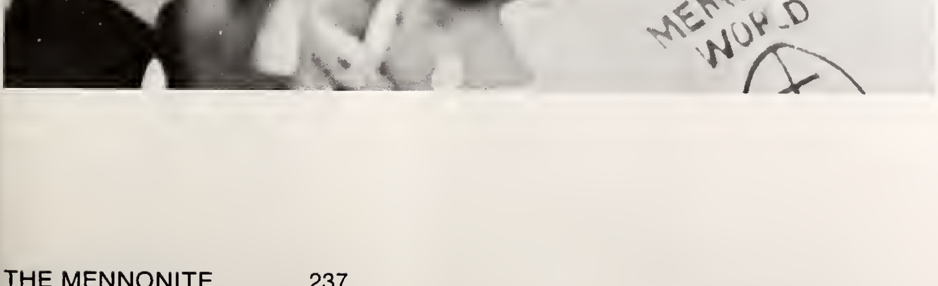
Like the Winnipeg and southern Manitoba Mennonites, the Kansas brethren have made it. Success is evident wherever one turns. However, beneath this visible culture of success lie several subcultures; the poor whites, blacks, Chicanos; the subcultures of the aged, the mentally wounded, and the marginalized Mennonites. How does the mainstream Mennonite culture incarnate the good news announced by Jesus in Luke to these groups? Have Kansas Mennonites (and others) identified with the oppressed in their neighborhoods *or* with their oppressors?

On the surface Wichita is a model American success story. But beneath this model, holding the economic machinery together, is the "monster of militarism." Much of Wichita's wealth is reaped from its extensive defense industry. It is here that the "merchants of death"—the Boeing, Beech, and Cessna aircraft companies—churn out fighters and bombers. Wichita is also home to the McConnell Air Force Base, which proclaims on its entrance sign, "Peace is our profession." Mennonites have also made that claim; are the two identical, or is there enough difference to warrant dialogue and witness?

Mennonite World Conference '78. The trumpets of the Mennonite media have blown forth the news that MWC '78 was a stirring success. A miracle! A celebration! A winner!

All this talk about success, winning, record setting, . . . Is this really the language of a people who are "aliens and exiles" in a foreign land because of their loyalty to the kingdom of God?

My main concern with MWC is that all the fine rhetoric that we heard will fail to move us and our institutions to repentance. How can one not be moved by Dave Schroeder's insight that "the more the church identifies and pleads the case of the poor, the more it will be an instrument of salvation for the many. The more the church is on the side of the rich, the powerful, and the oppressor, the more it will itself fall under the judgment of God!" Or by Paul Hiebert's call for the church "to speak out against segregation and oppression around the world—and in our neighborhoods . . . to be prophetic voices against the arms race!"



How can we avoid Albert Widjaja's call to "be present with those who need our help, to show justice where it is gravely denied . . . to witness to our governments by challenging their . . . policies which may be unjust, exploitive, and destructive."

What will the Mennonite church say and do about its future? I believe for the rhetoric to take flesh we need a manifesto, pledging ourselves to flesh out the spirit of the '78 MWC by (1) becoming poor, identifying with the powerless, the marginalized, the victims of our societies, seeking ways of binding their wounds, and achieving justice on their behalf; (2) declaring a moratorium on all new construction of churches and other Mennonite edifices, and seeking ways to use our resources to aid the struggle of the poor; (3) taking up Christ's role of humble service and gentle love in our relationships; (4) seeking to implement radically simpler lifestyles, individually and collectively, living simply so that others may simply live; (5) proclaiming prophetically the need for an end to the arms race and seeking ways to resist the military machine (e.g. war tax resistance); (6) working for the elimination of colonialism, racism, sexism, age-ism, and all the other "isms" that have no part in God's vision for our life together; (7) repenting of our approach to mission and seeking new ways toward greater cross-cultural understanding, and appreciating the "truths" each has to offer the other; (8) developing cooperative and participative patterns of living, sharing, working, and relating in our schools, homes, churches, and other institutions; (9) seeking guidance from the vision of the Old Testament prophets, Jesus, and Christian disciples, past, present, and future; (10) accepting the way of the cross, the joys and pains of discipleship, ready even to be persecuted for justice. *Robert V. Peters, formerly of Winnipeg, is a senior student at Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46515.*

Letters

Gambling oversimplified

Dear Editor: Arden Thiessen (16 January issue) states that "Canada and the US are fast becoming nations of gamblers" without citing any substantial proof of his assertion.

The little evidence that is presented comes from such sources as the 6 December 1976 issue of *Time* or the *Mennonite Brethren Herald*, which cannot be considered authorities on the trends of gambling in North America.

In addition Thiessen cites a study showing that an impressive 61 percent of the adult population has gambled, yet this does not support his dramatic claims which would have us believe that gambling is increasing exponentially. A comparison of this figure with the same type of study done in previous years would have been much more appropriate.

Thiessen later estimates the number of compulsive gamblers whose only interest is gambling to be a maximum of six million. This is at most 3 percent of the population of the US. It is these people we should be concerned with.

Thiessen states that gambling leads one to trust chance instead of an orderly world ruled by a sovereign God. As a computer scientist I would be very interested in knowing exactly what that order is. Deeper study of this issue, which has been brushed aside in a few emotion-packed sentences, reveals that the orders of the world are sets of unclearly defined ranges into which events fall seemingly at random. Ask a psychologist to define psychotic behavior or a physicist about Heisenberg. The world is not black and white.

It is ironic that Thiessen considers paying taxes (most of which goes to the military and is wasted) a "normal part of our civic responsibility" while admonishing us earlier that gambling is unacceptable because "gain is secured without rendering in service or in value an equivalent of the gain obtained"! Raffles and lotteries to raise money for legitimate causes or for state funds are condemned while paying taxes to a wasteful, military-oriented national government is wholeheartedly condoned.

Thiessen's ranking of the sinfulness of a "two bit" lottery ticket as less than that of a $200 track bet is enlightening. Perhaps he could rank all sin. The Catholic Church might be interested.

In conclusion, the article has oversimplified the gambling issue. Gambling is only one symptom of the condition of our very complicated society. *Brent Auernheimer, 714 Gayley Walk, Apartment 203, Goleta, California 93017*

26 January

Disagree on lotteries

Dear Editor: I found Arden Thiessen's article on gambling (16 January issue) well worth the time it took me to read it; it was very informative, and I could see that it had been well researched. However, I disagree with some of his conclusions.

He states that all raffles and games of chance should be avoided as a means of raising church funds; he also goes on to say that raffles teach people to gamble by awakening and nourishing the gambling instinct, which in turn may lead to loss of jobs, to debts, and family breakdowns.

Every day in the business and political worlds people virtually gamble with thousands and millions of dollars worth of industrial raw material, perishable goods, real estate, and even human life in such areas as war and antiterrorist tactics. One may conclude that games such as Monopoly, Masterpiece, and Risk also nourish the gambling instinct. From this perspective the purchase of lottery and raffle tickets is insignificant in contributing to the moral degeneration of our society; after all, isn't all of life one gamble after another?

I also believe that Christians should take full advantage of the predicaments into which God has placed them, and like the cream of the crop, do their best to come out on top—in all areas of life, even if that means to purchase lottery or raffle tickets in an attempt to improve one's failing financial situation. I don't believe it a sin for one to be a rational utility maximizer if the right motives are involved. If life gives you lemons, don't eat them sour. Make lemonade. *Vern Sawatzky, 1590 Peardonville Road, Abbotsford, British Columbia V2S 1M3*

30 January

To do without sports

Dear Editor: At my alma mater, Bethel College of North Newton, Kansas, we support vocally and financially the attitudes for war through athletic programs. With potentially good, *peacemaking* money we squander time, energy, and our collective reputation on competitive athletics and have done so for decades. In any competitive sport the highest moral achievements are sportsmanship and teamwork, but even *they* are subverted by the desire to defeat the opponent numerically and/or spiritually. "If they don't wear our uniforms, fellas, they're not human like we are! Have at it!" It's no better on one's own team. In football, for example, the backfield traditionally gets more attention than the linemen, and jealousy is real. Money is spent on scholarships, cleats, tape for ankle injuries (real and faked), helmets, shoulder pads, football and basketball jerseys, other obvious equipment, and coaching. Is this true Anabaptist evangelical exemplary faith? I doubt it.

I doubt it so *much* that I'm tempted to say it *absolutely* isn't faith in action, but I am not the church or college alone. Are sports really fun for anyone? I don't think they are.

What would we do for fun if we didn't have sports anymore (which I am strongly urging)? We could think more, learn more, and forget about trying to buy people's love and gain popularity by sponsoring sports programs. We could develop generalist philosophies of education to maximize the probability of our people *surviving*, becoming physically and emotionally healthier, and excitedly able to live life anywhere on this planet. We could together recycle, with benevolently dictatorial team leaders, present buildings that encourage warlike attitudes, and we could paint together usable buildings with human murals that need not look like machine visual art. We could bring back into honor farming and all forms of artistic endeavor. *And* we could become all things to all people as we should, need to be, and (deep down inside of us) want to be.

To be able to work with one's hands does not rule out being intelligent. Quite the contrary is true. The definition of freedom is to feel free and that is diminished or accentuated according to one's emotional and interpersonal relational skills, and the skills one has with one's extremities. *Jack Goering, 1920 Buchanan, Topeka, Kansas 66604*

19 January

Our workers in Japan

Dear Editor: Enclosed you will find a copy of a new publication being put out bimonthly by the Anabaptist Center here in Japan.

We appreciate the fine editorials and the content of *The Mennonite*. I really like the format. *Sandy Liechty, Tokyo English Center, Tokyo, Japan*

30 January

Meditation

Someday!

Someday, when I have eaten my Thanksgiving dinner and Christmas dinner and my stomach has stretched out from all the food and my stomach says, "You have eaten too much," and belches, then I will think of all the starving people of the world. Then I will resolve to cut back on extravagant eating and try to share my measly goods. But now my pocketbook is so thin from paying living expenses—electricity, telephone, car upkeep, insurance, clinic and hospital bills—there is little left for the hungry.

Someday, when I hear and read about tragedies that have hit somewhere in the world, or maybe near home, I am going to feel a personal responsibility to care for the stricken and will resolve to remember MDS and help with my few pennies, dimes, and quarters to relieve suffering, agony, and distress.

Someday, when the sun goes down in the west and another day has passed I will ask myself why I let the day go by without having done some deed of kindness, or without a single word of praising the Lord for his grace and mercy or without thanking him in solemn prayer. Then I will resolve to remember his goodness and close my eyes in prayer.

Someday, Lord, someday. The time will come when the Lord will say, "You slothful sinner, you have failed. I was hungry and you did not feed me, I needed comfort and you did not come to me, I was in distress and you passed me by." And I will plead, "Be merciful to me, a sinner."

Dan S. Thiesen

Christmas is over

We've unwrapped our
shirts and socks.
Peace in the Middle East
hasn't arrived,
the dollar is unstable, inflation
rampant,
pollution unchecked
and one 25-megaton bomb
three times more destructive
than all Vietnam bombs,
but life, so
long as we can fly to capture the sun
and let hotels spoil us
is, as Madison Avenue
reminds us,
still wonderful.

Elmer F. Suderman

He must increase

"He must increase, but I must decrease" (John 3:30). This passage flashed through my mind when I recently received from one of our conference papers a request for a photo of myself. The letter said that in the photo my head "should be the size of a dime." This really cut me down to size. I don't consider myself an egghead, but I felt a dime was a little out of proportion. Yet I am thankful for the letter, which reminded me that he must increase.

Ward W. Shelly

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Church music for a new age

Earl W. Lehman

A new era of musical development is making its influence felt upon the church of today. We are being electrocuted by the electronic sounds of mass media and tidal waves of rock music, electric guitars, and amplifiers. Church music publishing companies and recording industries have brought commercialism—like never before—into the church.

The electronic hardware being thrust upon us makes me wonder if the Lord *forgot* to equip our bodies with ear-lids to withstand the onslaught of sound. We are witnessing the influence of rock upon Bach—and the courtship and marriage of church music to Hollywood and Nashville—for personal gain. These commercial efforts have invaded the church. It creates a concern that needs to be reckoned with by every serious Christian.

From the early music to the present the church has successfully incorporated cultural changes. In a study of this development we find that not all changes in church music have been because of "sacred" concepts. Folk melodies and popular tunes were used for religious texts from the 13th century on and have become some of our best loved hymns.

How can the Mennonite church—with its rich heritage of congregational singing and fine musical organizations—embrace the present electronic and gospel rock age? There is a legitimate place for contemporary music and innovative ideas in the church. If churches use only the music of the past and refuse to use new music it is a sign that we are not alive spiritually and that we lack creativity.

With each renewal in the life of the church there has come an abundance of new Christian songs; and in almost every instance these songs have come from the secular world. It is apparent that with today's new musical expressions and the new translations of the Scriptures the church is in the midst of a reawakening, and a new era of church music is coming.

How then can our churches use these innovative expressions and absorb them into music so that our worship services become more meaningful and inspirational? It is not my intention to advocate rock, country, or other types of "pop" music use in the church. In fact, much music used today in the church is of questionable value and perhaps is more for personal glorification than to the glory of God. The sensual movement and dress of gospel rock groups accompanied by drums, tape tracks, and electronic paraphernalia, and the non-Scripture-oriented texts are hardly conducive to worship.

We must, however, incorporate the new ideas and expressions in our creative ventures. What we need are more composers such as Heinz Werner Zimmerman, John Gardner, and others who are using instruments and rhythms of jazz to support beautiful melodies and setting them to texts that have a scriptural basis. They have given us many beautiful hymns and anthems.

What is needed then to fuse these new musical idioms so that we do not lose that which is good from our heritage and yet incorporate that which is contemporary? This is the challenge.

In our schools music teachers are trained to guide our young people into exciting musical experiences. Fine choirs, orchestras, bands, and many smaller ensembles are the outcome of such leadership. It becomes easy to understand why our youth have little desire to participate in the music activities of the church.

What our churches need are trained musicians who are enthusiastic leaders and have a Christian commitment to carry on the musical heritage of the church. Musicians must know how to select music that is worthy of the time and energy spent in preparation *and* that is scripturally oriented. Leaders with such a commitment and musical training will be able to merge the musical idioms of today with the musical heritage of our past and will bring meaningful expressions of worship to our churches.

If the Mennonite church is to grow we must recruit musicians who are willing to commit themselves and prepare for such roles in the church. In turn, churches must be willing to provide the structure whereby such programs can exist. These two issues must be faced by the Mennonite church if we want to continue the musical heritage of our past and keep our youth and members from seeking other avenues of musical expression.

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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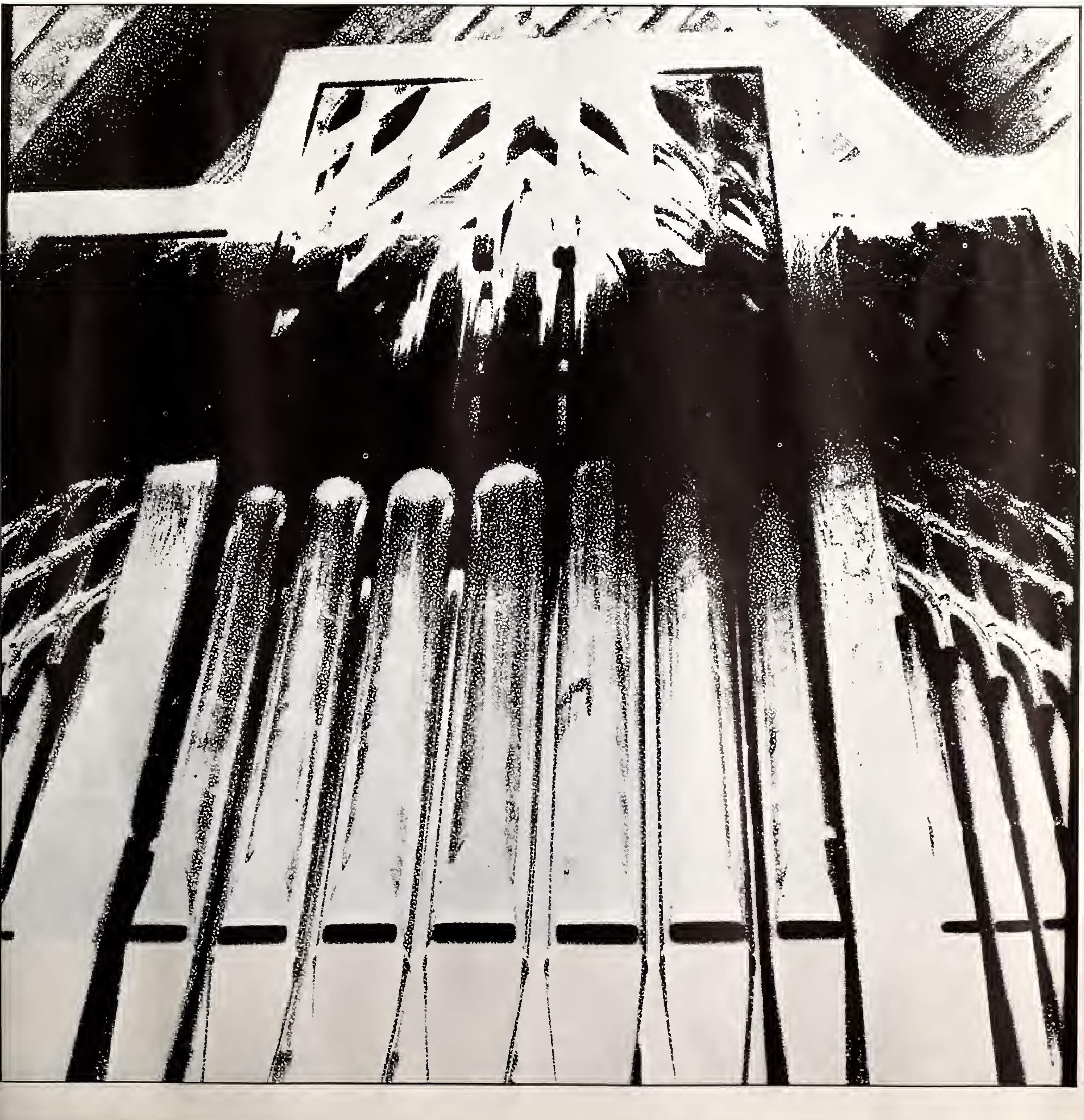


The calling of Christ and the vocation
of a professional musician
are not only
compatible but complementary;
but I am a Christian
first and a musician second.

Peter Letkemann

CHURCH MUSIC AS VOCATION

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength . . . you shall love your neighbor as yourself" (Mark 12:30-31). This statement of Jesus sums up the true vocation, or calling, of each Christian. In the 10 years since I started my career as a musician I have asked myself again and again whether, and how, the calling of Christ can be reconciled with the vocation of a professional musician. I have found that the two are not only compatible but complementary; but I must remember and be reminded constantly that I am a Christian *first* and a musician *second.*

When I began musical studies it was music which occupied first place in my life. I "breathed" music 24 hours a day. My interest in organ and choral music naturally led to involvement in the church, but I was concerned more with "raising the standard of music" than with communicating the Christian faith. My personal faith was beset with many questions and doubts and I could easily have left the church if it hadn't been for music.

As I neared the end of three years undergraduate study I began to seriously consider the direction my musical career should take. An invitation came from Canadian Mennonite Bible College to teach

". . . church music has become more than a job; it is a calling to which I need to be faithful."

music theory and organ on a part-time basis. Although I did not see it then, the Lord was leading and calling me to stay within the boundary of the church and its mission. I enjoyed my teaching but realize now that it lacked the necessary Christian focus. As I look back I can see the negative effect this might have had on some of my students, and I ask them for forgiveness. Fortunately for them, and for me, I stayed only two years.

I felt the need for further training in music, and enrolled at the Westfalian Church Music School in Herford, West Germany. I focused intensely on developing and perfecting my skill as an organist. I realized later that technical skill needs to be enlivened by the Holy Spirit in order to be of use in the service of God and the church. Otherwise music becomes an obsession and an end in itself. *Singing* words of faith and commitment becomes more important than *practicing* that faith and commitment in daily life. I can understand now the words of Isaiah and Amos: "These people draw near with their mouth and honor me with their lips, while their hearts are far from me" (Isaiah 29:13); "Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters" (Amos 5:23). They were criticizing—not the use—the misuse and abuse of music. Music must not cloak spiritual decadence and injustice with a veil of beautiful sounds.

I could easily have stayed in Germany to pursue a career as a *Kirchenmusiker,* but "my ways are not your ways," says the Lord. In January 1975 I received an invitation to teach for one year at Mennonite Biblical Seminary. I was to replace Orlando Schmidt for one year while he was on sabbatical. The invitation came as a complete surprise to me, but I felt the Lord tapping me on the shoulder and I said "yes."

At seminary I found a new sense of faith and commitment to the Lord. I came to realize how essential biblical and theological training is if I want to continue as a musician in the church. So in addition to teaching music I enrolled in courses leading to an MA in Christian education and stayed on a second year to finish this degree program. I cannot thank the faculty and my fellow students enough for the encouragement they gave me during this time.

I wanted to communicate my faith and share my enthusiasm for the Lord through music, and I committed my musical skills to him. I came to realize that the praise of God and the communication of the gospel is not restricted to any one particular type of music, be it Bach chorales or Scripture songs. I learned to view music not as a performance but as an offering unto the Lord. What mattered most was not the musical style or perfection, but the intention. Furthermore, an offering of music alone was not enough; I needed to offer my *self* "as a living sacrifice" (Romans 12:1).

As the two years drew to an end I again looked to the Lord to show me the way. My wife and I were considering various possibilities, including overseas mission assignments. My daily prayer was "not my will but thy will be done." I came to the point where I was willing to give up my "musical" life in order to follow Jesus. But as he promised, "whoever loses his life for my sake will find it" (Matthew 16:25). An invitation came from Canadian Mennonite Bible College to teach full-time in the church music program. This again came as a surprise, but after much prayer and deliberation we decided to accept the invitation as the Lord's leading.

For me church music has become more than a job; it is a calling to which I need to be faithful. As long as music continues to be an important part of the life and worship of our congregations, I want to dedicate my skills to the service of the Lord and his church, and I want to encourage and teach others to do the same. At the same time I want to remain open to the leading of the Lord and expect more "surprises." •

JOY is an Easter country

Elaine Sommers Rich

In a country called Joy
scented winds stir gently.
In a country called Joy
landscapes glow with goodness.
In a country called Joy
fresh grace is the air breathed.
Handel's hallelujahs are
an echo shadow of the praise
that sings through Joy's days.
Cleansed by tears,
   rinsed by rain,
Joy is an Easter country
A resurrection country
   where trees and flowers are new
And a whole world lies compressed
   in a single drop of dew.

"Hear, my son, your father's
instruction, and reject
not your mother's teaching;
for they are a fair garland
for your head, and pendants
for your neck" (Proverbs 1:8-9).

Those piano lessons

Doreen Klassen

"The piano is the social instrument par excellence. It is drawing-room furniture, a sign of bourgeois prosperity, the most massive of the devices by which the young are tortured in the name of education and the grown-up in the name of entertainment," writes Jacques Barzun, US educator and historian.

Why do we perpetuate the tradition of music lessons? Are there no less painful ways of expressing middle-class values? Do children have to suffer through years of music lessons because "when I was a child I wasn't able to take lessons, so I want my kids to learn how to play an instrument"? Or are we victims of Greek philosophical thought, which presumed that music has positive moral influence so one ought to study music to improve one's character? Or is the value of music lessons a myth which music teachers perpetuate for economic reasons?

When I asked my students why they study music, the responses varied: ". . . because my parents make me"; ". . . all my friends take piano, so I guess it's just the thing to do."

Other students talked about their need for self-expression. "I can't imagine not taking music lessons. Playing piano gives me one way of saying some things that are inside of me. And you need ways of saying how you really feel." "My father often comes home from work and sits down at the piano to get rid of the tensions of his work. He has a high pressure job. I don't want to become a performer or anything. I just want to be able to sit down at an instrument and express how I feel at the end of a day."

Memories of my own musical past include several incidents in which the ability to express myself musically had a cathartic effect. One day, in a teenaged fit of rage, I decided that nothing less than a fortissimo rendition of "The War March of the Priests" would be adequate to express my anger with my family. Another equally intense incident was much quieter. I recall how as an 11-year-old I sat at the piano slowly paging through a collection of sacred music, trying to find something to express the shock I felt upon hearing that a friend's older brother had committed suicide. I found comfort playing Handel's "He Shall Feed His Flock."

Avenues of personal artistic expression are important in a society where vicarious expression, via radio, television, or the record player, is so easily accessible. Self-expression need not be restricted to recreating the works of the "masters." Many children enjoy composing their own music, often modeled on pieces they particularly enjoy. Recently an exuberant eight-year-old bounced into my teaching studio announcing, "I made up my own piece this week. I had a bit of trouble with the end of this phrase, so I looked in my book to see what they had done. And my older sister helped me a bit." There was no doubt in my mind that performing her own piece gave her as much pleasure as playing the works of the "great masters."

I am not suggesting that the study of the masters stifles or limits the creative imagination. On the contrary, students delight in discovering patterns in music, breaking it down to what we call "bite-sized pieces." Yesterday a teenage student told me, "I find this section where the right hand imitates the left hand really interesting. It's neat how they say the same thing. It's like a mother and a father having a discussion about some problem and agreeing how they are going to handle it."

The student who studies music is not simply learning how to parrot certain musical ideas. Rather a pupil acquires analytical tools which can be applied to other disciplines as disparate as English and science. The ability to discern patterns, whether it be the classical threes of music or folktales, skillful hockey or football plays, or certain manipulative techniques in advertising, is a valuable skill for the child to learn.

Music lessons may also be the young child's first encounter with homework. Attitudes of parents and older siblings will shape the young child's response to this "chore." The children whose mothers say, "I want music lessons to be fun for my children so I don't make them practice when they don't feel like it" are deprived of a valuable experience. They derive no pleasure from their music studies. The lack of discipline in their practice schedule prevents them from being prepared enough to play well. Consequently they are being robbed of an opportunity of listening to the work of their own hands (literally) and saying, "I created that, and it's beautiful."

The music lesson may meet some of the child's emotional needs. The individual music lesson is one of the few situations in our society where a child has an adult's undivided (hopefully) attention for at least half an hour a week. This can be unnerving for the student who is habitually unprepared, but reassuring for the child who needs this personal attention. The child who feels acceptance from the teacher, regardless of innate ability or performance level, can be freed to develop potential in music and in other areas of life.

This places immense responsibility on the teacher. The teacher becomes the model for dealing with problems, be they technical, interpretive, emotional, or a learning disability. Students mirror a teacher's attitudes with disturbing accuracy: "Don't you think that sounds pretty good? How come you never tell me that my playing sounds good?" or more reassuringly, "I knew you could help me with this because you took the time to explain that other problem."

In view of the fact that the study of music can meet emotional, aesthetic, and social needs, why are so many students frustrated by their musical studies? They are not all as angry as the young boy who told me, "I wish you were dead. Then I wouldn't have to take piano lessons." But they are often frustrated.

Perhaps they get frustrated because we have forgotten that learning to express oneself musically has certain parallels in learning to speak one's own or even a foreign language. Linguists and developmental psychologists tell us that a child learns to speak only after learning to say its own name, i.e. after the child has had an opportunity to express what is most meaningful: one's own identity. Music educators should take a cue from this observation. Children learn to enjoy an instrument only after they have had the opportunity to play something which they consider musically significant. For a frustrated young boy this meant being able to play some pop, rock, and blues on the piano.

Although playing a musical instrument is only one way of expressing oneself, it is important because of the opportunity it provides for learning not only about music, but about life. •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada. $10.00 one year; $18.00 two years; $25.00 three years; foreign $10.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Jux·ta·po·si·tion

James Klassen

some see
only the
barbwire
  high-strung
  like a
  crown of thorns
  on a
  triple-crossed
  Friday
some see
only the
flowers
  radiant
  like a
  touch of heaven
  on a
  resurrected
  Sunday
Christians
should see
both posted
  side by side
  and hear Christ call
  "Go and string no more
    barbarous barbwire"
    "Go into all the world:
      sow sunflower seeds"

News

Saskatchewan Mennonites buy campsite

In a major decision Saskatchewan Mennonites have purchased a campsite in the Waldheim-Laird area.

Meeting 2-3 March in Prince Albert, delegates decided to purchase 289 acres, of which 73 are arable, for $110,000. A former campsite at Pike Lake was sold last year for $58,550. That two-acre site had become too small and its location within a provincial park had created problems in programming.

Hosted by Grace Mennonite Church, but held in Calvary United Church, the 20th annual sessions of the Conference of Mennonites in Saskatchewan attracted more than 300 persons, including 196 delegates.

Gertrude Roten, professor at Mennonite Biblical Seminary in Elkhart, Indiana, spoke to the conference theme, "The People of God." In three presentations based on John 17, and in a warm and low-key manner Roten emphasized the loving care of the Lord for his disciples. "Her presentations brought unity and reduced tensions, particularly on the camp issue," observed one participant.

The missions committee reported both pluses and minuses. Their summer ministries program did not attract enough volunteers. However, the *Choice Books* program is growing with new interest in placing book racks, and the appointment of a provincial supervisor.

Delegates agreed that the provincial body should look for a person with church planting skills to begin work this summer. Lloydminster particularly presents good prospects because of a recent spurt in population to 12,000, and an estimated climb to 33,000 in the next two decades.

Both schools—Rosthern Junior College and Swift Current Bible Institute—supported by the Saskatchewan conference reported a decline in enrollment. Despite an operational deficit SCBI plans to replace modular housing currently used for the men with a more permanent arrangement next year. RJC principal Jack Suderman said that despite the lower enrollment RJC did not have a deficit due to a government grant, which for the first time exceeded the Saskatehewan conference subsidy.

Community services to senior citizens and handicapped persons continue to expand in the towns of Hague, Osler, and Warman, reported the committee on aging. In addition, similar services in Waldheim and Langham have been organized and are going well. Four more communities—Rabbit Lake, Glenbush, Mayfair, and Medstead—are also starting services.

A budget of $261,200 was accepted, an increase of 27 percent over 1978.

The Saskatchewan Conference officers for this year are Benno Klassen, Laird, reelected as chairperson; Art Wiens, Herschel, elected as vice-chairperson; Edwin Epp, Hague, reelected as secretary; and Werner Zacharias, Fiske, who is half way through a two-year term as treasurer. *Ingrid Janzen Lamp*

GC giving climbs compared to 1978

Newton, Kansas (GCNS)—Donations to the General Conference rose by 33 percent during the first two months of 1979 compared to receipts in January and February of 1978.

Conference treasurer Ted Stuckey reports receipts of $518,881 to the end of February. The comparative total for 1978 is $390,315. Since the 1979 General Conference budget is $3,571,550 donations to the end of February represent 14.2 percent of the budget.

Pastors advised to choose ruts carefully

How close dare I get to other persons? How aggressive dare I be? How do I become a committed minister?

Achieving identity as a pastor involves, among other things, answering these questions, said Ron Hunsicker in his address to 145 persons who attended the pastors' workshop at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, 29 January-2 February. The theme for the workshop was "The Pastor as Person, Professional, and Person of Prayer."

Ed Thornton of Eastern Baptist Seminary said having a pastoral identity means being one "who prays aright" and one who has "an insatiable desire for the presence of God." Using *Pilgrim's Progress* as a basis, Thornton outlined some important events in the spiritual journey of every Christian—the summons to leave a known plan for an unknown one, the crossing of a threshold to commitment, the struggle with the demonic, and the return as liberator.

Speaking on time management, Ben Sprunger, president of the Ohio Foundation of Independent Colleges, said pastors are often plagued with a tomato-plant problem. They have allowed things to grow without thinking how they will manage the growth. Reflecting on one's perception of time and opportunities at mid-life, Sprunger advised, "Choose your ruts carefully."

Other resource persons included Waldemar Janzen, Jake Elias, and Henry Poettcker, who brought exegetical skills to Titus and Genesis; David Augsburger, who focused on relationships; and John Howard Yoder, who raised questions. *Lois Janzen*

Izvestia criticizes missions

London (KNS)—Christian missions to Eastern Europe have been criticized in the Soviet newspaper *Izvestia* as being nothing more than fronts for the CIA and other Western intelligence services.

The brunt of *Izvestia's* attack is borne by Slaviska Missionen (Slavic Mission) in Stockholm. In an article headed "A Dishonourable Mission," published 14 February, the mission and its director, Ingemar Martinson, are accused of sending "tourists" into the Soviet Union and other East European countries for purposes unconnected with religious activity.

The article states that there are about 25 similar "pseudo-religious centers" in Europe and names three, including Keston College (under its former name of The Centre for the Study of Religion and Communism). It also refers to missions to Eastern Europe based in the US, and describes the "scandal" between Underground Evangelism and Jesus to the Communist World, currently suing each other in a California court. These two organizations "are motivated least of all by religious considerations," states *Izvestia*. "They are interested in money only."

Keston College reports no independent evidence to back up the allegation against Slaviska Missionen.

Seminole colonists seek MCC aid

Akron, Pennsylvania (MCC)—Old Colony Mennonites in Seminole, Texas, may receive Mennonite Central Committee assistance in immigration problems.

Two years ago 500 Mennonites moved to the west Texas town of Seminole from Mexico and Canada. Their entry into the United States was illegal. To complicate the matter further they have invested half a million dollars in 6,400 acres of farmland. Nearly 200 families pooled their savings to pay the $425,000 down payment on the land two years ago.

The Mennonites say they were deceived by real estate agents into thinking their entry into the United States in February 1977 was legal. The agents told them the immigration process would be taken care of if the settlers purchased land.

Later the Mennonites discovered they had no water rights to the dry, desolate land. Permanent resident visas were not granted. Most came into the US on tourist visas.

Efforts to regularize their status have been unsuccessful, although Senator Lloyd Bentsen of Texas plans to introduce a private bill into the Senate that will permit them to stay in the US permanently. This has stayed proceedings on deportation, probably until the end of 1980.

"Exactly how the Mennonites got into their predicament is now hopelessly lost in a ball of jealousy, suspicion, and mistrust," says the *Dallas Morning News*. "The one obvious thing is that the Mennonites' tradition of avoiding society and formal education left them in a precarious position when dealing with immigration law and land dealings. They were left in the position of placing an almost childlike faith in their advisors, and some of the advisors didn't necessarily have the right advice."

The Immigration and Naturalization Serivce says it will prosecute realtors who negotiated the land sales and misled the Mennonites in the matter of immigration, providing reliable witnesses can be found.

MCC Europe director Peter J. Dyck and his wife, Elfrieda, recently visited and spoke to the Seminole Mennonites both informally and in public meetings. The MCC Executive Committee is expected to approve Dyck's recommendations that MCC accept the invitation and challenge to help the Seminole Mennonites.

"These people need help," concludes Peter Dyck. "They may have acted hastily but they have been lied to, deceived, and exploited enough."

Know your ABCs:

Anglicans ponder selective euthanasia

Ottawa (CCP)—The Anglican church's report on death and dying, which sparked nationwide controversy last year, has been brought back to its national executive council in expanded form.

The controversial recommendation for active euthanasia of grossly defective newborns remains, but the report's task force has clarified what it means.

The report was widely criticized when it was first released because of its vague wording. Many people reading the section believed the church was recommending mercy-killing for all retarded or deformed babies.

The written report notes that retarded babies are to be considered persons, although they may lack full potential for development, and although a number have additional abnormalities which, if uncorrected, could lead to death.

The report states categorically that the necessary surgical aid must be given to allow such children to continue life.

The newborns with the most severe and uncorrectable defects are those where the brain has completely failed to develop.

"While the decision not to preserve life would likely be generally accepted, the means of attaining the end are inhumane and unmerciful. It must occur to us that active euthanasia would be more compassionate," the report points out.

Once in every 3,000 to 5,000 births a newborn is found to have multiple physical defects and profound mental retardation. Most die in infancy. In such cases, as with newborns without brains, attempts to prolong life are inappropriate, the report says.

Brethren endorse hassle of Nestle

Elgin, Illinois (CBNS)—The Church of the Brethren General Board has endorsed the international boycott of Nestle products and has urged members of the denomination to participate in the boycott.

Nestle, which controls more than one-third of the world's infant formula market, has been increasingly criticized by religious and other groups for its aggressive marketing of infant formula products in developing nations. Critics cite research which indicates that the substitution of commercial infant formula for breast milk in areas where poverty, illiteracy, impure water, and inadequate sanitation prevail has resulted in infant malnutrition, illness, and brain damage.

Religious groups have confronted infant formula manufacturers and distributors with this research and have requested that they change their marketing practices. Among the practices which have been most criticized are the employment of "milk nurses," women who dress and act like health-care professionals but who are employed by the infant formula companies to sell their product; giving free samples to clinics, health-care professionals, and consumers; and advertising which encourages women in developing nations to believe that infant formula, rather than breast milk, is more nourishing for their children.

Catholics question sterilization of retarded

Toronto (CCP)—Involuntary sterilization of mentally retarded minors is a serious infringement of civil rights as well as a violation of moral precepts, according to Roman Catholic spokesmen.

This reaction followed recent reports that 308 sterilizations were performed in a single year in Ontario on retarded persons under 18. The practice has been halted for nine months pending further study by the Ministry of Health.

Parents give consent for surgery on minors, but doubt is being raised on its legality for nontherapeutic procedures.

"For sterilizations to be performed without consent strikes me as a terrible infringement of freedom," said Father Sam Bianco of Toronto. "It may be true that a child wouldn't understand the procedure well enough to give consent, but that would probably be true whether the child were retarded or not."

Father Bela Somfai, moral theologian at Regis College in Toronto, argued that while sterilization is an "intrinsic evil" the procedure may be permissible for the mentally handicapped, but only in such instances where the couple has matured to the point of being able to make a marital commitment, but not to the point of being able to cope with the demands of parenthood.

A Titan II missile base near Rock, Kansas, where two men died in a highly publicized fuel leak in August 1978, has been chosen as the site for an Easter sunrise service by a group of citizens in the Newton area. The 15 April service will protest the arms race and nuclear weapons. Easter as a symbol of life stands in opposition to the missile base as a symbol of death, said a spokesperson. Rosie Epp, assistant pastor at the Lorraine Avenue Mennonite Church of Wichita, is in charge of preparing a worship liturgy for the service. The missile at Rock carries a nuclear warhead 250 times more powerful than the bomb dropped on Hiroshima in 1945.

Another mass legal rally calling for the conversion to non-nuclear production of the Rocky Flats Nuclear Weapons Plant near Denver, Colorado, is scheduled for 28 April. Sponsored by the Rocky Flats Action Group, the rally will call for a commitment from the state and federal governments to draw up a conversion plan for the plant. The event is a follow-up to last year's protest, which attracted about 6,000 people. Mennonites in the Denver area are again calling for participation in this effort by Mennonites from neighboring states. A pre-rally worship will be held in the Arvada Mennonite Church on Friday, 27 April, at 7:30 p.m.

Missionary fellowship examines Christian approach to non-Christians

Vic Reimer

- The gospel can and must become incarnate in every cultural context in the world.
- In evangelism there is no substitute for the building of personal relationships.
- Between Christians and the non-Christian world there are both bridges and barriers. If Christians are serious about mission these need to be understood clearly.

These themes highlighted scholarly discussion during the ninth annual meeting of the Mennonite Missionary Study Fellowship, 7-9 March, at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Indiana. About 30 missionaries, mission administrators, and college and seminary professors participated. Many seminary students also came to listen.

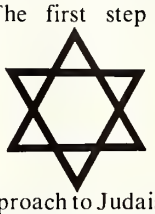
Convened by the director of the Institute for Mennonite Studies, C. J. Dyck, four speakers and as many respondents provided analysis on a Christian approach to other religions—Judaism, Islam, Marxism, and native North American religions.

Roy Kreider, Mennonite Church missionary in Israel since 1953, observed that the Christian approach to non-Christian religions is an approach to nonbiblical religions with the exception of the approach to Judaism.

Yet Christianity exists in broken relationship to its origin. This raises an "agonizing" and "disquieting" question. How is it that the people who were most suited and schooled to accept Jesus did not accept him? "The synagogue," he continued, "is a living refutation of the Christian gospel."

But there is an even more complex issue, the problem of history. "Through the centuries the church has been guilty of presenting a distorted picture of Jesus to the Jewish people," said Kreider, "and of the Jew to the world, which has been a major factor in the tragic history of anti-Semitism ... The Christian approach cannot ignore the Holocaust—'the murder of European jewry by the baptized.'" Another element in this history is the birth of the Jewish state, Israel.

An approach to the Jews, suggested Kreider, obliges humility and love, recognizing that God invited us to salvation through the Jewish Jesus. "God's call brought us together with Jews." The first step in removing the "wall between" created by the church is a quest for forgiveness. "The Christian movement," Kreider noted, "has much to repent of in its approach to Judaism as well as Islam, of its triumphalism and its majority attitude. Round the Cross we are all equally miserable. . . . Many Jews are convinced that Jesus cannot be the Messiah else Christians would have behaved differently toward the Jews."



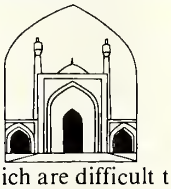
John Howard Yoder, professor at AMBS, underscored one of Kreider's points: the church needs the encounter with Judaism to keep it Christ-centered, just as Jewry needs a dialogic relation with the church to keep before them their divine vocation and destiny.

The second major paper was on Islam. Roelf Kuitse, director of the Overseas Mission Training Center at AMBS, with extensive missionary experience with Muslims in Indonesia and Ghana, said Islam is a riddle to Christians. Among the perceptions Christians have of Islam is that it is superficial. Why then is it so difficult to convert Muslims? Although Islam has no missionary organizations it is spreading.

Yet Islam is in crisis because it has not come to terms with the modern age. "Muslims," remarked Kuitse, "cannot make distinctions between gospel and culture like Christians do." Although Islam includes doctrines about God, eschatology, and other issues, more important than doctrine is the concept of holy law. Holy law is to govern the social-political community. Leaders are to rule by it.

Western culture, he continued, has always seen Islam as a threat, even as an anti-Christian religion. This attitude leads to controversy. To this day Muslims view aggressive evangelism as an expression of colonialism, just as they saw colonialism as a continuation of the Crusades.

This suspicion cannot be talked away. It has to be lived away. Social, educational, and cultural gaps, he said, "are frontiers which are difficult to cross." Yet Kuitse was confident that with patience, and with an emphasis on personal relationships rather than crusading relationships, meaningful and open interaction can occur.



To Kuitse's analysis Calvin Shenk added the need for Christians to be vulnerable in their relationships with Muslims, and to particularly take on a servant role.

In the third paper Marlin Jeschke dealt with Marxism. A professor at Goshen College, Jeshke distinguished between Marxism and the communism of Lenin and Stalin. "Karl Marx," he clarified, "cannot be charged with what has been done in his name, at least from Lenin onward."

Jeschke's approach to Marxism focused on the Marxist vision of a new humanity and how to get there. On the one hand, he said, Marx rejected utopianism because it skirted responsibility for changing the social order, and because "utopian communal experiments represented an attempt to escape from a globally interrelated community into

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artificially created worlds." Yet, on the other hand, Marx (and his collaborator, Engels) "did follow the utopian pattern of positing a radical break or transition from evil to good." However, they said this would be a global revolution, one that would not come in stages, but universally at the same time.

The course of history has, of course, shown that Marx and Engels were wrong. It was their utopianism that was unrealistic, whereas the utopians who set up model communities bequeathed to the world experimental ideas. Marx and Engels thought that utopian thought could not be related to history and reality.

Marx's emphasis on a total eclipse of the old order hindered his followers. Eventually they abandoned his idea of totalism, and accepted the need for repeated experimentation on a limited scale as the price for achieving a new social order. Marx's "apocalyptic way of thinking" was compromised as his followers admitted there were "many roads to socialism." Jeschke said one can only conclude that Marx got his apocalyptic view from Christianity.

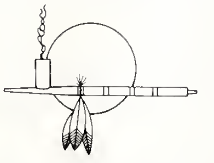
Does this mean that we criticize Christian apocalyptic thought? The biblical visions of a new heaven and a new earth are certainly global and "denote a radical break in history," observed Jeschke. "But the Hebrew-Christian tradition stood ready to recognize intermediate stages between the apocalyptic vision and partial fulfillments of it." Christians say the Christ event is only a first advent; there will be a second.

Nevertheless Marx, like Christendom since Augustine, is locked into a scheme, said Jeschke, "that tries to impose a new order of justice upon the whole society, and to do this resorts to violence and coercion and thereby aborts the very goal it sets out to achieve."

The Christian response to Marxism, he said, must be "visible communities which show that justice, compassion, peace, freedom, creativity, love, and joy *can* come into being even under present social conditions and thereby change them."

Jeschke reminded his listeners that Marx's mistake is not a new theme. In their dream of a total new order, he observed, people forego a limited down payment of it. "Discipline . . . and trial and error are an inevitable part of our co-creation with God of a new humanity," he concluded.

Peter Dyck, Mennonite Central Committee director for Europe and North Africa, responded to Jeschke. He asked, "Where are Anabaptists addressing the evil structures?" Dyck also reported that Europeans have no way of thinking positively about the church or Jesus. They ask, When has the church ever changed anything? He also wondered how biblical it was to proceed in small steps. Someone in the audience quipped, "How do Reba Place and Hutterites affect the Pentagon?" Another participant said the Christian approach to Marxism is also the Christian approach to capitalism.



The seminar's final presentation was by Larry Hart, staff person in Oklahoma for the Mennonite Indian Leaders' Council. He spoke on a Christian approach to native North American religions. Hart prefaced his remarks by observing, "It is a marvel that native American religions are here. They have survived physical and cultural genocide, and the work of many churches."

Hart provided an overview of Indian tribal practices, religious beliefs, and cultural emphases. His main point was that there was a highly aggressive incursion by Europeans into Indian life, and in particular this was an invasion of personal integrity. Often the approach has been to have the Indian first do away with all culture.

In his judgment early Mennonite missionaries to the Hopi could have reaped much if the missionaries had understood Hopi religion and culture. The Hopis, like the Cheyenne, practiced a strong peace motif. This could have been a viable connection to the gospel.

"I remain in the church," Hart declared, "because we have convinced the church of the precept of self-determination."

"Theology has to arise out of the crucible, out of the dynamic interaction of two cultures," said respondent Menno Wiebe, native concerns director for Mennonite Central Committee (Canada).

Hart's presentation raised an unanswered question: Is it a sin to destroy another religion? Is it a sin to kill another culture?

One participant said there is a lot of ethnicide (killing of culture) among Mennonites. "Let us not destroy our own peoplehood," he counseled.

The final session, Friday morning, tried to focus the deliberations of the conference. These ideas emerged: (1) All of the religious expressions discussed "are hung up on what Christianity did to us." (2) Missionary credibility is impaired because most missionary organizations are associated with Western culture. (3) The credibility problem does not take away the need for mission, but it does alter the stance of missionaries. (4) There is enough ambivalence in what stance mission activity should take to cause confusion in goals. (5) A proper missionary stance is a call to create a new history in the relationship of Christianity to non-Christian religions. This includes a new understanding of those to whom missionaries are sent, of the Christ of the Scriptures, and of our own peoplehood.

John Howard Yoder asked, "Do we ask only understanding questions, and not truth questions?"

Convenor C. J. Dyck observed, "More conservative groups come at the job with a clearer vision. Do we suffer from a loss of nerve?" •

Canadian Anglicans are again sending Easter cards and messages to fellow Christians in Uganda to let them know that they are not isolated from the rest of the world. Response each year to the request has been encouraging, according to the program information unit of the Anglican Church of Canada. The unit says the cards are "a source of joy and strength to the church in Uganda." A list of addresses of Ugandan bishops is available through the Program Information Unit, Anglican Church House, 600 Jarvis Street, Toronto, Ontario M4Y 2J6.

Families with mentally handicapped children are invited to attend a weekend retreat 20-22 April at Camp Assiniboia near Headingly, Manitoba. The theme for the Friday evening through Sunday noon gathering is "The Mentally Handicapped Person in Congregational Life." Three resource persons will lead the retreat. A special session Saturday afternoon will convene church workers to focus on how the mentally handicapped can be integrated into church activities. For information write: Conference of Mennonites in Manitoba, 202-1482 Pembina Highway, Winnipeg, Manitoba R3T 2C9; phone (204) 475-3550.

More than 115 organizations have formed the Save Our Security coalition opposing the proposed Social Security benefit cuts. They charge the cuts will hurt the poor, women, minorities, and the elderly, and will change Social Security from a social insurance program to a welfare program.

Record

Workers

Waldemar Janzen, professor of Old Testament at Canadian Mennonite Bible College, Winnipeg, Manitoba, has been appointed adjunct professor in the department of religion at the University of Manitoba in Winnipeg. He will guide graduate students in their research topics related to the Old Testament, and the supervision of theses in the area.

Eldon Krause, Ottawa, Ontario, has been appointed treasurer of the Conference of Mennonites in Canada, effective 1 June. He will replace *Frank Dyck,* who has worked as the CMC treasurer for 13 years. Dyck will be taking up administrative duties at the Menno Home in Abbotsford, British Columbia. Krause served many years with the Public Civil Service in Ottawa.

C. Wilbert Loewen was appointed director of MCC (Canada)'s food bank 19 February. The appointment expanded his administrative role from director of grain procurement to include responsibility for the total Canadian programming aspects of the food bank.

Laura Loewen, West Abbotsford Church, Abbotsford, British Columbia, became overseas services assistant for MCC (Canada) on 8 January. She replaced *Ken Langeman,* who moved to Akron, Pennsylvania, to serve as controller in the MCC office there. Loewen spent 10 years in the employ of Menno Travel Service, working in Akron, Amsterdam, Winnipeg, and Clearbrook (British Columbia). She recently graduated with a BA in commerce from Simon Fraser University in Vancouver, British Columbia.

The following have been appointed by the board of directors of Mennonite Mental Health Services (MMHS) to the newly created Developmental Disabilities Council: *Aldred H. Neufeldt,* director of the National Institute on Mental Retardation (Canada) and chairperson of the council; *Jeanette Ratzlaff,* psychologist in private practice and member of the MMHS board; *Clayton Bender,* director of Sunshine Home, a residence for severely retarded children; *Luke Birky,* executive secretary of the health and welfare committee, Mennonite Board of Missions, and secretary of the council; *Bert Friesen,* director of Skills Unlimited, a program for developmentally disabled persons; *Arthur Jost,* president of the Kings View Corporation and member of the MMHS board; and *David Haarer,* assistant superintendent, special education, Ingham Intermediate School District, and chairperson of the MMHS board.

Ronald D. Ropp, Normal, Illinois, director of pastoral care and counseling for the Mennonite Hospital Association, was elected chairperson for the council on public concerns of the American College of Chaplains. His responsibilities include religious, denominational, governmental, and international relations as well as promoting

"Record" is continued on page 252.

Director
of
youth and education

The West Swamp Mennonite Church, Quakertown, Pennsylvania, invites applications for a full-time position as director of youth and education.

Direct inquiries to Gary Stenson, Route 5, Quakertown, Pennsylvania 18951, by 1 May.

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The Evanston Mennonite Fellowship encourages students and young adults moving to the Chicago area to contact them for assistance in securing housing. Members of the fellowship live in a six-unit apartment building, Dobson House, and in the adjacent Rogers Park section of Chicago. For further information about the fellowship and community life contact Karen Martin, 738 Dobson, Evanston, Illinois 60202, telephone (312) 492-1467.

Urban ministry was the focus for 20 students of the Associated Mennonite Biblical Seminaries when they visited Chicago recently. They participated in SCUPE classes (Seminary Consortium for Urban Pastoral Education) and visited various urban projects. Wilma Bailey, an AMBS student from New York City, found the SCUPE class on urban systems refreshing. "To hear how to write up proposals for funds was good. People in an urban church need to know this, but we don't get that training at AMBS." Five of the 20 students are considering enrolling at SCUPE next year.

formation of new pastoral care programs. Ropp has been employed by Mennonite Hospital since 1970. He is a graduate of the School of Theology at Claremont, California.

John D. Unruh recently retired from active responsibility as director of the historical library at Freeman (South Dakota) Junior College. *Tom Friesen,* associate professor of Bible, social science, and Mennonite history, will be looking after the historical library until a permanent director is found.

Deaths

Catherine Niswander, who served in home mission work for the General Conference from 1914 to 1959, died 22 February in Bluffton, Ohio. She was born 10 January 1884, and was involved in city mission work in Chicago, Portland, and Philadelphia. Her story is included in the book *Full Circle,* published by Faith and Life Press.

Published

Out of print for several years, *Gesangbuch der Mennoniten,* a hymnal for German-speaking Mennonites, has been reprinted in Switzerland. The hymnal's price is $6.95 (US). Foreign prices are subject to exchange rates at time of purchase. The book can be ordered from Faith and Life bookstores in the United States (Newton, Kansas, and Berne, Indiana), and from Fellowship Bookcenter in Winnipeg, Manitoba. The songbook includes 599 selections, including chorales, hymns, and gospel songs. The table of contents is comprehensive, taking in many aspects of the Christian life. In addition to the traditional divisions such as Jesus Christ and the Holy Spirit, there are sections on professional life, Christian citizenship, children's songs, and Anabaptist hymns. There are no responsive readings in the book. The publisher of the hymnal is Faith and Life Press, Newton, Kansas.

Minister needed

The Whitewater Mennonite Church of Boissevain, Manitoba, requires a leading minister. Inquiries should be directed to Werner Neufeld, Box 478, Boissevain, Manitoba R0K 0E0, or telephone 204/534-2303.

Hunger Activities for Children, by Phil Lersch, Jean Lersch, and Bonnie Munson, describes activities for teaching how it feels to be hungry and how we can help the hungry. Bible learning, crafts, drawings, studies of the environment of the hungry, file folder ideas, games, music, tapes, pictures, written material, and other miscellaneous activities are included. An audiovisual kit, "Sight and Sounds of Hunger," is available to supplement the book. Available from Brethren House, 6301 56th Avenue North, St. Petersburg, Florida 33709. Cost is $5 paperback plus 75¢ for postage.

Have You Ever Been Hungry? by Patricia L. Kutzner and Linda Stoerkel, a church school curriculum guide on world hunger, springs from the Rock Springs Congregational Church (United Church of Christ) in Arlington, Virginia. Revised and edited to meet the needs of a broad spectrum of North American congregations, the curriculum guide provides suggestions for an eight-session course for each of three age groups from ages eight to 13. This curriculum explores the problem of hunger, helps the student know the hungry as real people in our world, and develops creative, positive responses to the problem. The lessons emphasize personal involvement. Scriptural basis for a Christian approach to hunger has been woven into each lesson. It is available from United Church Press, 287 Park Avenue South, New York, New York, 10010.

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Contact: Dean Albert N. Keim, Eastern Mennonite College, Harrisonburg, Virginia 22801.

To the seven churches

"Write what you see in a book and send it to the seven churches, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea" (Revelation 1:11). "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him and he with me. . . . He who has an ear, let him hear what the Spirit says to the churches" (3:20, 22).

Far from being a detachable prologue to the book of Revelation, as some scholars suggest, or even an ordinary preface to the "real substance" of the rest of the book, these first three chapters belong to the very heart of John's urgent message. Essentially they tell us that Jesus Christ is first of all Lord of his church and that this must be understood before one tries to talk about him being Lord of the world and of history. This is also the order in Ephesians where Christ's headship over the church is seen as a focal point in the process by which God ultimately "brings to a head all things in Christ" (Ephesians 1:10). It does make a difference what our "starting point" is when we try to think about eschatology (the doctrine of "last things").

In the church, John is telling us, Jesus Christ is to be manifest Lord, so understood and so demonstrated in the way a church lives and "says its prayers." In the world Jesus Christ continues to be "the Lamb slain," the despised and rejected one whose ways of nonviolent suffering and forgiving love are still a scandal and a stumblingblock. In their rejection of Jesus Christ and his way, men and nations still fall into judgment.

The letters to the seven churches may indeed be understood to be addressed to seven local congregations of believers in Asia Minor. Of the ones named we have explicit other information only about Ephesus. We know that there were also other congregations in Asia Minor such as Colossae (Colossians 1:2), Hierapolis (Colossians 4:13), and Troas (Acts 20:5). In the light of this there must be symbolic significance in the number seven, especially because of its recurrence in so many other relationships: seven angels, seven lampstands, seven spirits, seven churches, seven seals, seven trumpets, and seven bowls. It is commonly agreed that the number seven represented for apocalyptic writers the idea of completeness or totality, perhaps combining the number four, "the number of creation," with the number three, "the number of God" (Ellul, *Apocalypse*, page 37).

It follows that while we may understand these letters to have particular messages for each of these seven congregations, they are essentially given to "the whole church," not only in the historical situation of the time in which they were first written, but even in our own time. A dimension of universality and timelessness is introduced by the symbolic use of the number seven both here and elsewhere in the book.

The letter to Ephesus (2:1-7) can then speak to us about the primacy and imperative of love, as is also emphasized by Paul in 1 Corinthians 13 and by the first Epistle of John. How different the church's discussions of eschatology would be if "the first love" would remain in its God-appointed place of priority among his people.

The message to Smyrna (2:8-11) speaks of the nature, blessing, and perils of true poverty in a setting of persecution. This needs to be heard not only by our brothers and sisters who experience social and political oppression with dire economic consequences, but it also speaks to the consciences of affluent and free Americans. (Ron J. Sider's book *Rich Christians in an Age of Hunger* is currently being promoted and studied by evangelical congregations in Great Britain.)

The word to Pergamum (2:12-17) speaks of the peril of imperial religion (worship of the state and its rulers) which threatened that community, but which continues to show its ugly head in the manifest nationalisms which afflict Mennonites, sometimes by their unconscious embrace and sometimes by eliciting extreme resistance.

To Thyatira (2:18-29) comes the warning about "tolerating Jezebel . . . a prophetess . . . beguiling . . . to immorality." The issue has to do with the discernment of true teaching and discipline with reference to right versus wrong doctrine (which was also the concern in Jude and 2 Peter). The problem of "destructive permissiveness" is surely as contemporary in Christian communities today as it was then.

The central theme of the letter to Sardis (3:1-6) has to do with the "life in Christ," without which a church is indeed "dead," whatever its announced program of "activities" may suggest. When there is a concerned remnant (3:2-3) there is still hope for renewal. Here every local congregation needs to hear the call to "remember . . . and repent."

In his letter to Philadelphia (3:7-13) the concern is faithfulness to the Word, even though this community has "little power." Both congregations which are "powerful" and those which are "powerless" are often tempted to compromise their faithfulness, but "God is with those who have little power whether they have chosen this way or . . . find themselves involuntarily in this situation" (Ellul).

The problem of Laodicea (3:14-22) is lukewarmness, that detestable condition of unaware complacency which is even worse than outright paganism because it is so self-deceptive. This becomes the context of the familiar picture of Christ standing at the door, knocking, waiting for entrance. It is to the door-opening people of God that the glory of the kingdom is promised (3:21); the unfolding triumph over evil powers of the world is picked up as the vision.

Commentaries on the meaning of Revelation I have found helpful include especially those by G. R. Beasley (Oliphants), George E. Ladd (Eerdmans), and Jacques Ellul (Seabury). For other recent reading on eschatology I suggest Paul Erb, *Bible Prophecy* (Herald Press, 1978), and George E. Ladd, *The Last Things* (Eerdmans, 1978). *Erland Waltner, former president of Mennonite Biblical Seminary, wrote this Bible study last December, during his time of study at Cambridge University, Cambridge, England. Last in a series of four.*

Open your Bible

Review

The worldly evangelicals

The Worldly Evangelicals, by Richard Quebedeaux (Harper and Row, 1978, 189 pages) is reviewed by Marvin Zehr, pastor of the Maplewood Mennonite Church, 4129 Maplecrest Road, Fort Wayne, Indiana 46815

"Evangelical Christianity has finally emerged from its anticultural ghetto into the mainstream of American life. It is now a force to be reckoned with," declares Richard Quebedeaux in *The Worldly Evangelicals.*

The author states a twofold purpose in the preface to his book: (1) to help secular and nonevangelical religious leaders understand evangelicals—who they are, what they believe, how they behave, and where they are changing; (2) to assist evangelicals in discerning exactly where they are now, where they're going, and whether that's really where they want to end up. The book is written from a stance of identification with evangelical Christianity, for he declares, "I too am an evangelical."

To fulfill his purpose the author reviews the new evangelical majority in America today and its directions. He calls attention not only to evangelical Christianity's influence on American life but to the significant influence which culture is making on contemporary evangelical faith.

A major portion of the book is a review of the denominations, individuals, institutions, and movements that make up the evangelical left. In this section he draws heavily on statements and current information from evangelical organizations.

The final section of the book reviews new groups emerging within evangelical Christianity and their impact on the movement. Here the author raises questions which he feels are important in determining the future of the evangelical movement. Will new centers of evangelical power emerge? Will evangelicals renew the ecumenical quest? Are evangelicals really moving to the theological left?

The book is helpful for Mennonites in understanding our relationship to this movement. Though the author does not draw concise conclusions, he does raise valid questions. I appreciate the following statement near the end: "Christ demands that his followers take up their cross and travel a narrow way that can never be popular. In many ways that demand challenges almost all the values of the wider culture that Christians often take up as a compromise because the way of the cross is just too hard." If evangelicals take these words seriously they will truly become a new force.

Letters

Emphasis should be prayer

Dear Editor: The recent emphasis on war taxes and the session in Minneapolis have stirred me up. Based on our congregational meeting on the issue it would appear that the protesters are a small but very vocal minority. For Christians the Word of God should be the final authority, and Jesus explicitly taught that we should pay taxes. Let's not glibly say, "Well, that's not what he meant," or, "That's not for us today." If those kinds of arguments are valid, then I submit that we are not really saved because I could argue with equal authority that such salvation passages as John 14:6 or Romans 10:9-10 are not for us today, which of course would be totally absurd.

Instead, let's look at Matthew 22:15-22 and Mark 12:14-17 where an intellectual minority (interesting parallel!) is trying to trap Jesus on war taxes. Jesus point blank tells them to pay and to get their priorities in order. Pay to the Romans(!), one of the greatest military-industrial complexes of all time, which unilaterally and without any sign of mercy conquered and murdered innocent peoples of most of the known world of its time.

Of course in today's enlightened age we can tell Jesus that he was wrong and should have set up a conference to figure out a path for civil disobedience so that we can stir up our government, contrary to 1 Timothy 2: 1-4, which says *first* of all (not once in a while but first priority) *pray for* your government. This clearly shows us the emphasis should be placed on *prayer*. We should spend our time and energies on instruction in and encouragement to pray intelligently, corporately, and consistently for our government. *David C. Janzen, Route 2, Metamora, Illinois 61548* 30 January

Life is not sacred

Dear Editor: Kenneth G. Bauman's "Some of Us" (23 January issue) has one absolutely devastating flaw and repeats exactly the serpent's words to Eve, "You are a deity in yourself, you are human and sacred." Kenneth, how could you preach humanism? Nowhere in the Bible is life taken as sacred. Life is only guilty or innocent; civil authorities have full authority over a murderer. But you are saying, "Thou shalt not die." What must one do to reveal this iniquitous path our Mennonites are taking—which in fact are by omission aiding in killing innocent life? God will not forgive this omission. And I will not support life for the guilty. Abortion is wrong—it's against innocent life, *not sacred life. Dennis L. Derksen, Apartment 20, 49 New Rochester Road, Dover, New Hampshire 03820* 30 January

Mahono back in Lesotho

Dear Editor: We are most delighted with your 2 January issue and the interview. The editor of our local Protestant magazine would like to have a copy and wishes to translate this into Lesotho. Also please send me 10 extra copies.

We have been back and have made a lot of visits around the country. Emily is back to her chicken farm, and we are going through a period of drought.

Our son-in-law was murdered during our visit to North America. He was buried two weeks ago. My brother-in-law also died in our absence. He leaves behind nine children—four of them are still under the age of 16 and have to continue their education. My sister died about three years ago. I have to take the responsibility of the four children though they live in the Transvaal.

Our experiences in Canada and the US will live for a long time. *S. A. Mahono, Box 660, Maseru 100, Lesotho* 13 February

Meditation

Our treasures

This week I have been doing what I enjoy doing—working with brothers and sisters of the Mennonite faith who want to practice a stewardship philosophy in planning the disposition of their estates.

I am heading home, dictating reports, and evaluating the week's efforts. I have good feelings and sad feelings.

First the good feelings. It has been exciting to see the response of those who are concerned about fulfilling a biblical concept of stewardship. Often when discussing how their estate should be divided, the question arises, "How much should we leave for the Lord's work?"

For many, good and sound management of financial resources and inflation have increased their assets beyond all expectations. It is frightening to some people when they realize how much their estates have grown. A few people are starting to question whether it is right to ask, "How much should we leave to the Lord's work?"

For others, the question is, "How much should we leave our children?" This also becomes frightening if it is faced honestly. The question demands serious evaluation of long-term attitudes and practices. Complicating the problem is when parents want to leave a large-enough-to-be-economical farm unit for one or several in their family to operate.

Some of the greatest rewards of my work come from those who seriously ask for help in sharing their estates in the best and most practical way for the Lord's work. Such sharing affords them a way to reflect their love, compassion, and concern by including financial resources to help God's work on earth to be accomplished. I have witnessed many smiles of satisfaction when a plan is developed to accomplish sharing goals.

A good estate plan includes protecting one's potential needs in the retirement years. This includes possible high health-care costs. It may mean transferring assets and remembering the possible needs of the children. If feasible, it means sharing something for kingdom interests. The latter may suggest lifetime giving out of the estate or through the will.

My sad and disturbed feelings come from people who feel that all financial resources entrusted to them belong to "the family" and to "Caesar." This philosophy seemingly feeds the ego and creates status for a bigger and better power base.

My heart was saddened this trip when an attorney shared his concern about Mennonite attitudes toward wealth. His firm has a number of offices; two are in Mennonite communities. His partners agree that Mennonites as a group have more difficulty in settling their estates than other ethnic and religious groups. They find disagreement, dissatisfaction, and greediness all too prevalent among their Mennonite clients. Some family members have trouble speaking to each other because they think they didn't get an equal share of their parents' estate.

Our greed leaves a poor testimony to our alleged beliefs. It estranges us from a sharing and caring relationship with some of our brothers and sisters. Our effort to accumulate and control wealth is showing through and doesn't create the "Mennonite Disaster Service image" we would like to think we have.

Where are we going?

At our recent Mennonite World Conference, observation was made by some of our overseas brothers that our North American affluence is getting in our way. Maybe they saw something in us that we cannot see in ourselves.

Harold P. Dyck

Power

One of the quiet people,
he speaks gently to the storm
and it is still.

One of the quiet people,
his soft voice thunders through the curtain
revealing truth.

Marge Roberts

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James Klassen, Route 2, Box 102A, Newton, Kansas 67114, was one of those who stayed in Vietnam after the war ended.

This week's meditation writers are Harold P. Dyck, Hesston, Kansas 67062, western regional manager for *Mennonite Foundation;* and Marge Roberts, 7898 Reno Drive, Arvada, Colorado 80002, member of the Arvada Mennonite Church.

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Music shapes people

One of the lowest points in the Scripture story is Exodus 32:1-6 . . . "all the people took off the rings of gold . . . and fashioned . . . a molten calf . . . and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink, and rose up to play."

Because Moses was slow in coming down from Mount Sinai the people turned to idol worship. They lost patience and faith in God. And it angered God: ". . . my wrath may burn hot against them and I may consume them. . ." (32:10).

It is possibly one of the big reasons why Christians fear the image-makers and shapers of today. Idolatry comes closely connected to the arts. Both speak of subjective expression.

Contemporary art forms—cinema, painting, music, literature—are the common denominators which modify our sensibility or consciousness. They lead us to common commitments and change our culture. The artists (image-makers) play decisive roles among us even today—for good *or* evil.

Christians often try to divorce faith and theology from the arts. Charles Finney, frontier evangelist, called all dramatists and actors "a host of triflers and blasphemers of God." Theatergoers are often chided as wanton Christians. Rock music is declared a return to primitive carnal living.

Probably rightly we have feared the power of leisure and the arts. But it has not kept us from avoiding the encounter. Blanket condemnation simply disarms us and makes us easier victims.

One movie and its music—*Saturday Night Fever*—influences a major portion of the world to go "disco." Has any Mennonite home with adolescent-age children escaped its influence entirely?

Culture is part of the experience which shapes our lives. We learn from the Bible, from our history and heritage, and from ongoing experience. Our experience includes schools, jobs, churches, communities, personal interaction, *and* culture.

Cultural experience is vast, and I want to focus more directly on the arts and most specifically on music.

Music is used for mood setting in stores. It relaxes our nerves so that "sell" images can get to us. And we buy more because of it.

Music is used to keep children busy. When Edith Bunker on *All in the Family* is asked, "Edith, did you ever have sexual urges as a 17-year-old girl? What did you do with them?" Edith replies, "Oh, yes . . . I took piano lessons!"

Music is used in church to "call people in" and to "set the tone" for all kinds of services.

Music is used to express the ambivalence and "eros" or passion of adolescence.

Because of our divorce from the arts many Christians do not understand them.

Musicians generally speak a message. Contemporary composers often present sounds as sounds—an end to themselves—which say that "now" is all that matters. They make no attempt to build hope or deepen one's spirit. Patterns, melodies, and themes mix in an anonymous objective. This too is a message.

That is the potential of music. Without our realizing it we are shaped by its message. The message-makers can lead us by the nose.

What does it then mean when disco and electronic rock prevail among us?

Left alone they become the golden calf around which people "eat and drink, and rose up to play." They become gods.

But Moses came down from the mountain and called the people to account. They responded and turned to God.

Music and other arts are not bad in themselves. They are vehicles for expression.

Christian artists must ever be aware of their potential. As Peter Letkemann says so clearly in his article (page 242), the Christian musician is always called to express self in the knowledge of being accountable to God. And Christians must learn to critically assess the messages expressed by the arts.

We have much to learn about music making. Many times we sing and play without regard for the shape of our message. Check the music in your home and congregation.

It is encouraging—as at the (Wichita) Mennonite World Conference—to see Mennonites show concern about correlating faith and theology with the arts. We must do much more of this.

The lives of many are being shaped by the music we make. Does it express our belief in Jesus as Lord? Does it promote global discipleship? Does it encourage compassion for the lost? Does it keep us from becoming too inner-oriented? Does it help us to "follow Jesus" in today's world? Does it agree with scriptural teaching? Does it express the historical Anabaptist/Mennonite experience? Does it help us to face modern temptations of "idol" worship? Does it help us to be peacemakers?

Music shapes people. Let's care about the shape we create. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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David R. Nicholas

Everything seemed to go wrong

"... he was doing nothing to save himself ... the Nazarene was acting like a lamb amid a hungry pack of wolves."

Black thunder clouds rolled over the Judean hills. Stars struggled to peep through the deep gloom as three shadowy figures darted along the cobbled streets of old Jerusalem.

Quartus, Crispus, and Peter followed the captains of the temple guard, elders, and rabble who were taking a prisoner to Annas. Quartus—rugged, tall, and courageous; Crispus—slight, walking with a limp, and resolute; and Peter—rough, rash, and daring.

The company of would-be murderers soon reached the white-walled residence of Annas. The ringleaders took their prisoner through the door and the rest waited outside.

Soon the prisoner stood before Annas, the ex-high priest—a man the Romans had deposed and replaced with Caiaphas, his son-in-law. The Jews still gave Annas the prestige of the high priest. They refused to acknowledge the appointment by the Romans.

Dark, brooding, evil, glinting eyes rested on the captive. "You have been inciting the people. . . . You are a danger to Israel. . . . What have you to say for yourself?" Words were hurled by Annas.

"I have spoken the truth in public; ask those who have heard me," came the quiet reply.

One of the attendants standing by slapped the prisoner's face. "Is that how you answer the high priest?"

With renewed hatred Annas spoke again. "We are going to stop your plans. All these mad hopes you have raised. . . . We shall see how you talk hanging from a cross!"

Mingling with the crowd, Quartus and his two friends listened to the talk of the raucous rabble. Minute by minute the crowd increased, the prospect of a crucifixion whetting their appetites.

"What can we do?" groaned Peter as he gazed desperately at his two friends.

"Why doesn't he show his strength?"

> "The day that went wrong for the disciples, appeared to go totally wrong. Out of that wrong, Jesus Christ arose. . . ."

whispered Quartus.

"Look, here they come now," warned Crispus.

From inside the building the figure of their leader emerged. He walked with confidence to the main gate. Despite the guards he was jostled and shoved by the crowd.

"Traitor!" they yelled. "We're tired of you and your crowd . . . get him to the nearest cross." The mob's mood matched the weather as the trio kept pace with the shuffling crowd.

"Where are they taking him now?" asked Quartus.

"Looks like he's going to Caiaphas," said Crispus. Peter nodded. Quartus added, "He is going like a lamb to the slaughterhouse, surrounded by killers."

These three men felt the strain of a day where everything seemed to go wrong. They felt powerless. The crowd had reached the high priest's palace. Crispus, temple barber, and Quartus, temple servant, were able to enter the quadrangle by virtue of their occupations. They nodded to Peter to stay outside the door. A little later Crispus returned, spoke to the woman doorkeeper, and Peter was inside.

RECOGNIZED. The night was cool as Crispus, Quartus, and Peter huddled around a charcoal fire in the quadrangle with the servants and police officers. Peter tried to hide his face. His friends would arouse no suspicion, but he was a marked man. Three years he had followed the Nazarene throughout the countryside. Yet his anxiety for Jesus made him frequently look toward the inner door.

Busy warming himself, Peter was unaware of a servant girl standing close. The dull red glow increased the lighting in the area. Too late he realized she was peering in the half-light, trying to recognize him. Peter froze on the spot.

"You were there too," a piercing voice cracked through the night. "You were with this Nazarene. . . . I've seen you with him."

Silence followed as Quartus and Crispus held their breath. In faltering tones Peter spoke. "I know nothing of what you say. You are mistaken."

The crisis was broken by a commotion at the main gate, where council members were having trouble getting through the crowd. This gave Crispus and Quartus a much needed distraction by which to whisk Peter away from prying eyes.

A few minutes later Quartus maneuvered himself into a place where he could hear the council proceedings. The captive was given no chance. He was condemned before they began.

WOLVES. It was still early in the morning when the council condemned the accused to death. Quartus gave a message to Crispus who relayed it to Peter. "They have sentenced our master to death. They are sending him to the Roman authorities for confirmation of their decision. See you at Pilate's palace."

Everything seemed hopeless. The three could not understand their leader's action. He was innocent beyond dispute. Yet he was doing nothing to save himself. To them the Nazarene was acting like a lamb amid a hungry pack of wolves.

Soon their master stood before the governor. Pilate sent the prisoner to Herod the king, who treated the whole thing as a joke, sending the captive back covered in fine "king's" clothing.

Then the tussle began. The Jews declared their prisoner a criminal for whom crucifixion was not good enough. Slowly but surely, heaping lies upon lies, they won the governor over. The restless mob grew dangerous.

Quartus and Crispus had rejoined Peter. Most of their friends had disappeared. With despair they listened to the shouting and argument. Finally Pilate handed the captive over for crucifixion. The trio last saw their leader carrying his cross as the soldiers led him away.

HOPELESS. They knew the end of the journey would be "the place of a skull." They knew he would be nailed to a cross and hung in the sun to die. And they fled. Everything seemed to go wrong.

The three followers had believed their leader to be king of their country, had believed he would kick the Roman invaders out. They had believed . . . but their hopes were dashed . . . their hearts broken . . . their captain crucified.

Nothing could be salvaged from this day. Even the clouds reflected their feelings. Now they must run for their lives. There was no knowing what the milling mob would do in its frenzy.

Down dark alleys and across cobbled streets they fled, seeking refuge in Peter's house. The next few hours were like a dark void in their lives. Their lives! Their leader gone, they did not know where to turn. They waited for the mob to pound on the door.

Nevertheless, the sabbath passed quietly.

HOPE FOR ALL. On Saturday evening they went to bed, unable to sleep because of their troubled minds. On Sunday morning they were disturbed by a great earthquake which occurred while it was still dark.

At dawn there was a banging on the door. With trembling hand Peter lifted the latch. Standing before him was a slim, breathless young woman, Joanna. She spoke with speed. "Peter, come quickly, something is wrong. The Master is not in the grave where we laid him. His body has disappeared!"

"Quartus and Crispus, you had best wait here while I get John," Peter directed.

Soon the small band of followers who believed in Jesus the Nazarene discovered their Lord had risen from the dead.

We can make the same discovery. It is a mistake to think the battle is lost and that Jesus finished his life on a wooden cross.

Sometimes our human skies seem dark. Our hopes seem crucified on a hill of human hatred. Our ideas fall and flutter to the ground.

But then the inward will stirs. We look again to Easter and see the broken hopes of men who followed Christ on Good Friday long ago. Our eyes peer through the gloom to a garden tomb. From that tomb streams a light that can never be quenched, a light that can never die. That light speaks of resurrection—new life, new hope, and new joy.

Life's burdens can plunge us into darkness until we can believe there is no way out.

The resurrection of Jesus Christ lets in the light—tells us all is not lost. The day that went wrong for the disciples appeared to go totally wrong. Out of that wrong Jesus Christ rose from the dead.

Easter gives us hope that can conquer even the days that appear to go wrong. •

Darkness came mid-morning

La Verna Klippenstein

"The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech . . ." but this day said it more clearly than most.

Hotels had been booked for a year. Twenty thousand came from around the world to view the rare phenomenon—from aircraft, observatories, and rooftops—through welder's glasses, telescopes, and specially prepared sun visors.

The news media peppered us with warnings about the dangers of eye damage, and schoolchildren were herded into gymnasiums to watch the event on television rather than risk stolen glimpses of the moon doing its thing with the sun.

Owen Gingerich, professor of astronomy, came from Harvard to give mind-expanding lectures on creation and the state of the universe.

Across the street an avowed unbeliever, caught in a medieval fear of the impending eclipse, took his wife's Bible to bed and began reading Revelation. "If anything happens to my family because of this eclipse," he said, "I don't want to live. I just won't be able to take it."

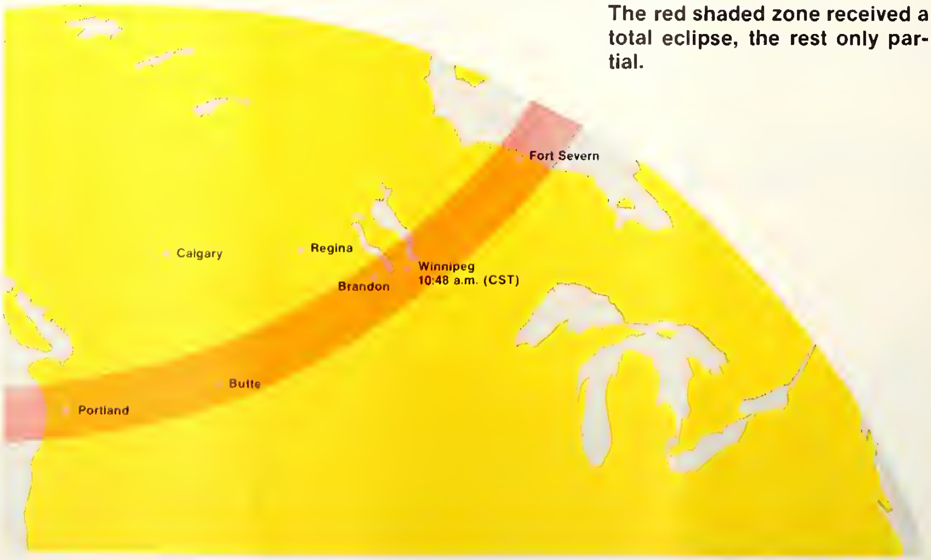
Contrary to weather predictions, E-day dawned bright and clear. Two seven-year-olds bounced about, more excited at the option to skip school than to experience the solar eclipse. When darkness descended, however, in a cloudless mid-morning sky, both sat for a moment in silent awe.

Through several thicknesses of exposed film we saw the moon taking progressively bigger bites of the sun. Long shadows stretched across the snow. The world looked unreal. The wind stilled, the temperature dropped.

Without warning the entire landscape was flooded with rippling bands of black and white. Then all change stopped. In the sky a black disk was surrounded by a blaze of brilliant light. The sky was the color of deep twilight with a rim of yellow light around the horizon. One had the strange feeling of being under a dome within which all was still.

Suddenly a band of light flashed from the sky. Quickly the wall of darkness retreated. People called out to each other in unusual friendliness. For hours they spoke of little else than the strange beauty they had just experienced.

Complex scientific equipment recorded data. Solar physicists noted findings and newsmen atop buildings shivered from more than the cold. It was strange to see so many study in such detail an event of so few minutes duration. Not often are the scientifically illiterate able to watch what fascinates experts.



The red shaded zone received a total eclipse, the rest only partial.

Total eclipse—darkness during the day—reveals a dazzling diamond encircling the blackened sun. The moon blots out the solar star but cannot hide brilliant rays bursting from around it in celestial splendor.

No moon, symbol of night, can totally cover the sun, symbol of God's grace. Darkness robs us of midmorning sun. But only for a moment. Shadows recede, the sun reappears, and the moon is lost to view. Totality is the exact moment of death and rebirth of the moon.

"Like the death and rebirth of a person," says my friend. She is right. In just a few hours the thinnest crescent of the new moon would be visible in the night sky.

Most saw simply an unusual solar event. Astronomers were impressed again by the effects on earth of a predictable but rare phenomenon. "An eclipse," said Jay Pasachoff, director of Hopkins Observatory in Massachusetts, "is a profound contradiction."

Across the city Gail, a young Christian, wrote in a darkened kitchen, "Eclipse is sunset and sunrise wrapped into one. It is a light in darkness, showing God's wonder."

In the darkness the heavens spoke loudly of God. Some simply saw his exquisite craftsmanship. Gail knows the Creator, and to know him made the eclipse event very personal. In the strangely beautiful illumination and grandeur of celestial law Gail saw God at work.

"There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun, . . . Its rising is from the end of the heavens, and its circuit to the end of them" (Psalm 19:3-6).

Eclipse of the Son

"Now from the sixth hour there was darkness over all the land until the ninth hour. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook. . . . When the centurion and those who were with him, keeping watch over Jesus, saw . . . what took place, they were filled with awe, and said, 'Truly this was the Son of God'" (Matthew 27:51, 54). •

Ann's Good Friday

Muriel Thiessen Stackley

Obviously I've never been crucified.
I had never even been beaten up until today.
It resulted in the need
for one stitch above my eye.
Christ, how many stitches
would it have taken
to sew up your side?
the muscles and skin on your feet?
your hands?
Your torn flesh
went unwashed, unsoothed.

People crazed with anger
killed you well.
One person, emotionally disturbed,
merely attacked me.
In a miniscule way,
I am initiated into suffering.
I am grateful, Lord, for this suffering.

Jesus—our light and life

Jane Herstine Friesen

There is deep suffering and tragedy
  all around us in this world.
Why do we not succumb and commit suicide
  or crime in our outrage?
Because of Christ!
Christ has taught us
  this is not all there is.

Death is a natural part of life.
Everyone must die.
Each death affects others
  in different ways.
To dear ones a death brings
  grief, heartache, loneliness.
To those oppressed death brings relief.
To unbelievers, bitterness and despair.

Christ also died.
His death was planned with a purpose.
His death affects others in many ways.
Some cling in sorrow and agony
  to the cross and his broken body.
Some pray in devotion and obedience.
Some scoff and deride him
  as a weakling, as one conquered.
Some say his death was in vain.

Jesus said, "I am the resurrection and the life."
Without his death he could not
  have been resurrected.
We would have missed this glorious
  affirmation of the power of God.
Through the death of his beloved Son
  God gives new life to all who look and believe.
He who rejects the evil, the profane,
  the indifferent ways of the world
And looks to Jesus,
  the beginning and the end of our faith,
Will be infused with new life—
  a sense of dignity and worth.

Jesus gives hope to the despairing,
Strength to the weary and discouraged.
He gives a reason to live and to work.
He gives meaning to all of life.
Trust him and live!
Love him and obey him and know—
  "In him was *life*, and the life
  was the *light* of men!"

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News

Albertans celebrate 50th; weigh Bible school options

Rosemary, Alberta—Anniversary celebrations overshadowed business discussions here recently in the 50th annual session of the Mennonite Conference of Alberta.

Meeting 15-17 March, delegates took only a day and a half to fit their 1979 program into a $188,200 budget, then joined in recalling the first 50 years for the smallest of Canada's five provincial conferences.

Conference pioneers were singled out by current provincial leaders for their perseverance in laying the church's foundation in Alberta. That praise was echoed in special Sunday services by guest speaker D. P. Neufeld, moderator of the Conference of Mennonites in Canada.

"One thing was clear to them. They wanted to hear and proclaim the gospel of Jesus Christ," he said.

Neufeld told several hundred persons gathered from across the province they have a continuing role to play in "finishing the story of the Book of Acts."

"We always thought that the Mennonite church is the last church people would want to join. That is not true.

"Because we're living in a faceless society, here's one place where people can really relate to people."

But Neufeld warned of a trend today to join churches that make fewer demands on members. The "television church" is becoming more prominent, he said.

"All they ask you is to send them a check every once in a while."

Mennonites must become informed and enthusiastic about church-supported programs, he said.

Meanwhile Christian education and the Alberta conference's camping program dominated discussion Friday and Saturday.

Delegates approved a resolution asking that the executive members of both Alberta and Saskatchewan conferences work together with the board of Swift Current Bible Institute—which they operate jointly—to develop a smoother method of making decisions affecting the school. The two conferences have been split over future development of the Swift Current campus.

"I think if we could get together this polarization would be absent," said Art Wiens, Saskatchewan conference vice-chairperson and official representative at the Alberta meeting.

But delegates didn't close the door to exploration of establishing a Bible school in Alberta that could involve all western provinces. An Alberta conference subcommittee commissioned to study the issue recommended that Calgary be the site of the new school.

The Northwest Mennonite Conference has indicated it would be interested in such a venture, Alberta conference moderator Jake Harder said.

"Even with our current setup I think we can make some moves toward that," he said.

D. P. Neufeld said the Conference of Mennonites in British Columbia may soon end its sometimes stormy relationship with the Mennonite Brethren Church in operating Columbia Bible Institute, and would then be interested in a western school. There is also some interest from Ontario, he said.

"We're going to have to think in terms of establishing one large Bible school for all of Canada," he said. "We can only afford so many schools."

Delegates also gave approval in principle to a proposal from the provincial camp committee to embark on a five-year program to transform Camp Valaqua, west of Calgary, into a year-round facility. The camp committee will proceed for one year on an experimental basis before returning to the conference with a detailed plan.

Delegates also approved a request that the camp committee implement certain safety measures and agreed to hire (preferably) a young married couple to coordinate the camping program and act as provincial youth workers.

The addition of Calgary Mennonite Fellowship to the conference was approved, as was a proposal to proceed with establishing a church in Airdrie, north of Calgary.

"The opportunities are many, people are flocking to this province, and we should be aggressive in planting churches," said Menno Epp, pastor at Calgary Foothills and a member of the missions and service committee.

Included in the three-day event was a hot-seat session involving all former conference leaders and C. L. Dick, who is now writing a conference history. The transition to the paid ministry and German-English language struggles were recalled.

General Conference, Mennonite Brethren, and Mennonite Church congregations from Edmonton combined for two performances of the opera *Martyrs' Mirror,* while the Rosthern Junior College's chorale and girls' chorus also presented programs.

Bill Wiebe of Vauxhall was elected vice-chairperson. The terms of chairperson Jake Harder, Edmonton, and secretary Dick Reimer, Calgary, were not open to election this year. *Roger Epp*

Need overseas exhausts clothing supplies

Elkhart, Indiana (CROP)—Church World Service (CWS), the cooperative relief and development arm of some 30 US denominations, reports its stockpiles of clothing supplies are almost exhausted. 1979 shipments of CWS clothing have virtually eliminated supplies carried over from 1978.

The New Windsor, Maryland, CWS clothing center is now making the largest single shipment in its history: over a million pounds of clothing, blankets, household linens, sewing supplies, and soap bound for seven destinations in Brazil.

The shipment fills 30 large semi-trailers. It is part of a three-year emphasis on aid to Brazil, especially the poverty-stricken northeast region. The program in Brazil will use the clothing materials to encourage participation in various self-help projects.

Total approved requests for CWS clothing to be used in church-related programs overseas in 1979 is 4,250,000 pounds. This is more than a million-pound increase over 1978 shipments, which totalled about 3,170,000 pounds. In addition, the number of refugees fleeing civil strife in their homelands continues to swell, causing the need for clothing to rise sharply.

Priority items continue to be those in short supply last year as well as in 1979: new layettes, infants' clothing, kits for sewing, school, and personal hygiene, soap, household goods, and hospital gowns. 1979 requests in all categories, including good-as-new children's, men's, and women's clothing, are higher than in 1978, and a heavier emphasis is being placed on asking for these items this year, especially in the eastern United States where CWS trucks maintain a regular collection schedule.

Core issues considered by Indians and Mennonites

Foundational issues about missions were laid bare in the sharing and probing that occurred at the "peace talks" between non-native Mennonites and native leaders, held at Tiefengrund Mennonite Church near Laird, Saskatchewan, 23-24 February.

What "mission" do Christians have to a people who already have a deep respect for the Creator and his creation? Why have native people often seen the Christian mission as bad news? What responsibilities arise from the relationships of Christians to peoples who are often exploited?

Small directional arrows labeled "Peace Talks," planted on the roadside in the frozen Saskatchewan prairie, guided about 125 participants, mostly Mennonite and Brethren in Christ, plus native leaders, to the gathering sponsored by Mennonite Central Committee (Saskatchewan).

Menno Wiebe of MCC (Canada) Native Concerns, facilitator for the sessions, opened by reminding us of the unusually large number of significant interactions Mennonites have with the native peoples of the Americas. These include structured missions, service programs, and neighborly contact.

As participants probed the two histories, points of convergence were found. Mennonites and native people have both experienced persecution and displacement for religious and economic reasons. Both groups made contracts and treaties with governments which have been broken.

When Smith Atimouyou shared the "comical, meaningful, and sad" memories of his life, beginning on the Little Pine Reserve and moving to his present positions on the council of elders of the Federation of Saskatchewan Indians and coordinator at the Indian Cultural College, the Mennonites present struggled with the relationship of Christianity to native religions.

Here was a spiritual people, aware of the Creator, respectful of his creation, teaching their children values we would like our own children to follow. Do Christians have any "mission" to such people?

Stan McKay, Cree minister from Koostatak, Manitoba, who led the biblical studies, gave us a clue. "My people are an Old Testament people," he said. "If Christ Jesus brought a new way to the God-fearing descendants of Abraham, does he not have good news for the native people who pray to the Creator?"

McKay said missions have been aggressive and disruptive whenever there has been insistence on "owning" the converts and making them over into whites. "Have we been telling the Indian that he must become a white man in order to become a Christian?" he asked.

We began to understand that there has been an unholy union between the Christian message and Western culture. Can we now offer them the freedom that the early Jewish Christians gave to their new Gentile brothers and sisters?

Atimouyou also shared some of the confusion the Indian community experiences when approached by a splintered Christianity. "Lord, what is the answer to our denominational divisiveness?" we thought. "As we approach other peoples will there ever be 'one faith, one baptism' as Paul so confidently asserted?"

Then we were forced to think about another issue—perhaps one of the most difficult tests of Christian missions. "What kind of life and relationships develop between people who are the bearers of the message and those who receive?" Here the reality of the message is tested in life. As McKay put it, "Evangelism is crucial, but it cannot be done faithfully if there is a discrepancy between word and life."

The people of Tiefengrund took risks in hosting this conference. Some of their Indian neighbors had told them bluntly that there were prior claims to the land the Mennonites had been living on for two or three generations. A reserve, set aside for the Young Chipeweyan band in 1889, had later been declared surplus when the band was scattered. The land was opened for homesteading. Perhaps half of the people of the Tiefengrund church live on the former reserve.

Some thought there was little to talk about, but ignoring it did not seem to all to be the Christian way. Representatives of the claimants did not come to the meeting. Dave Neufeld reported, though, that the claimants were willing to share the research they had done with the Mennonites in the hope that together the band and the Mennonites might arrive at a fair suggestion for resolving the matter.

Ernie Mike of the nearby Beardy Indian Reserve, said, "The bluntness of some people has aggravated the issue. We as Christian people need to talk this over together and water down the bluntness."

It was clear that more should be done. Relationships are more important than legalities. Some were willing to apply the Christian faith to this issue even if it threatened their livelihood and perhaps even the church.

Stan McKay reminded us that peace was not the absence of war or conflict but the presence of God. Some of us were beginning to feel His presence. *Malcolm Wenger*

US Indians air grievances at UN hearings

Geneva (IITC)—Two American Indians presented testimony against the United States at the United Nation's Human Rights Commissions' 35th session during February.

Jimmie Durham, director of the International Indian Treaty Council (IITC), said, "The US continues to deny the right of self-determination to American Indians. Under Carter the situation is growing worse to the point of a severe crisis." Durham called attention to the fact that Carter pardoned Patricia Hearst while doing nothing for Indian prisoners such as Leonard Peltier, a member of the American Indian Movement (AIM) who is serving two life sentences.

In response to the complaints the head of the US delegation, Edward Mezvinsky, admitted the charges were serious and not untrue. Mezvinsky called attention to alleged gains of the women's movement in the US and said that American Indians, along with Chicanos and other "minorities," were "free to criticize their government."

Ted Means, also of the IITC and brother of Indian leader Russell Means, said later that "Mezvinsky used eloquent rhetoric to smokescreen the issues raised here. Indians have been going to Washington for 100 years, and yet the repression, oppression, and outright atrocities continue."

Durham and Means also addressed the commission on Indian prisoners, the leasing of one million acre-feet per year of the Missouri River by Carter, treaty violations, and other actions which deprive American Indians of basic human rights. •

A tropical agriculture seminar will be held at Bethel College 25 June to 6 July. The seminar is sponsored jointly by Mennonite Central Committee, Eastern Mennonite College, Goshen College, and Bethel College. The primary emphasis will be on agricultural production practices in the tropics. The setting for such discussions, however, will include sociological, anthropological, economic, and theological concerns as well. Information about the seminar can be obtained from Fremont Regier, Bethel College, North Newton, Kansas 67117. Tuition for the three-hour course is $180. Room and board is $147.50.

The Winnipeg Mennonite Children's Choir recently donated $4,600 to Mennonite Central Committee for its work in the cyclone-devastated state of Andhra Pradesh in India. The gift is part of the choir's 1978 summer benefit tour. Over 20 concerts were given en route to and from the Mennonite World Conference in Wichita, Kansas, and international music gatherings in London, Ontario, and in Washington, DC. At $200 for the materials for one house the 40-voice choir had hoped to build one house for each of the members in the group.

Vibrant faith evident among Mennonite immigrants from Russia

Umsiedler workers reflect on their ministry

John and Helen Doerksen of Winnipeg, Manitoba, have served in a spiritual ministry to the Umsiedler for the past 2½ years.

Winnipeg—About the eleventh hour of every weekday one or more buses arrive in the *Durchgangswohnheim* (transit and reception center) at Unna-Massen bringing new immigrants into West Germany.

Among these are usually found a number of *Umsiedler* (resettlers) of Mennonite background coming from the Soviet Union. Many of these are the descendants of Anabaptists who were driven eastward by religious persecution from the Friesland regions of the Netherlands and Germany some 450 years earlier.

Who are these people often referred to as Umsiedler, or *Heimkehrer* (returned citizens)? They are the Bergens, Doerksens, Friesens, Janzens, Martens, and a host of others with names well known to all of us. They are our close and distant relatives. They are the ones who have survived bitter times and intermittent persecutions. They are the fortunate ones who have finally obtained permission to emigrate. They are the human transplants uprooted from a hostile culture and placed into another which to them seems strange and even shocking.

Ours was the unique privilege of relating to these people on behalf of the Mennonites of North America and Western Europe. What a joy to assist them in their task of reorientation and to discover common friends and backgrounds. Their experiences have been such as to defy adequate description.

One of the things that struck us over and over again is their vibrant faith. Not all who manage to arrive fall into this category; collectively, however, they have survived hard times and oppressions and give God the glory for their deliverance. Theirs is a faith firmly fashioned on the anvil of adversity.

Not feeling sufficiently understood, most Umsiedler have, rightly or wrongly, segregated into their "own" churches. These churches are usually characterized by rapid growth. During our 2½-year stay in West Germany we have witnessed eight church dedications, churches that were built new or else enlarged or renovated.

Another recollection of ours seems more tragic. What have the last 60 years done to our people behind the Iron Curtain? Whereas they were relatively well educated, today many have had to forego a better education because of their faith. Whereas they were formerly considered well-to-do, many have had to struggle hard for survival. Whereas our people were generally well considered in prerevolutionary society, today they are despised and persecuted for their beliefs. It will probably take a generation for them to adjust to Western culture.

In their fervent desire to emigrate a number of them have resorted to radical means. One of these is self-imposed isolation. Whenever exit permits are withheld in the larger Mennonite communities, people are choosing to move to distant towns and cities in order to obtain anonymity and possibly earlier permission to leave the country. In a number of instances this method has worked to their advantage. The risk of losing their faith, however, increases whenever they are dislodged from the fellowship of other believers. •

Two Umsiedler visit Canadian churches

Winnipeg (MCC)—"The plight of our Christian brothers and sisters in Russia is not an easy one," says Abram Hamm. "And," adds Walter Wedel, "in reality the situation is even worse than it appears."

The two men, members of the Evangelische Baptisten Brueder Gemeinde in Germany, recently visited Canadian Mennonite churches in the interest of East-West relations. On 7 March the two visited the MCC (Canada) office in Winnipeg.

They shared their reasons for not having registered with the Russian government, even though they had decided earlier in the 1960s to be registered. However, in studying the document they realized that children and youth up to age 18 would be excluded from church attendance. They refused to sign, knowing full well that persecution would be their lot.

Because many Mennonites have migrated to Germany (Hamm and Wedel among them) the Russian authorities have become more lenient toward the Christians, in some cases even urging them to become registered without jeopardizing their stand. Wedel estimated that only 35-40 might be in jail at this time, compared to about 250-280 in former years. "But," he cautioned, "persecutions will come again." The brethren spoke of packed churches, many conversions, large baptisms, and flourishing work among and by the young people.

Hamm and Wedel have lived in West Germany with their families for the last five years. But their concern continues to be for the Christians in Russia. "Pray for them," they said. Writing to them also has merit, they indicated; it encourages the Christians and speaks a powerful message to the Russian authorities. •

Prairie View Mental Health Center, Newton, Kansas, celebrated its 25th anniversary with a program and open house on Sunday, 18 March. Prairie View was begun in 1954 by the Mennonite Central Committee. The first patient was admitted 5 March 1954. Since that time 13,910 persons have been admitted for outpatient counseling, day care, or hospitalization. In addition, thousands of persons have been involved in a wide variety of workshops and training programs. There are now 11 buildings on the original hospital site, and branch offices are operated in McPherson, Wichita, and Marion. The staff has increased to 170 persons.

The 5th All-Christian Peace Assembly took place in Moscow 14-16 November 1978. About 100 representatives of the Christian churches and Buddhistic, Judaic, and Islamic religions in the Soviet Union took part in it. During the discussion important questions of contemporary international life were deliberated, which Christians can help to solve in cooperation with members of other religions. It was stressed that "for all the complexity of the contemporary historical process, international detente was gaining momentum with an increasing force."

Singing has a healing value in the lives of emotionally and mentally disturbed people, according to John Yates. Writing in *Prevention* magazine, Yates says, "Repressions of anxiety are believed to be reflected in the musculature of the body, and cannot be relieved until the muscular as well as the emotional tension is banished. Obviously, singing, the one form of music that uses the body itself as the instrument, is an invaluable tool in this kind of therapy."

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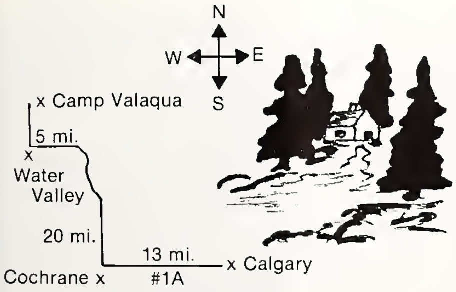

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Editors will lead USSR tour

Winnipeg—Two Mennonite editors, Gerhard Ens, editor of *Der Bote* and Bernie Wiebe, editor of *The Mennonite*, will lead a Discover Your Heritage tour to Switzerland, the USSR, and Sweden, 16 September-7 October.

This late-summer tour is designed to include visits of historic Mennonite landmarks in Switzerland, one of the Mennonite birthplaces. In the Soviet Union extended stays are scheduled at Zaporozhye (where the Mennonites used to live), and at Novosibirsk and Alma Ata (where Mennonite groups are living today). A couple of days in Sweden are planned as a leisurely way to end the 22-days tour.

Gerhard Ens, well-known across Canada for his knowledge of Mennonite history, will be the tour commentator.

Bernie Wiebe, previous co-host for two USSR Discover Your Heritage tours, will be assuming responsibility for local arrangements on the trip.

Discover Your Heritage tours are designed for personal enrichment and for personal leisure. Education, spiritual growth, and fellowship are built into the tours. But the pace is set leisurely enough for the travelers' own enjoyment.

Interested persons can contact either Menno Travel Service, 851 Henderson Highway, Winnipeg, Manitoba R2K 2L4 *or* Bernie Wiebe, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

On the air for 25 years plus one

After 25 years of live broadcasting of the Sunday morning worship service, First Mennonite Church of Newton, Kansas, continues to reach approximately 2,500 listeners each week. The first "airing" took place 31 May 1953.

For 1979 $2,750 is budgeted for radio expenses. A portion of this comes in through the mail from regular listeners, one of whom, for example, is a Wichita woman whose $10 pension tithe comes in monthly. Correspondence has come in from listeners near the western border of Kansas and also from Oklahoma and Nebraska.

Cancellation of church services has never been necessary according to the records. Broadcasts beamed during Sunday blizzards have been appreciated by both shut-in church members and people at home either because they or their own church was snowbound.

Other expressions of appreciation come from those who are on the job on Sunday morning. "When I cooked in the railroad 'kitchen car' the other guys and I had our church on the rails as we listened to the church broadcast from First Mennonite," relates a retired railroader.

"I am a radio member of my church of the air," one woman in a wheelchair affirms. After listening for years she requested church membership and later at her marriage the pastor, Albert Epp, performed the wedding ceremony in her home.

"We are thankful for the invitation in 1953 from Basil Anderson, KJRG station owner, who specifically asked our church to 'air' the worship service every Sunday morning," state many members of First Mennonite.

However, it has necessitated that celebrations of baptism, communion, and child consecration be held either at early morning services or in the evenings.

"The broadcast has also made us be exact in our timing," some say. The music committee adds, "The special music has to be 'special,' and congregational singing sounds better if there is a choir." *Elda Bachman*

During 1978 Scriptures appeared in a new language every two weeks, report the American and Canadian Bible Societies. At year-end at least one complete book of the Bible was available in 1,660 languages, the complete Bible in 268, and the New Testament in 453. Currently the worldwide Bible societies are involved in more than 500 translation projects expected to cost $2.5 million in 1979. One example of a translation project completed in 1978 was the publication of the Gospel of Mark in Paiute, a language spoken by 7,000 Indians in Nevada, Idaho, and California. Portions of the Bible have now been published in the languages of 97 percent of the people of the world, and the complete Bible is in the language of 90 percent of the world's population. For the Canadian Bible Society a highlight of 1978 was the distribution of 220,630 French New Testaments and a total of 1,543,448 Scriptures in French, mostly to Roman Catholics. The Canadian organization now distributes more French Scriptures each year than any Bible society in Europe or in French West Africa. Another project of the Canadian Bible Society was the distribution of 140,000 New Testaments to new Canadian citizens.

Record

Workers

Lawrence Matthews, West Liberty, Ohio, has been named director of Marbeck Center at Bluffton (Ohio) College. He will be responsible for coordinating all services of the center and planning and implementing summer conferences on the campus. Matthews and his wife, Louise (Lehman), served as head residents in the Hirschy Annex at Bluffton.

Murcia

Eligia Murcia, Chapinero Community Mennonite Church, Bogota, Colombia, has accepted a position with Mennonite Economic Development Associates (MEDA) in Santa Cruz, Bolivia. She is assistant to *Ken Graber,* MEDA representative for Bolivia, Paraguay, and Uruguay. Murcia formerly was office manager of SEPAL (Servicio Evangelizador Para America Latina) in Bogota and has been a member of and secretary of the MENCOLDES (Colombian Mennonite Development Foundation) board through which both MEDA and Mennonite Central Committee work in Colombia. She attended National University of Colombia, working toward a business administration degree.

Calendar

22-24 April—Hymn Society of America national convocation, Dallas-Fort Worth, Texas

4-6 May—Church News Consultation, Goshen, Indiana

4-6 May—Suburban Church Consultation, Indianapolis, Indiana

15-17 June—New Men/New Roles in Light of the Gospel, Winnipeg, Manitoba

8-10 July—Council of Mennonite Seminaries summer session, Philadelphia, Pennsylvania

12-18 July 1980—General Conference Triennium, Estes Park, Colorado

Canadian

29 April—Canadian Mennonite Bible College graduation, Winnipeg, Manitoba

29 April—Mennonite Festival of the Arts, Waterloo, Ontario

5 May—Saskatchewan Women's Conference, Rosthern, Saskatchewan

27 May—Mennonite Festival of the Arts, Winnipeg, Manitoba

22-24 June—Rosthern Junior College graduation, Rosthern, Saskatchewan

Central

21-22 April—Council of Committees, Camp Friedenswald, Cassopolis, Michigan

18-20 May—Christian Community As a Lifestyle, Seminar 4, "Worship in Christian Community"; sponsor, Fellowship of Hope, Elkhart, Indiana

Eastern

3-6 May—Eastern District Conference, Grace Church, Lansdale, Pennsylvania

Northern

14-16 June—Northern District Conference, Mountain Lake, Minnesota

Pacific

14-17 June—Pacific District Conference, Ritzville, Washington

Western

19-20 May—Bethel College graduation, North Newton, Kansas

Teaching position in business

Bluffton College invites applications for a teaching position in business open in September, with major responsibility for instructing accounting.

Applicants with a PhD or DBA preferred, but persons with an MA or MBA will be considered. Previous teaching and business experience is desirable.

Bluffton College is a Mennonite church-related liberal arts college of 650 students.

Send resume to Ronald L. Rich, Dean of Academic Affairs, Bluffton College, Bluffton, Ohio 45817.

Equal opportunity/affirmative action employer

Foster-care home requires house parents

Applications are invited for the position of house parents for Carmel House in Saskatoon. Carmel House is a special foster-care group home for five teenage boys operated by Mennonite Central Committee (Saskatchewan).

The duties would commence between 15 June and 1 July. Salary is negotiable.

Interested couples may contact Arnold Shantz, chairperson, Carmel House Board, Box 58, Guernsey, Saskatchewan S0K 1W0. Telephone: (306) 365-4627.

For those who pack soap at
material aid centers, volunteer
at thrift shops, give wheat
and raisins and encourage a
friend to enter service;
For those who hammer nails and
teach children and bring health
care at home and abroad;
For those who give their time
anonymously to increase the
strength of the church at service;
For those who pray without
ceasing for the work and the
workers, who share their resources
and very lives in obedience;
We give thanks to God.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

We are always thanking God for you.

—Ephesians 1:16

Review

Holy Bible—New International Version

Holy Bible—New International Version (Zondervan, Grand Rapids, Michigan 49506, 1978), is reviewed by Perry Yoder, assistant professor of Bible and religion, Bethel College, North Newton, Kansas 67117.

In what's becoming an almost commonplace event in Christian publishing, the fall of 1978 saw another complete English translation of the Bible enter the market—the New International Version (NIV). As is customary, the New Testament had been published separately earlier in 1973. The publication of the complete Bible, however, did provide the opportunity for publishing a revised version of the New Testament.

This new translation is, according to the introduction, made from the best available original texts, while their rendering into English is to be made in accordance with idiomatic accuracy and fluency of expression. Examples of such renderings into more idiomatic English are: Amos 4:6: "I gave you empty stomachs. . . ." The Hebrew has here, as is noted in the footnote, "I gave you cleanness of teeth." Acts 7:20: "(Moses) was no ordinary child." The Greek, as noted, is here, "was fair in the sight of God."

In general my impression is that in this regard the translators and editors have been successful in providing a very readable translation; it reads smoothly and the sentences are well formed. If anything it reads too well. In comparing the story of Gideon in Hebrew with the NIV, the latter, by rearranging clauses and omitting some awkward constructions, comes to read more clearly than the original. This quality of the translation should make it popular.

With the several new translations which have appeared recently—the Jerusalem Bible, the New English Bible, and the Good News Bible—the question arises: why another? Since the original impetus for the new translation came from the Christian Reformed Church and the National Association of Evangelicals, it would appear that this translation was to be conservative.

This conservative conception seems to have left its mark on the ensuing translation. It appears from a fairly brief reading that conservative options in translation are chosen while equally possible translations, which are not favored by Fundamentalism, are not even mentioned in footnotes. For example, compare the NIV's translation of Genesis 1:1-2 with its note and the Good News Bible (or the RSV, NEB, JB) and its notes.

A further example of how apparently theological bias has influenced the translation is found in the translation of Isaiah 7:14. Here the Hebrew word *almah* is translated "virgin." This word occurs seven times in the Hebrew Old Testament (Genesis 24:43, Exodus 2:8, Psalm 68:25, Proverbs 30:19, Song of Solomon 1:3, 6:8, and Isaiah 7:14). In only one other case do the translators translate the word by "virgin" (Song of Solomon 6:8). In none of these cases need the word be translated "virgin"—"maiden" is all that is required. Indeed, Hebrew has a word for "virgin"—*betulah*—which is not used here. Since the context here is of a woman giving birth, the most natural translation—indeed the only necessary meaning in the Old Testament—is "maiden." Furthermore, if Isaiah had wished to indicate that a virgin was giving birth, he certainly would have used the word for "virgin" (*betulah*) in this context. The RSV got into trouble with the Fundamentalists by translating "maiden" as "maiden"; the NIV, aimed at this general audience, will not make the same mistake. (The possibility of the translation "maiden" is not even given in a note.)

However, this is a clear, readable translation and as such it should find wide usage along with the other new translations mentioned above. Hopefully, through it, Scripture will come alive and find life in the lives of its readers.

ENERGY STEWARDSHIP

Live by more than bread

Some people first became aware of energy shortages when gas pumps were not always full. Others have with dismay noted the rising costs of fuel and electrical bills.

For residents of the Saskatchewan Valley, just north of Saskatoon, it was the rumor of the building of a uranium refinery by Eldorado Nuclear of Canada that raised our consciousness about energy supplies, shortages, and alternative energy sources. The whole world of nuclear technology for so-called "peaceful" and nonpeaceful purposes took on a new meaning and significance.

Advocates claimed it to be the safest, the cheapest, and the cleanest. Opponents claimed it to be dangerous, expensive, environmentally damaging, immoral, and unethical. The lines were not always clearly drawn. While it is often big business versus environmentalists, it is also scientists against scientists. The experts themselves can't agree, probably because it's more than a scientific problem. It enters the area of morals and ethics.

One argument in favor of nuclear power development is that North American people are not about to change their standard of living, but rather will demand to live at the present level and even exceed it.

For the Christian and for the opponents of nuclear power, there needs to be consistency. To argue against nuclear development needs to go hand in hand with a simpler lifestyle. It is usually difficult to alter one's lifestyle in any radical sense. The danger posed by nuclear development might just force us to do what we should have done a long time ago—learn to live with less and enjoy it more. We have become aware that we use (waste) much more than our rightful share on this globe (6 percent of the population uses 40 percent of the resources). It appears to be an unrealistic faith in scientific technology to ever believe the entire world could live on the North American level. We need to become more aware of the implications our decisions and practices have for future generations. Do we have any right to squander so much energy in our century, besides leaving unsolved the problems of radioactive waste disposal, increased levels of radiation, and ever growing stocks of nuclear weapons? We might learn that using less and de-emphasizing materialism could do much for our spiritual benefit. Jesus responded to one temptation of the devil by stating, "Man cannot live by bread alone." This could take on contemporary significance for us. *Ernie J. Hildebrand, Box 129, Osler, Saskatchewan S0K 3A0 is pastor of the Osler Mennonite Church.*

Christians and world events— a comment

The Iranian revolution

Since the euphoria of the Camp David summit last fall the United States has suffered a number of humiliating setbacks. For a nation that considers itself one of the world's superpowers, perhaps the greatest of these setbacks was that of the fall of the Shah's government in Iran.

The setback was unexpected. US intelligence only a year ago told President Carter that although there was a small group of dissidents in Iran, the Shah's government was in no danger of immediate or near future collapse. For this "blunder" several CIA officials will in all probability lose their jobs.

The story of the Iranian revolution is classic in some ways and very different in others. The background was typical. Iran is the second largest oil exporter in the world. Since the Arab oil embargo this has meant phenomenal profit for the government, totaling billions of dollars. Yet Iran is a nation of some 40 million people who earn an average of under $200 a year. A combination of high expectations that were unrealistic and a government that was financially inept brought about the economic climate for revolution. What added to the political frustrations was the desire of the Shah's government to be a major military power. Forty percent of the government budget was devoted to arms purchases to protect what must be largely regarded as American interests.

To keep the population in subjection the Shah government organized a CIA-like agency called SAVAK, which received its training from the CIA and MOSAD, the Israeli intelligence. *Macleans* magazine says of them (20 November 1978): ". . . alleged methods of torture include whipping and beating, electric shocks, the extraction of nails and teeth, boiling water pumped into the rectum, heavy weights hung on the testicles, tying the prisoner to a white-hot metal table, insertion of a broken bottle into the anus, and rape." Further, the Shah is quoted as saying, "We have learned sophisticated methods of torture from (the West)."

Perhaps what is strangest about this revolution—as far as Westerners are concerned—is its religious nature. This revolution received its inspiration around the Ayatollah. An Islamic state is the avowed aim of Khomeini. Koranic law, which will be the basis of Iranian justice, includes stoning of adulterers, cutting off of thieves' hands, and so on. Women are held in high esteem, though we in the West would consider it subjection. Nevertheless, it is my belief that this government is potentially more just than the Shah's government.

It is not certain, however, that all Iranians want an Islamic republic. Many saw the Ayatollah as a symbol of being anti-Shah. Much of the population wants modernization, not Islam. A smaller group, the 30-year-old Marxist forces, want a communist state. Now that the Shah has been deposed, many groups are refusing to give up their arms. Once again bloodshed brings bloodshed. The violence of the Shah against his people was met by violence, at least in part, by the Khomeini supporters. Now it will also be challenged by violence.

For US patriots the past several months have been painful. Fifteen years ago military intervention might have been immediate. The United States no longer has the power (power here is defined not only in terms of brute military strength, but all factors which play into decision making—such as public opinion) to intervene at will. The US is learning the lesson that the empires, the principalities and powers do crumble away. The Soviets, being a relatively young superpower, may not realize it for several decades. As peacemakers we must convince all the powers that force is not the final victor. If Iranian oil is permanently cut off to the West, it is perhaps God teaching the nations that a better world order will only come about when resources and their benefits become part of God's creation for all of humanity. They are not to be violently exploited by East or West but must be shared among restored humanity in a restored world under the one Father of all humankind.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is half-time youth worker for Ontario Mennonite Youth and half-time college student.

Letters

I am disappointed

Dear Editor: It has been just over a month now that I have been receiving *The Mennonite.* I appreciate receiving it and being able to be more in tune with where we as a people are.

In reading some of the articles in these recent issues, and several throughout the past year via friends with subscriptions, I have been and am disappointed. Some of the articles I have appreciated (for example, the first two articles, 16 January issue) are those that call on us to become more like Christ and less like the worldly pressures would have us be. My disappointment comes from the articles that encourage us to compromise with the world's standards and draw away from and question the teachings of the Bible. As children of God we ought not to present ourselves, via our media, as wishy-washy, compromising people.

God loves the sinner but never condones the sin. We seem to want to, under the umbrella of love for all, overlook the sin, or we hesitate to call the sin sin. Let me give a few examples.

Romans 1 clearly shows us that homosexuality is wrong. Yet we as a conference don't seem to be willing to call it a sin as God calls it. Rather we allow homosexuals to use our publications to teach their side of the story.

Romans 13 clearly tells us to pay taxes to whom taxes are due. Yet we allow the use of our conference time, money, and publications to debate both sides of the issue. In the name of peace and Christianity our papers advocate causing strife between us as a people and the government, contrary to God's biblical guidelines.

We seem to be on the "equal rights to practicing sinners" kick, telling each other not to pick on the poor homosexuals, the divorced, the divorced and remarried, and the government-disobeying tax evaders. Should we not rather, as a people, as a conference, as a church, as Christians, as Christ's ambassadors, teach and preach the ideal, God's Word?

Forgiveness and acceptance have their place and need to be stressed, but why do we do so at the expense of repentance and sanctification? We know that sins reap their own reward, and many leave painful reminders we have to live with for many years. Divorce, for example, even though forgiven and accepted as a person, still leaves the individual with the facts. And this is no reason for us to teach less than the biblical ideal. In the example just given we still need to teach that for a divorced person to get involved in another marriage with someone else, unless the first partner is dead, is contrary to what the Bible teaches. It is sin. Along with forgiveness and acceptance there must be the idea of repentance, that is, turning away from sin, not condoning it or further sinning.

Voices cry out, "Why pick on these? What about all the other sins we get involved in?" What about them? We need to stress sanctification at all levels or in all areas, but that does not mean we can compromise in the areas that seem "picked on" by others. *Eugene Klassen, 595 East 53rd Street, Vancouver, British Columbia V5X 1J4.*
30 January

Laws or people

Dear Editor: I have a solution to a problem that exists for many US citizens. Is the US a government of laws and not of men? Who wrote the Constitution? Men did. Who wrote and writes laws? People did and do. Who reads the Constitution and the laws? People do. Who interprets and applies the laws? People do. And who rarely does a correct thing in applying the Constitution and the laws? People. Logically then it seems to me that we are *not* a government of laws but of *people. Jack Goering, 1920 Buchanan, Topeka, Kansas 66604*
5 February

Room for more

Dear Editor: "Some of us" have been disappointed by the learned assumptive, presumptive, sometimes clever (but unbiblical) arguments in favor of a "war tax" strike that have risen in intensity during the last few years.

Therefore "some of us" were gratified to see a clear, biblical, historically accurate (though brief) statement on the subject by Kenneth R. Bauman (23 January issue). Is there room for more?

Three cheers and thank-you. *David A. Sommer, 11041 Hatteras Street, North Hollywood, California 91601*
13 February

On being neighborly

Dear Editor: "It used to be that when you needed help your neighbors would pitch in and you'd get the job done. Anymore no one cares about the next guy."

Seems we hear statements like that more and more. But this winter has proven it wrong—at least here in our community. More and more you see people like us—people who live on a farm—but do not farm. So when the driveway drifts shut, we shovel our way out—and some of our driveways are pretty long—and you know how deep the snow has been this winter. Thank God for the farmer next door. This winter we've had three different farmers open our drive, and not once have we had to ask them to. They just came and opened it. Neighborly—you bet!

Now I realize that you do not print unsigned correspondence, but perhaps you'll make an exception in this case. I know of other communities where this same thing has been going on—and so to the farmer reading this—well I'd just like to let him think that this is written by the neighbor whose drive he opened, or the person he pulled out of the ditch, or whatever. Thank-you for proving that people do care. *Name withheld for a purpose.*
14 February

Paramount for Christians

Dear Editor: To daily commit oneself to Jesus Christ our Lord and Savior is paramount in the Christian's life. We die daily on the cross so that Christ might live in us and we become the light-bearers to the dark world. *Sarah E. Fuller, 1631 New York, Altadena, California 91001*
23 February

Service "opportunities"

Dear Editor: I commend Jack Goering for his insightful suggestion that we apply the "opportunities principle" to situations instead of the "problem principle." Mennonite Voluntary Service has been using this approach for some time now. What others deem social, spiritual, or economic problems are service opportunities in our eyes. Those who would like more information about our experience with Goering's approach are welcome to write to me for our bimonthly publication "Service Opportunities." *David Orr, MVS, Associate Director/West, Box 347, Newton, Kansas 67114*
5 March

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

Life is a puzzle

After the recent passing of my beloved husband I began to question why. He had had open heart surgery and the future looked very promising. We had made so many plans and were looking forward to the fruits of many years of hard work. In trying to come up with an answer to my question a thought struck me. In many ways life is like a huge puzzle. The pieces are very irregular and the colors are varied. We just can't seem to put them together.

Maybe one reason is because we haven't seen a picture of the finished puzzle. We don't know where to begin and we see no ending. We are confused and frustrated. But the one who designed the puzzle knows the total picture and how it all fits together. One of the pieces is death, but the very last piece is the Second Coming of Christ. Only then will all the pieces fit and form a beautiful picture.

Therefore when I am having a difficult time trying to fit all the pieces together I try to remember that the Master Designer knows where each piece belongs, and someday the puzzle will be solved and the picture will be beautiful and complete.

When we stumble along the way
And feel we cannot stand,
God is ever watching us
To lend a helping hand.

When in despair we call on God
And cry to him in prayer.
He is quick to answer us
With tender loving care.

Mrs. Roman Liechty

I looked the other way

"You too were with Jesus."
"I don't know what you're talking about."
A rooster crows.
"But you are one of his followers."
"No I'm not."
"You can't deny it;
the way you talk gives you away."
"I swear I'm not.
I don't even know the man."
"Didn't I see you with him in the garden?"
A second time the rooster crows.
Jesus turned and looked at Peter.
He wept.
Jesus turned and looked at me.
I looked the other way.

Elmer F. Suderman

He makes us whole

Making a pie has never been my special gift, but my husband asked for a cherry pie. So I put forth my best effort. All went well until I put on the top crust. It tore. I pieced it together. However, during the baking process the crust separated at the seams, and cherry juice went all over the oven.

I tried again. Again the crust broke. This time I gently formed the pieces into a ball and rolled it out again. With care I lifted the entire crust and placed it carefully on top of the cherries. This time the crust was not pieced together but actually brand new. And it worked.

This experience reminded me of the transforming power of our Lord. He comes to each person who is broken and torn by the cares of life. Instead of piecing the individual together, Christ gently but surely makes you whole (new) again.

Thank-you, Lord, for the wholeness you give us in Christ. May we be a blessing to others that they may also praise you. Amen.

Martha M. Friesen

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Resurrection joy

Heinz Janzen

The other day I was called to the neighbors. Grandma, aged 96, seemed lifeless. Would I come over and see? I went, I looked, I felt for a pulse and found none. "We better call the doctor." She soon came, pronounced Grandma dead, and began to comfort the daughter. Tears welled up in spite of deep Christian faith and neighbors who cared.

Death comes to us daily in the obituaries. Winter weather and intoxicated drivers result in more frequent fatalities. Riots and executions in Iran add their toll. Cambodian leaders execute thousands. Vietnam invades Cambodia. China then punishes Vietnam with more killing.

Jesus faced death. Evil powers conspired against him. Religious rivals plotted his execution. In charge of his life to the end, he went willingly to the cross. He talked about it repeatedly. John records seven figures of Jesus' death. Jesus, knowing his death was coming, loved his disciples in footwashing. He comforted them by promising his Spirit.

Then he used an interesting figure. "A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you. . ." (John 16:21 NIV). The Christian life is a mixture of pain and joy, suffering and glory, death and resurrection.

Some pain is the common lot of humanity. Other pain is chosen as the price of following in the Jesus way. Mennonite Anabaptists rightly lift up cross-bearing discipleship. A peace witness in a warring world means opposition and suffering. Service in a war-torn land involves risk. Christian witness to Moslems, Hindus, or animists may bring violent opposition.

But in this Easter season we proclaim the resurrection. Jesus has risen! Birth pangs are past! The Son is here, alive! Joy has come! Away with gloom!

Some of us fear the joyful mood. It seems too flippant in a suffering world. It sounds like a frothy substitute for real discipleship. It doesn't fit the decor of our homes or the decorum of our worship. But Jesus promises us joy complete as a result of our loving obedience. He told us to pray in his name that our joy would be complete.

We experience joy at births, weddings, baptisms, graduations, and healings. Skilled workmen experience joy at a job well done.

Many persons predicted gloom and doom for the General Conference at Minneapolis in February. But the renewing, resurrecting Spirit of God brought about love, courtesy, reconciliation, and resurrection joy to delegates there.

But is joy only for peak times? The Russians used to call the first day of the week Resurrection Day. Jesus would go further and have us experience resurrection joy every day. Though our hands and feet may be of clay, we carry a treasure within, the risen Christ. As we punch typewriters, feed hogs, change diapers, or build homes, we may experience a quiet resurrection joy if we live in faith and obedience to our Lord.

We Mennonites are conditioned to a cultural sobriety and severity. I experience our people as generous, self-giving, hardworking, loving, and sober. Jesus is coming to us again this Easter to add one more Christian virtue, JOY!

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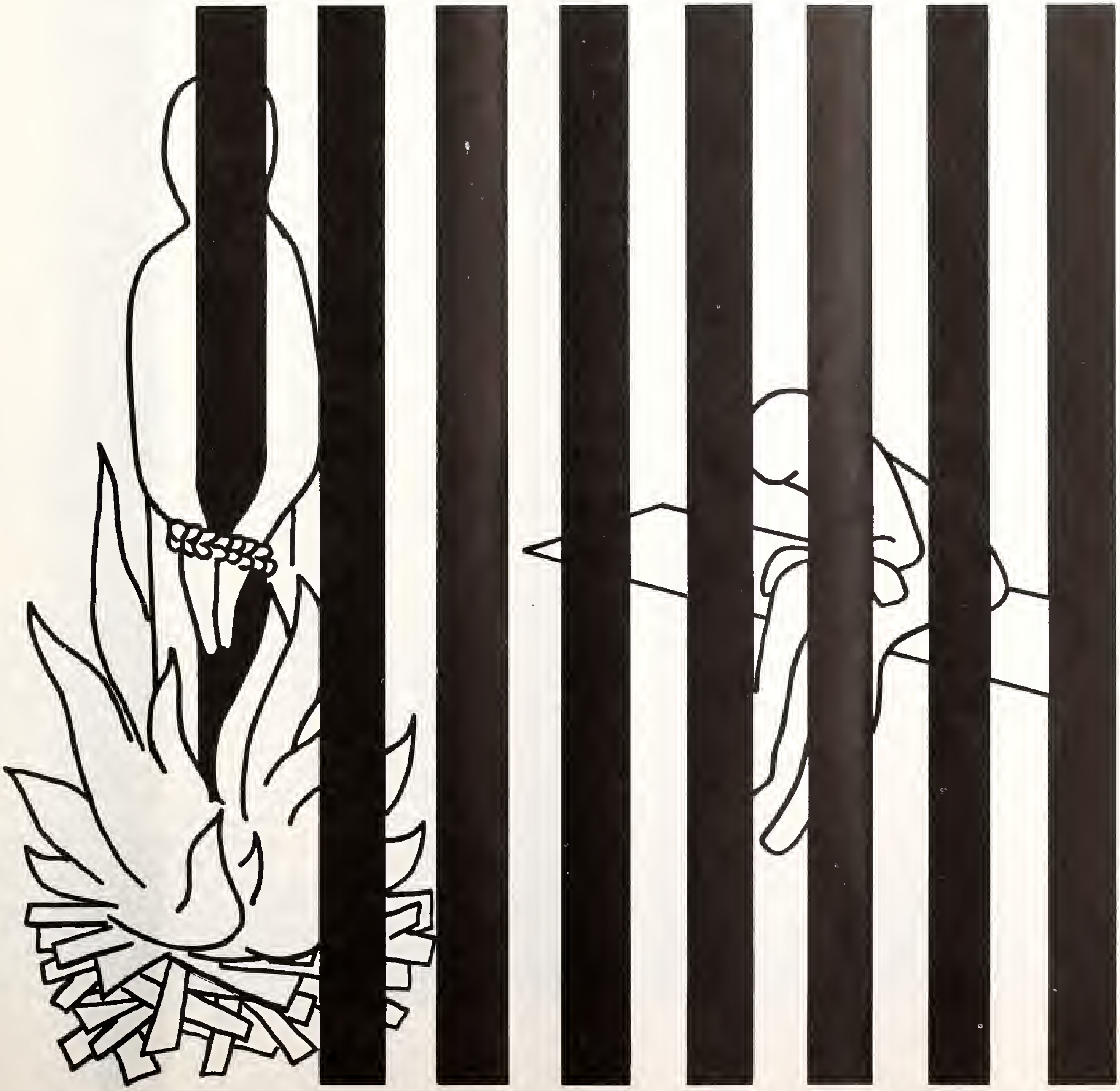
The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:16 17 APRIL 1979



Deep, dark memories of capital punishment

Donovan E. Smucker

As I started to research and write on capital punishment I found myself strangely troubled and excited. After much soul-searching I found the explanation for this state of mind. The death penalty is a part of my deep, dark memories as a Christian. In reviewing the lethal actions of governments I finally realized that I was reexperiencing the sufferings of Christian brothers and sisters at the hands of arrogant, persecuting judges and their henchmen. I had awakened 2,000 years of encounter with the martyrs whose blood is the seed of the church.

Jesus Christ was killed by crucifixion, one of the most cruel of the changing methods to induce death at the hands of the state. Because the cross has become the supreme symbol of Christianity, we often forget that initially it was the gallows or electric chair of its day. Although the living God placed the cross in the context of divine providence, there is a sense in which the Christian agonizes and suffers with the crucified Christ. Crucifixion was the worst of all the methods used for execution. It deliberately prolonged suffering and humiliated the victim in a public spectacle. Restoring the death penalty, to me, is like requesting a positive attitude toward the capital punishment of the Roman Empire through which my Lord was brutally killed. I was there when they crucified my Lord.

When I started to analyze my troubled state I also realized that the death penalty loomed large in the experience of Christians *since* New Testament times.

Early Christians were condemned to death by throwing them into the arena with lions. The idea was to kill Christians while entertaining pagans.

After the capture of Jerusalem in the First Crusade the death penalty was decreed *by* these so-called Christians *for* Muslims. Neither age nor sex were reasons to be spared from the sadistic, fiendish expressions of rage against the infidels who had a very difficult time grasping what was good in the gospel which came from Rome. Readers will recall the death penalty weaving in and out with banishment, prison, and corporal punishment for the 16th-century Anabaptist forerunners of Mennonites. Those who have a copy of the *Martyrs Mirror* around the house often look at the pictures of our forefathers testifying to the nonviolent Christian way as they were burned at the stake, drowned, or beheaded.

In 1582 the French Catholic church decreed the death penalty for the Huguenots (French Presbyterians). By the end of St. Bartholomew's day 20,000 of these sturdy evangelicals had been killed for the heresy of being Protestants.

John Bunyan, the English Baptist, wrote in *Pilgrim's Progress* of the death penalty inflicted on one of his Christian brothers: "They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all, they burned him to ashes at the stake" (Volume 1, 1628).

> ***"Restoring the death penalty, to me, is like requesting a positive attitude toward the capital punishment of the Roman Empire through which my Lord was brutally killed."***

The death penalty has been used during Christian history as an act of vengeance on innocent Christians. Moreover, in the heat of religious conflict the death penalty unleashes irrational rage and fury, as the foregoing examples suggest. And this point is not confined to experiences of long ago. In the 20th century Mennonite Christians have known of the capricious actions of totalitarian governments which sent our brothers and sisters to a living death in the Gulag Archipelago or an immediate death at the hands of executioners drunk with power. From Moscow to the genocide in Cambodia is a short step once the death penalty is accepted as a tenable weapon for people seeking justice in a crude and brutal manner. The death penalty is therefore an instrument of repression. It unleashes base emotions of homicide. I relive my grasp of church history with a deep, dark memory of capital punishment as the enemy of Christian witness. Fulke Greville said it in 1625: "Men would be tyrants, tyrants would be gods; thus they become our scourges, we their rods."

Much work remains to be done by our biblical scholars on difficult texts in order to go beyond the absolute dualism of church and state which tended to characterize Mennonite thinking in the past.

Let me make some common sense observations as a Bible student. I am grateful that the Egyptians did not put the death penalty on Moses for killing the Egyptian (Exodus 2:12); I am also pleased that David was not executed for murdering Uriah (2 Samuel 11:15); and above all that Paul was not condemned to death for cooperating in the murder of Stephen (Acts 8:1).

Because I am grateful that there was no death penalty for Moses, David, and Paul, I rejoice with the psalmist that the living God does not use a rigid and harsh legal judgment with me. Psalm 130:3 underscores my hope: "If thou Lord shouldst mark iniquities, who could stand?"

The Old Order Amish family in Holmes

". . . I am grateful that there was no death penalty for Moses, David, and Paul. I rejoice with the psalmist that the living God does not use a rigid and harsh legal judgment with me. Psalm 130:3 underscores my hope: 'If thou Lord shouldst mark iniquities, who could stand?'"

County, Ohio, was close to the heartbeat of the Bible when they forgave the murderer of their son, Paul Coblenz, invited the murderer's family into their home, and petitioned Governor O'Neill for commutation of sentence, a petition which the governor granted. Is it surprising that Cleo Eugene Peters, the convicted murderer, became a Christian through the witness of the Amish? Was it any more surprising when the escaped convict in Hugo's *Les Miserables* could not kill his tormentor and the tormentor could not kill him after the ex-convict experienced the trusting love of Christ through a Catholic bishop whom he expected to rob and kill?

At the political level the debate on capital punishment develops around the concept of deterrence and, to a lesser extent, vengeance. On deterrence the statistics are *not* on the side of the death penalty. If the restorationist argument were correct, the rate of murder should go down.

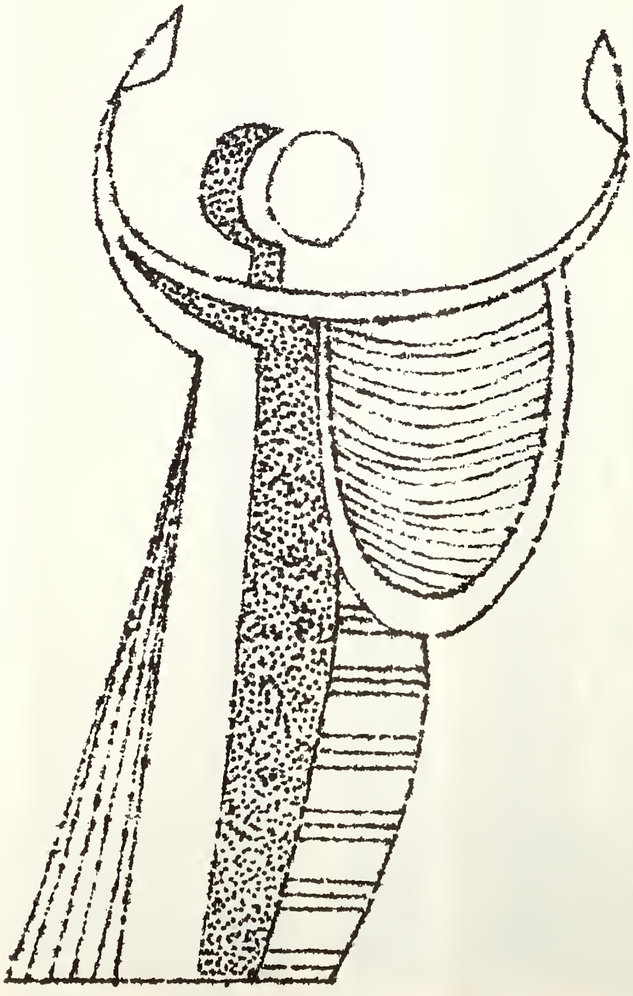
It is important to go beyond this level of argument. A revolution in our thinking concerning the dynamics of human personality has taken place through the mental hygiene movement which permits us to see the wellsprings of human behavior. The web of influences from family, community, society, mass media, and the cult of violence influence the action of people. Oaklawn, Eden, Prairie View, and Kings View hospitals have answers about these vexing problems of crime. The electric chair at San Quentin exists as though we were neither Christians nor counselors in our outlook on the turbulence of life.

When I look back on capital punishment I relive the deep, dark memories of it as an instrument of repression, not a scale for justice. I see Jesus Christ, the Christian saints, the people of conscience cringing under the fury of the death penalty. All that is deep and dark. I see the Amish Christians praying for the man who spitefully abused and killed their son. That is deep and bright. Bright with the pure white light of the gospel. •

"The prophets were messengers who carried a word from God into a situation of crisis to help the covenant people to face that crisis in faith and obedience."

Discerning biblical prophecy today

Waldemar Janzen



Who are the prophets of our time? Billy Graham? Martin Luther King? Jeanne Dixon? Hal Lindsey? Or is biblical prophecy unique to its time and not to be expected today, as James Limburg has recently claimed in his stimulating book on *The Prophets and the Powerless?*

The terms "prophet" and "prophetic" tend to be applied to modern figures on the basis of one or two similarities with their supposed Old Testament counterparts. Does not a forceful preacher of social justice remind one of Amos, and must we not term his preaching prophetic? Similarly, those who call for the capitulation of the establishment evoke the image of Jeremiah, while the proponents of grand visions for the future appear to follow in the footsteps of Isaiah or Ezekiel.

In all these instances, however, the term prophetic is applied on very limited and eclectic grounds. Not all prophets highlighted social justice; not all called for the fall of the existing order; and not all projected grand images of the future. In fact, the Old Testament phenomenon of prophecy embraces an astonishing variety of personalities and messages. In addition, many prophets remain nameless and faceless for us.

It is therefore totally inadequate to pluck a few characteristics of certain striking biblical figures from the wide range of biblical prophecy and proclaim these to be the criteria for prophecy today, at least prophecy in the biblical sense. A more profound discerning process must start with the function common to biblical prophets. I believe that we can summarize it as follows: *The prophets were messengers who carried a word from God into a situation of crisis to help the covenant people to face that crisis in faith and obedience.*

After several silent centuries the New Testament era opened with two prophetic figures, John the Baptist and Jesus. Both of them are unique, but the phenomenon of prophecy was continued in the early church. A sampling of prophetic activity would look as follows: Agabus prophesied a famine (Acts 11:27-30); the prophets at Antioch, together with others, set apart Barnabas and Saul for their mission to the Gentiles (Acts 13:1-3); Judas and Silas exhorted and strenghened the brethren (Acts 15:32). Agabus prophesied that Paul would be imprisoned (Acts 21:9-11); the early Christian prophets gave messages of "upbuilding and encouragement and consolation" (1 Corinthians 14:3).

On the whole our definition of Old Testament prophecy can be applied to these, but there are also some remarkable differences. As Joel had prophesied (Joel 2:28-29; cf Acts 2), prophecy in the early church, being part of the messianic era, was no longer limited to certain outstanding figures like Isaiah and Jeremiah, but belonged to the whole church as one of its spiritual gifts. Paul says, "Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy" (1 Corinthians 14:1; cf 14:5, 31). The persons involved are of low profile, often nameless, and frequently functioning in groups. I consider it helpful to think of a "prophecy of all believers," parallel to the familiar Reformation concept of "priesthood of all believers." What belonged to the select few in the Old Covenant has become common property in the New.

". . . I cannot regard Martin Luther King's witness—or Billy Graham's, or the MCC Peace Section's—to the state as 'prophetic' in the biblical sense."

This should caution us against going out in search of "great personalities" like Amos or Isaiah. If Billy Graham or Martin Luther King should qualify, it would not be on the basis of their personality, fame, and widespread impact. The criteria remain that of function: (1) Are they bearers of a divine word? This excludes "ministers of the deed," like administrators, health care or relief workers, social or political "activists" (unless the activism consists of symbolic acts, these being a form of "speaking"). (2) Do they speak into a situation of crisis? This eliminates those whose ministry is of an ongoing nature, such as teaching or regular preaching. (3) Do they address themselves to the "covenant people," i.e. to those whose past commitment to God has united them into a community of faith? That excludes the apostle, the missionary, or the evangelist, for their work is directed to those outside the church. It also eliminates the innovator who wants to break with the past, rather than to renew the covenant commitment, even though such a renewal may be radical.

To apply these criteria to actual persons and movements is as risky today as it was in the past. Not until centuries after his message had passed the "test of history" did the believing community canonize Jeremiah, over against his rival Hananiah, as a true prophet. Their contemporaries had to face the hard choice as to whose word to accept.

Facing that risk, I would consider Karl Barth a prophet of our time; not so much the later systematic theologian as the young author of *Der Romerbrief (Commentary to the Romans,* 1918). In the spiritual and external crisis after World War I he had a message for the church which showed a new way of facing God in his Word, the Bible.

The Confessing Church of Germany in the Hitler-era, issuing its *Barmer Thesen* to map out a course of faithfulness in crisis times, appears to me to have the marks of a prophetic movement.

In our tradition, Harold S. Bender's "Anabaptist Vision" (1944) generated a movement which propelled the church, on the basis of past commitments, into new ways of faithfulness. I would call this movement prophetic in its time.

How about Martin Luther King? The crisis was obvious and his charismatic gift unquestioned. When he addressed the black Christians of the South to exhort them, for example, to peaceful ways in their freedom struggle, he was undoubtedly prophetic. When he addressed himself to the United States government, urging human rights legislation on the basis of the American Constitution, a new dimension appears. Biblical prophecy was directed at the covenant community of Israel, and especially its king, whose duty it was to promote covenant faithfulness. When Israel was subject to nonbelieving emperors, like Tiglath-pileser III or Nebuchadnezzar, the prophets had much to say about them, but nothing to them. (Interpreters agree that the "foreign nations oracles" were also spoken to Israelite ears.) In the New Testament the prophets clearly address the church. Can one then think of the church's witness to the secular government of a pluralistic state as prophecy? In the strict sense that seems impossible. The situation becomes different when, in the context of American civil religion, America as such is considered the covenant community, upon whose Christian government it becomes incumbent to uphold the covenant. Since I would have to reject such a perspective, I cannot regard King's witness—or Billy Graham's, or the MCC Peace Section's—to the state as prophetic in the biblical sense.

I hasten to add that the denial of the designation "prophetic" to so many significant ministries of the church is motivated here by a concern for theological clarification. It does not impinge in the least on their legitimacy as spiritual gifts in the total economy of the body of Christ.

It remains for each of us to discern the more private and personal exercise of prophetic gifts today, gifts that were so pronounced in the New Testament. Paul says, ". . . he who prophesies speaks to men for their upbuilding and encouragement and consolation" (1 Corinthians 14:3). Such manifestations of prophecy are present among us, too, if we have ears to hear. •

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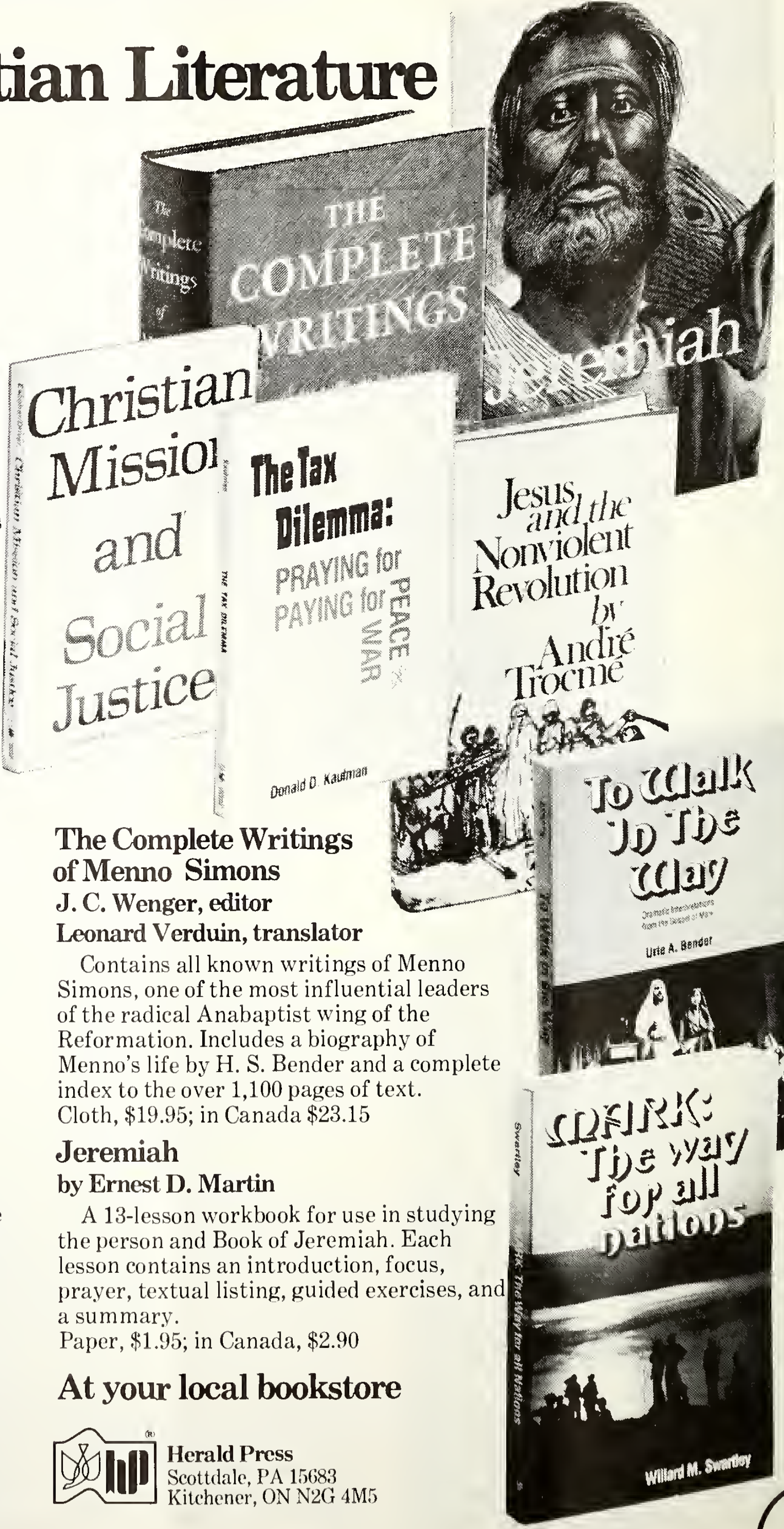

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***Returning to its source**

News

Central District explores institutional role in a believers' church

How can the Central District Conference be a believers' conference without suffering the ill effects that often befall institutions?

As the 250 delegates—representing 50 of the 56 member churches—met in conference 22-25 March at Fort Wayne, Indiana, this theme dominated all discussions, presentations, and decisions.

Outgoing president James Dunn said a believers' conference focuses on community building—a people bound together through an unlimited commitment to each other and to Jesus—and on persons rather than tasks.

Dunn spoke of a dream where (1) he came to a church board meeting and the agenda was relationships rather than parking lots; (2) pastoral and the pastor's work was not the church's central mission; (3) evangelism was becoming "gossip" for Christ; (4) churches were willing and able to work at controversial issues; (5) the Holy Spirit was more than a theological concept; he was real in people's lives; and (6) worship was a natural outgrowth from individual lives and prayer arose from real needs and desires.

A multimedia show, "3600 Seconds"—a takeoff on the popular CBS *60 Minutes* TV show—introduced the overall program activities of the past conference year. Some highlights were that (1) Camp Friedenswald purchased an extra 40 acres for new retreat and camping potential; (2) Evanston and Ann Arbor Mennonite Fellowships have grown and applied for CDC membership; (3) Dan Steiner works with a new inter-Mennonite disabilities coordinating committee; (4) the prison ministry has expanded to include a rotating loan fund for released prisoners; and Hope Construction Company has been set up to provide employment; (5) explorations are taking place for joint Illinois Conference (OM) and CDC sessions at some near future time; (6) eight changes in CDC pastoral leadership took place in 1978; (7) the Berne church has initiated work toward a new fellowship in Fort Wayne through the services of the Gerald Mendenhall family; and (8) although 1978 income was only 88 percent of the budget the receipt of $101,000 was a record.

Harold Bauman, associate secretary for the Mennonite Board of Congregational Ministries, Elkhart, addressed the conference three times on the theme of believers' conference versus institution.

The believers' congregation, he said, focuses not on clergy, sacraments, building, activities, or organization; its total existence is for persons. A believers' conference is a way of resourcing congregations to enable them corporately to reach goals which they cannot reach independently. Institutions often become "suspect" because they delegate responsibilities to others and become absorbed with positions, facilities, and symbols. Such institutions, continued Bauman, need to be helped—especially if they are church institutions—to see themselves as extensions of believers' congregations.

Bauman listed five basic outcomes for the believers' congregation which also determine the functions and methods of the people of God: (1) The believers' congregation is a church where Jesus is Lord. Salvation results in a servant lifestyle. (2) The believers' congregation is a covenant community of mutual burden bearing and sharing. This calls us to be accountable one for another. (3) The believers' congregation discerns God's will together. God speaks to all believers and therefore all have a role—not the same—in decision making. We are servants one to another. (4) The people of God follow Jesus Christ in discipleship, ready to deal with current issues by applying faith to such matters. (5) Members of a believers' church witness, serve others in practical ways, and tell why, how, and what Jesus Christ is doing in their lives.

Bauman challenged believers' congregations to be distinct, other than just another "status quo, middle-class, get-along-with-everybody" group.

To prevent a conference from becoming just another rigid institution, Bauman named four danger signs: (1) when congregations are not heard; (2) when reports are given without interaction; (3) when policy decisions are made without discussion; and (4) when questions about conference program are met defensively. Counter to that a healthy conference will be open to new ways of resourcing, encourage evaluation of existing ways, and clarify purposes.

The conference was supplemented on Friday night by a moving drama, "The Last Supper," performed by the local Simpson United Methodist Men.

Resolutions gave support for the mid-triennium resolution at Minneapolis, work on peaceful registration of CDC young people in anticipation of new draft legislation, and strong affirmation of Stan Bohn's leadership the past four-and-a-half years. An increased budget of $119,805 was adopted.

The executive includes newly elected president Roger Siebert, Pandora; vice-president Richard Reimer, Oak Grove; with Mamie Burke, secretary, and Carl Lehman, treasurer, continuing. *Bernie Wiebe*

Abortion packet released

Newton, Kansas (GCNS)—Are abortions always wrong? What kind of person seeks an abortion? Are present abortion laws adequate?

An 82-page study packet is now available from Faith and Life Press to provide resources to deal with these and other questions about abortion.

The packet was mandated in 1977 by a resolution at the General Conference triennial sessions in Bluffton, Ohio. The packet includes resources for studying the moral issues of abortion, as well as practical ways in which the church can minister to persons facing unwanted pregnancy.

In the section titled "Biblical Perspectives on Abortion," Duane Friesen states six biblical principles that are relevant to the issue.

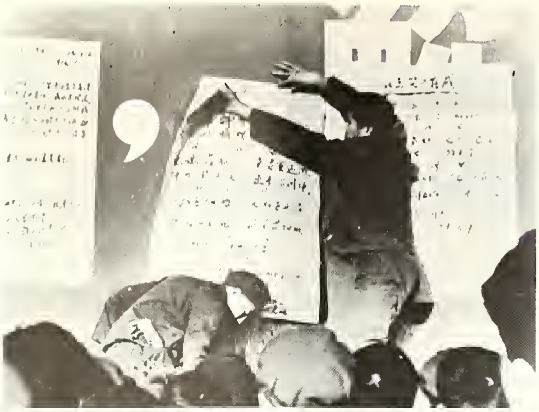
The packet includes an analysis of attitudes at work which result in unwanted pregnancies, an overview of 18 case histories, a tabulation of the responses from a sampling of Mennonites who filled in a questionnaire on abortion, a review of abortion laws in Canada and the US, and a listing of resources, including speakers, audiovisuals, and books. Both the books and the audiovisual materials are described.

Those persons who worked to prepare the packet are Herb Fransen (medical doctor), Margaret Friesen (nurse), Pearl Bartel (nursing instructor), Nyla Friesen Huffman (teacher), Duane Friesen (professor), Herta Funk (director of adult education for the Commission on Education), and Muriel Thiessen Stackley (editor for COE).

All General Conference pastors will receive a packet. In addition, Women in Mission is sending a packet to every congregation which has women's groups.

Any material in the packet may be duplicated for use in study groups.

Additional packets are available from Faith and Life Press, Box 347, Newton, Kansas 67114, for $2.00.



Peking billboards espouse human rights

◀ Chinese youths fasten a protest poster to a billboard near Peking's Democracy Wall. This "poster democracy" espouses many causes, but there is a persistent concern for human rights. Exhibitors are permitted to place posters in position only during pre-dawn hours.

COM to receive China reparations

Newton, Kansas—The Commission on Overseas Mission expects to receive approximately $24,000 after 1 October as its share of the $30 million down payment China is making to the US government to liquidate claims against China going back to 1949.

On 2 March China agreed to pay the US government $80.5 million in cash to liquidate $197 million in claims against China. Under the agreement, which US Secretary of Treasury W. Michael Blumenthal labeled "very good and fair," China will make a down payment of $30 million 1 October and pay the rest in five equal annual installments to be completed 1 October 1984. The accord cancels the debt at a rate of 41 cents to the dollar.

American claimants are to get installments each year as the Chinese pay their amounts due. As soon as the first payment is made the US will unblock Chinese assets that have been frozen in the US.

When the Commission on Overseas Mission receives the money it will again focus debate on what to do with it.

In 1968 COM, through its attorney Arnold Nye of Newton, Kansas, made a claim to the Foreign Claims Settlement Commission of the United States. This commission did not have any money to give out but it did provide a forum for the amount and validity of claims against China. The COM claim was valued at $154,231. This is about $63,000 at 41 cents to the dollar.

Not until 1975 did the ethics of this move come into question. Following a November 1974 visit to China by then Secretary of State Henry Kissinger, it seemed that there would be a claims settlement. A news report carried in *The Mennonite,* 14 January 1975, indicated the possibility of a $180,000 payment. Heretofore no one had questioned the ethics of the church receiving reparations. But the news report sparked concern. Letters of criticism flowed in to COM.

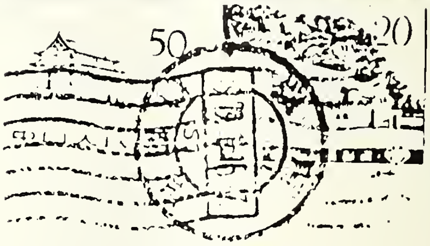
In a quick response to its critics COM, at its annual February meeting, took a new look at the reparations question. Various questions were raised—the implication of association with the US government, the source of reparation payments, the impact of a claim in future relationships with the Chinese people, and the ethical implications of a claim in the light of the teachings of Jesus.

COM decided to withdraw its claim. However, when this was communicated to government officials COM was informed that the claim could not be withdrawn because the statutory authority of the US Foreign Claims Settlement Commission had ended in 1972. There was no legal structure for withdrawing the claim.

This twist put the question into a different framework. If COM now refused the money it would likely be distributed among the other 920 claimants. Since most of the other claimants are private individuals and some businesses, rather than church-related organizations, COM made a decision in June 1975 to accept the money if there was a settlement.

The action which COM took at its 1975 meeting reads as follows: "Whereas we acknowledge that we do not want to use the power of the state to promote the work of the church and its mission and whereas we acknowledge that, in light of additional information available now, we would not submit a claim for China reparations at this time; we nevertheless believe that under the circumstances we ought to accept the money and then turn it back to the Chinese in the People's Republic of China for a worthy cause."

COM executive secretary Howard Habegger comments, "We now have to determine what this means. How do we turn money back? What is a worthy cause?" *Vic Reimer*



From China with love

Are there Mennonites in China? A few weeks ago there was no definitive answer.

But recent letters from Chinese citizens to Mennonite Central Committee and former missionaries indicate that there are Mennonites in China.

One person, a resident of Shanghai, writes in his letter to MCC in Akron, Pennsylvania, ". . . the Hengyang and Pooyang Mennonites are all fine." Hengyang is in Hunan Province and was the site for an MCC orphanage. Pooyang, now Kaichow in Hopeh Province,

Future of church in China open to speculation

China and the Church Today, a publication of the China Graduate School of Theology in Hong Kong, says in its first issue in 1979 that "the lack of Bibles is a serious problem for Christians in China . . . even today it is considered a criminal offense to possess a Bible. Evangelism is carried on only among close friends and trusted relatives, otherwise one may be betrayed." The article says Christians communicate the gospel with extreme care, being "wise as serpents."

However, the publication also notes that as late as 1976 Christians in south Fukien Province met for worship. "During 1974 and 1975 Christians in the Foochow area had 300 to 400 openly attending large services."

The magazines's research is based on interviews. In one of these, Daniel Chin (pseudonym), a medical doctor who left for

Methodists test computerized religious education

Martha Christian, of the First United Methodist Church (UMC) of Dallas, ▶ Texas, signs in for a computer-programmed course at the church. The Dallas church is one of five United Methodist churches in the US participating in a pilot tryout programming of religious education. It is sponsored by the UMC board of higher education and ministry and includes five courses: "The Bible: An Introductory Study," "United Methodist Doctrine," "United Methodist History," "The Organization of the United Methodist Church," and "Human Sexuality."

was the location of a high school operated by General Conference missionaries.

Two former General Conference missionaries to China, Ed G. Kaufman and Marie Regier Janzen, both of whom now live in the Newton, Kansas, area, have received letters from a former Bethel College (North Newton) graduate living in Hengyang.

"China is changing rapidly," he reports. "The situation of China is getting better and better every day. The living standard of the people as a whole is much higher than the time you were here.

"After liberation, Hazel, my wife, worked in one of the hospitals until 1967. She retired then. I worked in a senior high school until 1976. I retired in that year. Both of us are at home now. We are living a happy life." They state they have one son, an electrician, and two grandsons. This writer concludes, "I surely hope sometime in the near future you can visit China again. Very anxious to hear from you soon."

Hong Kong in 1976, said, "The future of the church in China depends on two factors—the ruling elite's pragmatic views of religion, and how the Christian church inside China develops as an internal people's movement.

"On the first factor, if the government still sees religion as unimportant in the lives of people, they will probably leave it alone in its semi-suppressed state.

"On the second factor, if Christians in China develop into a visibly active group, then the government might formulate a policy to control them.

"There is also another factor that might influence Chinese communist decisions about the church, and that is if there is a persistent expression of concern about religious life in China by overseas Chinese and foreigners. . . . They might eventually come to a realization that belief in God is a basic human need that cannot be ignored indefinitely."

MCC ministries in Atlantic provinces receive boost

Winnipeg (MCC)—Mennonite Central Committee (Canada) will strengthen its ministries in Labrador and Newfoundland.

Currently nine volunteers are doing social service ministries in the two regions. Less than 30 years ago MCC placed many teachers and nurses in communities there on the request of local churches and the government, but these services were gradually phased out.

Recent conversation with church representatives in Labrador and Newfoundland, with social service administrators, and with Mennonites in the Atlantic provinces encouraged MCC (Canada) to increase the number of workers.

Those participating in the evaluation commended MCC volunteers for their willingness to go to isolated locations, their cultural sensitivity, and their willingness to fit into existing church structures.

Among the possibilities for an expanded program are social service administration in coastal communities, youth work, and service in homes for disturbed children. Nova Scotia would provide opportunity for ministries related to blacks, prisoners, youth, and the elderly.

In its follow-up to the evaluation the MCC (Canada) executive committee decided to create an Atlantic Service Committee with a full-time staff person who would provide an improved administrative system, strengthen services to Mennonite congregations in the area, and recruit local people. Increased financial support was also OK'd.

Kansas Mennonites cautious about regionalization

Hesston, Kansas—Kansas Mennonites apparently liked the testimonies of inter-Mennonite cooperation they heard in Hesston 24 March, but they gave only cautious approval to the idea of a stronger regional organization of Mennonite Central Committee.

Those sentiments emerged in discussion and in an impromptu vote at the close of an "MCC Day of Celebration" held at the Hesston Mennonite Church under the sponsorship of the Central States Region of MCC.

"Ought we to be thinking about working together more as a regional organization?" asked Elmer Ediger, who chaired the day's proceedings. After mulling it over during the course of the day, about one-third of the approximately 350 participants raised their hands to indicate interest in a stronger regional MCC structure.

Griselda Shelly, MCC Central States director, who later tabulated written responses to the event, said she also senses hesitation. The idea of regionalism is still new, she noted.

At least until there is better understanding and more exploration, the Central States Region will continue to function as it has, she indicated. However, there was a strong call for future "days of celebration" in the region.

The causes for celebration at the Hesston get-together were probably as numerous and varied as persons who spoke and staffed exhibits, representing inter-Mennonite groups who are active in the area.

Marie Wiens of Hillsboro led a period of recognition for persons involved in more than 20 groups, ranging from Et Cetera shops to aid organizations, from the Kansas All-Mennonite Women's Council to the Kansas Mennonite Men's Chorus, from meat canning to MDS relief. Three persons—Ernest Bachman, H. A. Fast, and Nina Holdeman—were recognized by Griselda Shelly for their long service to MCC. *Bruce Leichty*

Mennonite churches and institutions in Newton, Kansas, are planning to develop a retirement community with a variety of housing options. The first stage will be to provide for independent living with apartments and perhaps fourplexes or duplexes. This first stage will provide between 50-100 living units. Eventually about 500 persons are projected for this community on about 50 acres of land. The new development will be called "Kidron," and it is hoped that the first residents will be able to occupy sometime in 1981.

"Western medicine is not always the answer to the health problems of other countries," say Jon and Ruth Beachy, recently returned medical workers in Paraguay with Mennonite Board of Missions, Elkhart, Indiana. "Western medicine simply must not be transferred directly to a foreign situation without making allowances for cultural differences." Overseas mission associates in Paraguay since 1973, the Beachys returned to the US for a one-year furlough after nearly four years of service at an Anglican clinic and hospital for the Lengua Indians at Makthlawaiya in the remote Chaco region.

Enthusiasm for sponsoring Vietnamese refugees is growing among Canadian Mennonites, reports MCC (Canada). Since the signing of an agreement with the Canadian government 5 March for above-quota refugees there have been 20 sponsorship applications and many inquiries. In Winnipeg 11 Mennonite churches are cooperating in the planned resettlement of a substantial number of refugees. Further, MCC (Manitoba) has appointed a provincial coordinator. MCC (British Columbia) took action in February to establish a resettlement center. In Ontario 12 groups have received approval for refugee sponsorship.

Mennonite astronomer addresses question of life on other worlds

Gingerich

Winnipeg — Harvard University astronomer and professor of the history of science Owen Gingerich, in concluding a lecture series here, said, "I believe that he heavens declare the glory of God."

Gingerich, who helped establish the Mennonite Church of Boston, presented a lecture series in Winnipeg 22-25 February, and also came to observe the total solar eclipse. He spoke at the University of Manitoba during its annual Festival of Life and Learning, and also gave lectures at the two Mennonite Bible colleges in the city.

From a theological perspective Gingerich's most interesting lecture was "Is There Life on Other Worlds?" His major thesis was that the creation of life involved a large number of "accidents." It is highly unlikely, he said, that all the necessary accidents occurred elsewhere in the universe. In any case, he observed, the question of life in other worlds is largely a philosophical question since there is no means to communicate or establish contact with life outside our solar system due to the enormous distances involved. Nevertheless, Gingerich did caution against a view of God too narrow to allow for the possibility of God having created life elsewhere in the universe.

In responding to questions about the Genesis account of creation Gingerich said the stories tell much about God's relationship to man and the earth, but do not provide details on the creative process. The Bible is not a science text, he said. The weakness of the Creationist position, he continued, lies in its logical outcome. "If we maintain that the world is only 6,000 years old, then we must insist that all the geological evidence, also created by God, which points to a much greater age, is a 'trick' God has played on us. Then one could just as easily argue that God created us 10 minutes ago with complete memories."

Despite his adherence to scientific method, Gingerich did not hesitate to state his faith, asserting that life is not the result of accidents and coincidences but of the Creator's design. *Esther Epp and Daniel Tiessen*

Record

Workers

Durksen

Myrons

J. Ronald Byler, graduate in communications from Temple University (BA) and Eastern Baptist Theological Seminary (MA), has joined Mennonite Broadcasts, Harrisonburg, Virginia, to work with congregations in using media for outreach. He began work 16 April. The work includes overseeing contacts with stations and the marketing of new and existing programs. Byler brings to this new congregational services position skills in radio, television, and film. His parents are J. Robert and Ruth Byler of Lancaster, Pennsylvania.

Martin Durksen has resigned, effective 30 September, from the German department of Mennonite Brethren Communications. Durksen has served as producer and speaker on the daily devotional program "Familienandacht" for the past 10 years and as producer and speaker of the half-hour weekly program "Licht des Evangeliums" for the past year. Prior to his work in radio Durksen served as pastor and church planter for 20 years in South America under various mission programs. He also served several years as a Bible school instructor.

Elmer Myron, staff person for Arizona for the Mennonite Indian Leadership Council (MILC), has resigned effective 31 July. He plans to enroll as a full-time student at Bethel College in North Newton, Kansas, in the area of teacher education. After completing his degree he and his family intend to return to the Hopi Indian reservation. Elmer began working as MILC staff person in Arizona in October 1977. Previous to that he was bus driver and maintenance man for Hopi Mission School. Since 1975 he has been a lay minister in the Bacavi Mennonite Church. Elmer and *Nadenia Myron* live in Oraibi, Arizona, with their family of two boys, Micah and Timmy. Nadenia also intends to

The largest graduating class (36) in the history of Canadian Mennonite Bible College, Winnipeg, will receive their degrees in ceremonies on the campus 28-29 April. Following a Saturday afternoon reunion of classes from '49, '59, and '69, the graduating class and their families will be guests at a banquet. CMBC choral and instrumental groups will perform Saturday evening in the school's gymnasium begining at 8:00 p.m. which is also the location for the baccalaureate service Sunday at 10:30 a.m. The graduation service will be held in Home Street Mennonite Church beginning at 2:30 p.m.

The British Columbia Women in Mission held their annual business meeting 16 February at the Sherbrooke Mennonite Church in Vancouver. The unified program projects for 1979 include a COM project of supporting Harry and Lois Dyck in Botswana, a CHM project of raising $1,500 for Camp Squeah, and supporting the building projects of the Granisle and the Chinese Mennonite churches. Maryanne Boshman, Canadian Women in Mission vice-president, spoke about the important role women in mission play.

enroll as a part-time student at Bethel. Currently she is employed as a lab technician at a clinic in Second Mesa. She served on the MILC executive committee from June 1975 until October 1978.

International exchange visitors come to Central States region

Fifteen young people from Europe, Asia, and Latin America are living with Christian families and working at various kinds of jobs as part of MCC's International Exchange Visitor Program in seven states. These visitors may be contacted for fellowship and cultural exchange.

Colorado

Maryline Filleur, Altkirch, Haut-Rhin, France is living with the Jerry Frunzis, 2083 South Rifle Street, Aurora, Colorado 80013.

Sylvia Furgler, Steyr, Austria, is located at Deer Creek Christian Camp, c/o C. Victor Timnick, Route 1, Box 485, Pine, Colorado 80470.

Shigemitsu Kuroki, Higashiusuki-gun, Miyazaki-ken, Japan, may be addressed c/o Eli Unruh, 10595 West Dakota, Lakewood, Colorado 80226.

Iowa

Elias Acosta, San Juan de la Maguana, Dominican Republic, is living with the Gene Troyers, Route 2, Box 206, Kalona, Iowa 52247.

Kansas

Gertrud Fast, El Ombu, Uruguay, works at the Stutzman Greenhouse and lives with the Elmer Nislys, Route 1, Box 124, Hutchinson, Kansas 67501.

Lugito Prayogianto, Pati, Central Java, Indonesia, works at Main Electronics in Wichita and lives at Fairview House, 1505 Fairview, Wichita, Kansas 67203.

Beatrice Rediger, Basel, Switzerland, works at the Mennonite Library and Archives at Bethel College and lives with the James Yoders, 601 West Eleventh Street, Newton, Kansas 67114.

Missouri

Mieke Romeijn, Veldhoven, The Netherlands, works at the Harrisonville Christian School and lives with the Orville Buerge family, 1501 East South Street, Harrisonville, Missouri 64701.

Nebraska

Pierre Burkhalter, Mont-Dedos, Switzerland, is with the William Goossens, Route 4, Beatrice, Nebraska 68310.

Mari Luise Friesen, Filadelfia, Fernheim, Paraguay, works at the Beatrice Day Care Center and lives with Eunice Dueck, Box 746, 417 North Eighth Street, Beatrice, Nebraska 68310.

Agustinus Mashuri, Pati, Central Java, Indonesia, is with the John Hirschlers, Route 1, Box 148, Jansen, Nebraska 68377.

Gladys Perdomo, Bogota, Colombia, works at the Beatrice Community Hospital and Health Center and lives with Rachel Frey, 623 North Ninth Street, Beatrice, Nebraska 68310.

South Dakota

Barbara Walz, Baden-Wurttemberg, West Germany, works at the Friesen Veterinary Clinic and lives with the Leroy E. Friesens, Menno, South Dakota 57045.

Texas

Goenna Baade, Wiel Schleswig-Holstein, West Germnay, works at the Amarillo Community Center and lives with the Ben Eberlys, 6640 Amarillo Boulevard, West, Amarillo, Texas 79106.

Amaresh Nandy, West Bengal, India, also works at the Amarillo Community Center, Inc., and lives with the Kenneth Stevanus family, 3401 West Tenth Street, Amarillo, Texas 79106.

Ministers

Bill Garrison was installed and licensed as pastor of United Church, Atwater, California.

Henry Harder will serve the North Kildonan Church, Winnipeg, Manitoba, as assistant pastor, beginning 1 May. He served as a youth worker for the church in 1977, and is presently a student at the University of British Columbia in Vancouver. Harder and his wife, Rita (Kroeker), have a son and a daughter.

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Review

Nuclear melodrama?

The China Syndrome, *produced by Michael Douglas, starring Jack Lemmon, Jane Fonda, and Michael Douglas, is reviewed by Melanie Mueller of Newton, Kansas.*

The China Syndrome is a story about nuclear power.

The story opens as a television news crew is at a nuclear power plant in California on a "public relations" assignment. While at the plant the crew is witness to an "event." Utility officials are loathe to use the term "accident."

The movie then tells the story of the few people who try to let the public know the truth about actual safety hazards at the plant and of the cover-up by the officials. The utility is concerned with saving money and insuring that the licensing of a second plant will proceed smoothly.

Is *The China Syndrome* science fiction? Melodrama? Sensationalism? Unfortunately, I think not. We are only beginning to find out how blemished the nuclear industry's "unblemished record" is. Whether the issue is over waste disposal, threats of terrorism, radiation exposure to workers and miners, Karen Silkwood's death, or just plain economics, all the facts about the nuclear industry are not out.

Take, for instance, the "event" alluded to above. A tremor shakes the main control room at the plant. As alarms buzz and lights flash an indicator for the water level in the reactor is seen to be too high.

In a tense moment the decision is made to dump some reactor vessel water to alleviate some of the trouble. Only then do the men discover that the indicator is stuck. A tap on the casing causes it to unstick, only revealing a more serious problem. The water level in the reactor (the cooling system for the reactor's core) is dangerously low—in fact it almost gets low enough to uncover the core and cause a meltdown. In the nick of time the system starts working again.

Other indicators similar to the malfunctioning one would have shown the men there was no problem in the first place, but in the tense and frightening situation they didn't check. A core meltdown contaminating an area the size of Pennsylvania was narrowly averted.

(In the event of a core meltdown, the radioactive core of the nuclear reactor would become so hot it would melt through the floor of the reactor, theoretically all the way to China. This is what is called "the China syndrome." The core would hit ground water first, of course, sending up a huge cloud of radioactive steam.)

Is *The China Syndrome* sensational? Perhaps for the uninformed. However, many of the incidents in the movie parallel incidents that have happened.

Perhaps *The China Syndrome* is most terrifying for those who realize that the near catastrophe that occurred in the movie's powerful conclusion could happen momentarily at any of the hundreds of nuclear plants operating worldwide. The recent events at the Three-Mile Island nuclear power facility outside of Harrisburg, Pennsylvania, lend increased credibility to the film.

Letters

Much happened . . . but

Dear Editor: Much happened at the mid-triennium for which I am thankful. My concern is for what did not happen. While I believe the resolution and the discussion and discernment leading to the resolution will help many of us look and reevaluate the actions each of us needs to take regarding the war tax issue, I question the effect it will have on the actions of our governments, no matter how many letters and delegations we send to Washington. I do not want to minimize the good that came out of the conference. I only wish we could have made a stronger witness of our faith to our government and said in a loud, clear voice that the General Conference no longer intends to participate in the insanity called war. It is this wish that prompted my writing the following:

And God chose a people.
And he said to that people,
  "Study my Word.
  Go to Minneapolis
  And let my Word speak to you and through you.
  Let it give you courage and strength.
  Act according to your faith."
And the people studied the Word.
And they met in Minneapolis
to take advantage of the opportunity
God had given them.
And there were some who said,
  "Let us witness to our government now.
  Let us speak loudly so they will hear and understand.
  Let us show our fellow people compassion."
But there were others who said,
  "I am afraid to speak loudly.
  Let's wait three years
  We'll see what happens in the meantime."
And they turned their heads,
covered their ears and closed their eyes.
They acted according to their faith
And they were the silent majority.
And God looked at his chosen people and wept. *Jude Krehbiel, 8891 West 39th Avenue, Wheat Ridge, Colorado 80033*

26 February

Yes, God answers prayer

Dear Editor: This is one of my Sundays to stay home. Yes, I do have a painfully stiff neck, but I enjoy these quiet, by myself, contemplative mornings too much to wait for excuses for them to happen. So here I was savoring every moment. I picked up *The Mennonite* (6 February issue) to read with my breakfast (mustn't waste any readable moment). I started on the back, and when I got to the part "confidently claims little pieces of enemy territory and prays them into the kingdom," I said, "Yea, God!"

When I read, "The wonder of creation and the awe of God overcame my being. . . . I found myself uttering praise and thanksgiving. . . ." I was reminded of my most recent worshiping experience . . . at the opera *Fledermaus.* The orchestral prologue was so beautiful, and sitting up there in the top balcony, almost suspended in the dark, with the music surrounding us, enveloping us, my heart almost burst with the yearning to shout out the praises to God for creation through people. It was a beautiful moment.

Hey, brother, I shake your hand, and I know of what you speak . . . prayer anywhere, no more dull routine. I think it is another truth to "set you free," this knowledge of doing what comes naturally—enjoyable prayer. And does he answer prayer! Yea, God; you bet he does!

We have just been through a month and a half of car shopping. Throughout we have prayed for guidance. Be it secondhand or new, show us God. When it seemed we were headed for a new one, Bill had a tough time accepting that God might indeed want us to buy new. I gave a big pep talk on how God wants the best for those that love him. To cut the cost on new, we would order a car with the one feature which was important to us, good seats. No frills. My crowning argument was that if God wanted Bill to have a white top on the car, he'd get that too—even though that was an extra. Well, Dominion Motors found a car on their lot somewhere, with the seats we wanted, few extra goodies, a good price, and with a white vinyl top.

And God's laughing at us and we're laughing with him. Not *always* to our choosing—you're right—but answers, YES!

I must confess that your name at the bottom sort of gave me a start. I know that you are usually the one who's responsible for that last side, but not always. And this time I was feeling very close to someone and not a glimmer that it might be you. This sort of tells me something, but I haven't figured out what yet.

So here's to prayer power, and thanks for sharing. Who knows, maybe one of these days you'll waste (waist?) away. *Winona Rempel, 673 Patricia, Winnipeg, Manitoba R3T 3A8* 27 February

No longer a peace church

Dear Editor: Minneapolis continues to gnaw at my consciousness and I am still processing two responses. The first relates to my relief and gratitude that we did not leave there divided and polarized. The second has surfaced more slowly; primarily, I suspect, because I have not wanted to acknowledge what I have been sensing—that we, as a General Conference, are no longer a peace church. Because of our traditions we still like to talk peace, but for most of us peace*making* is incidental to the gospel of Jesus Christ.

Only a small number of our people support any type of active peace witness—whether that is refusing to participate in the military via bodies or money. Only a tiny number of our people see any value in voluntary service and social justice. Other church traditions have within their ranks those who also take that kind of prophetic stance (see *Time*, 19 February 1979, page 29). Perhaps our numbers are somewhat larger, perhaps not. One thing which does cause us to appear to be a peace church is the work of such "voices" as the MCC Peace Section and Mennonite Voluntary Service, which provide channels and support for those who feel strongly that peace*making* is integral to Jesus' way of life. But perhaps their work has hurt us in a way; for most of us assume that because someone out there has said the words we do not need to be involved.

It has often been said: "You can't reach your destination until you know where you're starting from." Minneapolis has done that for us—helped us see our starting place. We are not a peace church. If we want to become a peace church—a Christian body which sees peace and reconciliation as integral to the gospel—then we must acknowledge, however sadly, that at this point in time, we as a church body view peace*making* as incidental to and irrelevant to the preaching and doing of Christ. *Joyce M. Shutt, Route 1, Box 11, Orrtanna, Pennsylvania 17353.* 1 March

Jonah revisited . . . unfinished

Dear Editor: Here is my response to Minneapolis:
Now the word of the Lord
came to Mennonites, saying,
    Go to Washington and Ottawa, those great cities
    and cry against them
    for their militarism has come up before me.

But Mennonites fled from the presence of the Lord
and went to sea on the luxury-liner *Affluence*.

And the Lord sent great storms on the sea
and the winds of revolution blew from across the seas
so that the ship was about to be broken.

And the citizens were afraid
and began to throw wares of the ship into the sea.
But the Mennonites were fast asleep
in the hold of *Affluence*.

And the citizens came and woke them, saying,
    Who are you? What is your faith?
And the Mennonites said,
    We are children of the Prince of Peace
    but we are running from the presence of the Lord.

And the citizens said,
    What shall we do to you
    that the sea may quiet down?

And the Mennonites said,
    Throw us into the sea that the sea may quiet down
    for we know it is our running
    from the presence of the Lord
    which brings this tempest on the sea.
So they took the Mennonites and threw them into the sea.

And the Lord appointed a conference
to swallow up the Mennonites
and they were in the belly of the conference
two days and two nights.
And the Mennonites prayed to the Lord their God
from the belly of the conference,
    the water closed in over us
    the deep was round about us
and it wasn't clear whether they were
praying to the Lord their God or
paying regard to vain idols
as they decided to try to please
two masters.

(continued on next page)

And the Lord spoke to the conference
and it vomited out the Mennonites back into the sea
and they were sucked again
into the hold of the ship *Affluence.*

And the word of the Lord came to the Mennonites
a second time saying
   Arise, go to Washington and Ottawa, those great cities
   and proclaim to them the message that I tell you.

And the Mennonites said,
   let us consult our lawyers and our legislators
   to seek a way by which
   we can go about our spiritual mission
   while avoiding conflict with our governments
   as they go about their military missions.
   After three years, if our governments will not give us their blessings,
   then we will return into the belly of the conference
   and seek the Word of the Lord.

And the people of Washington and Ottawa smiled and said,
   Let everyone go on unconverted
   supporting our violent security systems.
   Who knows, the Mennonites and their God may yet repent
   and bless our military might. *Peter J. Ediger, 5927 Miller Street, Arvada, Colorado 80004*

1 March

Love means to correct

Dear Editor: The conference at Minneapolis confirmed to me that God is guiding the decisions of our church, honoring the sincerity of those who are seeking his will above all else.

However, in spite of the overwhelming agreement of the delegates and churches with the resolution, several of the church statements and many individuals expressed a feeling of guilt that they were not following in the steps of those "prophets" who were refusing to pay a portion of their tax. In order to compensate for their personal unwillingness to break the law they enthusiastically offered to provide moral and financial support for those who did.

Now I'm sure that it is nothing new to point out that paying someone else to perform what is also *my* moral duty is blatant hypocrisy. While I urge consistency (candid confessions of guilt have no merit unless completed by repentance and change), I suggest that it is possible to feel guilt compelled by influences other than that of the Holy Spirit.

Afflicting much of this nation in the sixties—and affecting us still—is the idea that it is more courageous to thwart the government by direct disobedience, than to find legal means to our end. When the actions and teachings of Christ and the apostles support this notion we freely quote them. But although it was generally agreed that they, when faced with no legal alternative (we don't know what their response would have been had there been one), chose to pay their taxes, those who advocated refusal at the conference dismissed their example and teaching. Why? Because they lived in the first century which had no nuclear weapons. If, as we are told, to pay taxes is to condone all that is done with them, are we to assume that Christ supported the heinous as well as the God-ordained uses of Roman tax money? Do we really feel that supporting sin on a smaller scale is no shame? I think not. There is a more complex explanation for their decision that we have not yet adequately studied.

We are allowing ourselves to be led by the *zeitgeist*—the spirit of the age—rather than by the Holy Spirit. We are feeling compelled by an erroneous call to self-sacrifice for its own sake rather than following Christ's call to deny ourselves only in order to follow him.

In our concern for peace let us not limit our role by equating peace with antimilitarism. Militarism is merely a symptom of more serious problems which must first be dealt with. If our concern is truly to save lives and promote lasting peace—rather than simply to appear courageous ourselves—we will devote our best energies to alleviating first the spiritual and then the material poverty which creates envy and greed among men.

The final appeal made to our sense of guilt is that if we truly recognized our membership in the body of Christ we would support even those with whom we disagree. Romans 14 best illustrates this principle. However, the parallel drawn between the weaker brother who refuses to eat meat offered to idols and the brother who refuses to pay a portion of his tax is not at all accurate. The former refuses something morally neutral, because it is not edifying for him. The latter is refusing something that is morally obligatory in the light of Christ's and the apostles' teaching. If we believe this and honestly wish to follow Christ in all, we will respond as he did in similar circumstances. We will love and correct that brother, not aid and abet him. *Mary Gerber, Route 1, Box 156, Versailles, Missouri 65084* 2 March

Editorial begs question

Dear Editor: In the 20 February editorial you report some ideas expressed by delegates and others at the midtriennium meeting. One paragraph is as follows: "Others, equally committed to democracy as the best human government, said we must obey government because it is within God's permissive will."

This compresses into a few words what was, no doubt, deliberated over for hours. Nevertheless, as it is stated, it takes much for granted—is question begging. Something about the statement seems to hit a false note.

It seems to say that if our government is democratic, then we should obey it. The Bible tells quite plainly the purpose of government. What should a Christian (a follower of Christ's way) do when the government does not operate within those guidelines? Should a citizen willingly obey any and every law and regulation of the government, or seek ways to bring the government closer to—even into harmony with—the will of God?

Note that I did not say "the permissive will of God." For me God has only one will, be it for me, for anyone else, or for a government. The phrase "God's permissive will" implies that God has at least two—and perhaps more—wills.

Man is not God's computerized creation. Man is free to choose, influenced by God's love. God limited himself when he gave man that freedom. We cannot excuse ourselves, claiming that our action or inaction was guided by God's permissive will. I believe God has only one will for us, just as Jesus indicated for himself—"My work is to do the will of him who sent me." If I am not doing God's will, then I am exercising my own will. This is what I read in Psalm 81:12: "So I gave them up unto their own hearts' lust: and they walked in their own counsels." A few other verses in that same Psalm support that idea. Along with this it would be good to also study, from various versions, Romans 1:24-26, Acts 7:42, and Ephesians 4:18-19. *Adam Mueller, 604 North Street, Halstead, Kansas 67016* 3 March

Meditation

All are precious in his sight

Several years ago another couple, my wife, and I were teaching the sixth grade Sunday school class in our church. We were designing our own curriculum materials around the theme of prejudice, with the intention of helping our young people develop more sensitivity toward people who are in a minority or "different" or "handicapped." While focusing on people of different races, ethnic groups, age groups, and physical handicaps, we noted that we, as caring people, have an important role to play in helping people to grow to their full potential; that we often "make" people behave in certain ways because we label them and treat them as though there is something wrong with them. We asked the students if they knew someone, perhaps in school, who seemed to be a misfit.

Immediately the majority of the class began to laugh and identify a fellow student (let us call him David) from the local grade school which most of the students attended. David, we were told, could not hit a ball, could not catch a ball, rarely completed an assignment, did poorly in his school work, had no friends, and had even become the butt for some of the teacher's jokes.

We instructed the students to affirm David in every way they could, to compliment him for anything he did right, and if there was nothing good to say about him to say nothing. Thus any comment David would hear from our students, who constituted less than half of the sixth-grade population in the neighborhood school, would be an affirming statement. Everyone was told to keep the assignment confidential so David would not hear of it.

Over the next several weeks we encouraged them to follow through with the assignment. About six weeks after we began the "affirm David" campaign, we had an opportunity to visit with the sixth- grade teacher when we went to the spring parent-teacher conference. After discussing our own son's progress I asked innocently, "By the way, I understand David has been quite a problem this year. How is he getting along?"

The teacher answered without hesitation, "You know, I can't believe how that boy has changed recently. I called his mother this morning to tell her what progress David was making. He's completing his assignments on time, he has improved tremendously in his relationships with other kids, and he doesn't get into fights the way he used to."

When I told the teacher of our experiment in class, an uncomfortable embarrassment became obvious. Did it suddenly hit him that teachers should *all* be agents of affirmation?

Whatever else it means to be made in the image of God, it seems to me that it includes sharing in the process of creating people, helping them become. But how often we tend to ignore the persons with the most needs—frequently the social misfits. These people, like ourselves, possess that kernel within that is waiting to grow in a favorable environment, an environment that says, "You count." Are we hesitant to associate with them for fear *we* will be labeled? What do we teach our children about sharing the love and acceptance of Christ which is for all people?

Emerson Wiens

I must remember

Our three-and-a-half-month-old son lay on the carpet, cooing quietly and talking happy-talk to his toys. As I washed my stacked dishes, I smiled to myself and thought, "Oh, Lord, it's so beautiful to hear him talk like that. I'd much rather hear him talk happily, than talk complainingly." And suddenly my train of thought switched to God my Father and me, *his* child. He seemed to nod knowingly and say, "Me too."

I must remember that next time I hear myself complaining.

Elaine Martin

Try it

Pouting is a sin,
But if you think you must,
Try it with a grin,
Forgetting why you fussed.

Lydia Regehr

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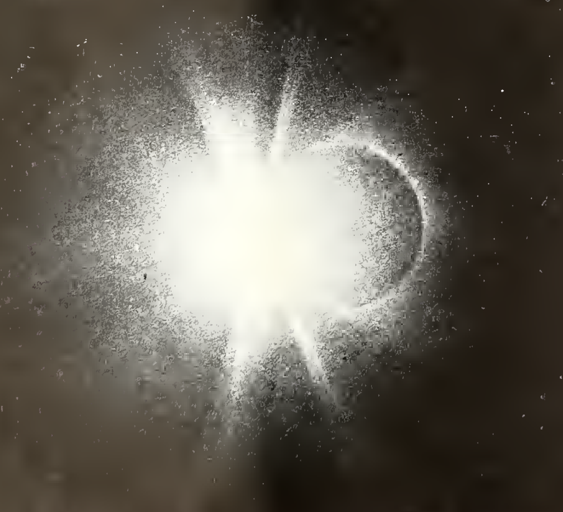
Eclipse of the Son

February 26, 1979, will be in the history books as a special day for people in southern Manitoba. Once in 360 years—on the average—any given spot on earth is treated to the rare phenomenon of earth, moon, and sun arriving at a perfect alignment, with the moon in the middle. This casts about a 100-mile-wide shadow on the earth. In Manitoba, Monday, 26 February, was such a day.



At midmorning the sun was suddenly blacked out for over two minutes. Only a ghostly ring of pearly white—the sun's atmosphere, the corona—shone in the sky. Then as the two heavenly actors moved apart there was a brilliant first flash of light at one edge of the overlaid discs. It sparkled forth like the most beautiful diamond ever seen. Scientists call it the diamond phase of a total eclipse. An awesome blend of light rays danced into the heavens, as if some powerful light wanted to penetrate the brief interlude of darkness.

A total eclipse is a moving experience. It reminded me again of God's master craftsmanship in creating the universe. One writer spoke of it as "the most spectacular nondestructive event in nature." The celestial geometry is beyond human superlatives.

"The heavens are telling the glory of God" (Psalm 19:1a). "The earth is the Lord's" (Psalm 24:1a). "How lovely is thy dwelling place, O Lord of hosts!" (Psalm 84:1). "To thee I lift up my eyes, O thou who art enthroned in the heavens!" (Psalm 123:1).

Even as the moon moved directly before the sun I was reminded of Calvary. When God's Son was suspended on the cursed wood Satan's power was in perfect alignment between God and all of creation. The darkness was strong. It appeared that there was a doubt about the Supreme Power.

But, as in a total eclipse of the sun, the Son of God could never be totally blocked out. His radiance was still there—even though it too had become a ghostly pale hope in the lives of his followers—and it continued to shine. The evidence is there. "When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place they were filled with awe and said, 'Truly this was a son of God!'" (Matthew 27:54).

That confession of faith, that recognition of God's greatness, that testimony as verification of Jesus' ministry was the beginning of the diamond—the first evidence that the eclipse was temporary.

When Jesus rose from the grave on Easter Sunday the "diamond" burst out in its beauty. The hold of the blinder, the intruder, the trespasser, was broken. In unexcelled beauty a new life was born.

The diamond became brighter as Mary Magdalene, Peter and John, Thomas, the Emmaus road disciples, and others met Jesus once again.

But its brightest light in my life came when I personally chose to also receive Jesus as my Lord.

The diamond of God's love is no longer subject to a total eclipse. His Son came victorious and radiates forgiveness to all who repent of their sins.

In this post-Easter shine have you appropriated God's forgiving love through Jesus Christ? If not, you are missing out on the brightest diamond ever seen or experienced in this world. ". . . how shall we escape if we neglect such a great salvation?" (Hebrews 2:3a).

People were dazzled at the eclipse of the sun. Millions of persons since that first resurrection day have been miraculously transformed because of the eclipse of the Son. Grab hold of that diamond and join God's people. *Bernie Wiebe*

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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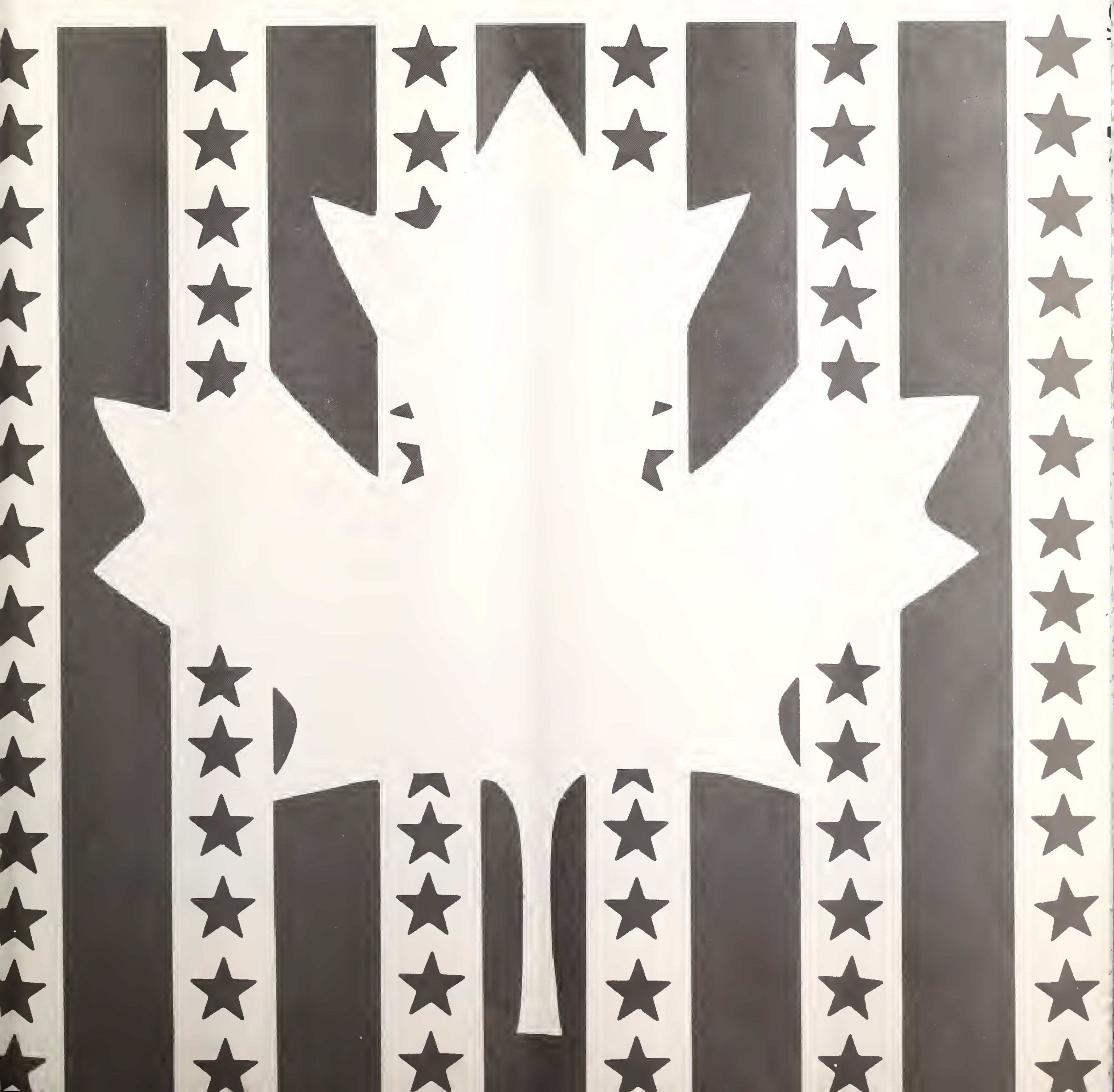
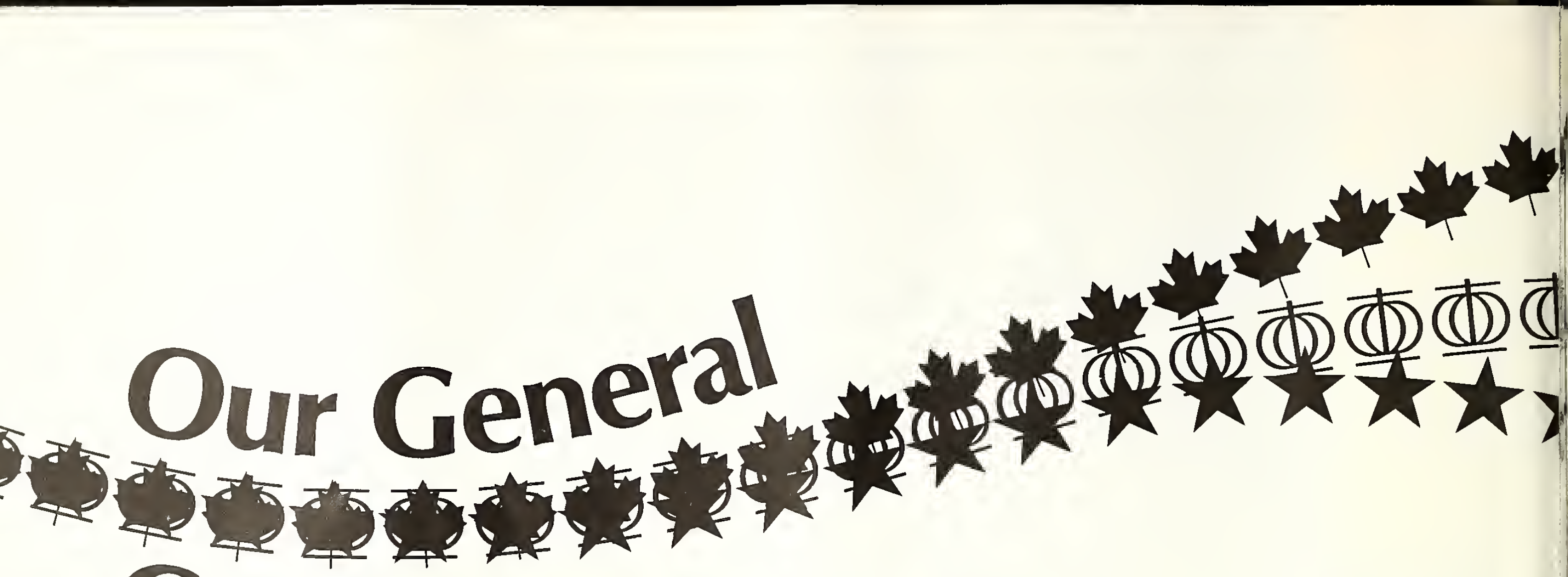


Our General Conference



Wally Regier

My first encounter with the General Conference Mennonite Church (GCMC) was a reference to the "Foreign Mission Board" in connection with a Saskatchewan missionary working in Japan. I didn't understand why, but I realized that a missionary who went to Japan from Saskatchewan had to go via the United States.

As time went on I crossed the 49th parallel from Saskatchewan, first to attend a certain college in Kansas which sort of belonged to us, and eventually to our seminary in Indiana. Our family at that time enjoyed the hospitality of US people generally and often joked about their ignorance of Canadian geography. We learned to look forward to the crossing of the 49th parallel either way we went. We learned to love the General Conference family by way of learning to know fellow students and faculty members in schools on both sides of the 49th. I enjoyed the General Conference sessions because of their scope and because it meant meeting people I hadn't seen in a while. Debate was interesting, and I recall several key discussions from conference sessions over the past 10-to-15 years.

I want to address the subject of Canada-US relationships in the General Conference.

What seems to be the problem? As a participant in the organizational part of the General Conference I have become aware of discussions concerning Canada-US relations within our GCMC. There have been vigorous public and private debates. There has been correspondence, and meetings have been arranged to try to sort out the issues. Some said that it was a staff problem; others talked of nationalism in the church. Some carefully tried to point out that most of our General Conference institutions are located south of the 49th parallel and since Canada as a nation is "growing up," so now should the church in Canada.

The General Conference Mennonite Church is many things. An excellent portrayal was given by Robert Kreider in his paper "Where Are We Going?" presented at the Fresno sessions in 1971. There is a mystique about the General Conference—something no one delegate, member, or conference worker can understand. This mystique has to do with the desire for church unity and cooperation. It has to do with radical discipleship and witness. It has to do with trying to keep people with diverse theologies talking to each other. It has to do with trying always to discern what our unique contribution among that of other denominations ought to be.

Part of the Canada-US "problem" may be confusion about the mystique of General Conference. It seems to me that persons in our congregations think "United States" when they think General Conference. For members in the Canadian congregations General Conference means "United States" because Newton, Kansas, symbolizes the conference. For members in the US congregations General Conference means "our conference" because they know no other national conference body.

One aspect of the problem is certainly the conflict over church structures. It is helpful when staff from the General Conference and from one or more of the district conferences meet for honest dialogue, but it is only a treatment of the symptom rather than what might be the underlying problem.

"In my opinion, under a rearrangement, the General Conference Mennonite Church would discover a new reason for being and would play a new kind of servant role in the life of our churches."

It must be understood, especially by participating congregations in the US, that one of the districts, namely the Canadian District (Conference of Mennonites in Canada) has outgrown its designation, if indeed the designation as district ever was fitting. Is it commonly known, for example, that the Saskatchewan provincial conference is larger in membership than the Eastern District of the GCMC? Is it known that the smallest provincial conference in Canada has a budget larger than any but two of the district conferences in the United States? Is it also known generally that each congregation

in the Conference of Mennonites in Canada affiliates with, sends delegates to, and contributes financially to at least four Mennonite church structures; and that a growing number of congregations are attempting a dual conference membership with our sister conference—the Mennonite Church (OM)?

A growing political, theological, and sociological regionalism is taking place, and this development has placed considerable strain on national and church structures in our time.

Such regionalism is exemplified in Ontario developments, where a tri-conference cooperative effort is under way. For General Conference congregations in Ontario then, this places an additional distance between the congregation and the GCMC. An illustration of this may be the fact that *The Mennonite,* our GCMC periodical, is not even included in the Every Home Plan of The United Mennonite Conference in Ontario! Such increasing regionalism need not point to an end for the General Conference, only to a different kind of GCMC.

Another factor which has helped to aggravate the US-Canada problem is that we have not been able to meet together on an annual basis. The triennial structure seems to me to have kept us from developing a family consciousness in the GCMC. To meet once every three years has left too much decision making to interim boards and committees, and this in turn has forced us into a program orientation. Thus the time when we are together seems too precious for anything but "selling" such programs to the gathered delegates. It just may be that if we met every year we would be able to speak to more basic issues, be able to have more time for inspirational interchange, be able to do more theological debating, and learn to draft statements on faith and life which can really guide local congregations.

Suggestions toward a solution. I am convinced that the General Conference should urge the United States congregations to form a separate conference structure by which to have annual fellowship and handle programs which have a United States' base. At the same time the GCMC should invite the Conference of Mennonites in Canada to become a "sister" conference to such a "Conference of Mennonites in the United States." It may be that the Canadian congregations should also be encouraged to take responsibility for certain overseas programs as soon as possible in order to give greater authenticity to the overseas missions of the congregations in Canada.

There is one basic argument which can be leveled against such a division of labor in the GCMC. It can be argued that such a restructuring would be politically motivated, primarily due to an increasing nationalism in Canada. It can also be argued that national boundaries have no place as dividing walls in the church, and that we ought to be mature enough not to make a national boundary an issue.

As Christian congregations we have responsibilities that are unique to the political contexts in which we live. It is precisely the fact of a growing nationalism in Canada which makes it mandatory for the Canadian section of the GCMC to take on with greater confidence and maturity its witness within that political context. It is the GCMC in Canada that is best able to understand and speak to the Canadian cultural and political milieu and develop programs accordingly. By the same token it is the GCMC in the United States which is best able to speak to the US culture and politic, and to develop and maintain such witness in that context. I believe there is hardly a project done now through the GCMC, with the exception of major cooperative efforts, that could not be done as well or better from a more regionalized base.

The GCMC, made up of two nationally designated church bodies and their subdistricts, would continue to meet at least once every three years, or as often as desired. Maybe a more ad hoc coming together around mutual concerns would be healthy. But a major shift in the nature as well as the agenda of the GCMC is implied. After working hard at national agendas on either side of the 49th parallel, we would then be drawn together again, only now on different terms. We would be discussing issues faced by a binational church family. We would be meeting to debate faith and life issues, share one another's Christian pilgrimage, and be inspired by one another's national witness. In my opinion, under such a rearrangement the General Conference Mennonite Church would discover a new reason for being and would play a new kind of servant role in the life of our churches. •

Two political realisms and Christian faith

Ted Koontz

A controversy between "realists" and "idealists" has raged among analysts of international affairs for years. Stated simply, realism begins with observations about what nations do (act on the basis of self-interest) and goes on to argue that they *should* do so, while idealism begins with what is required for the well-being of the world (cooperation) and goes on to argue that conditions are changing so that cooperation is in fact replacing conflict as the chief feature of international politics.

Hans Morgenthau, the foremost proponent of realism, has recently muddied the waters by suggesting that the realists' analysis of how nations behave is right, but their prescription for how they ought to behave is wrong; while the idealists' description of how nations behave is wrong, but their prescription for how they ought to behave is right. Morgenthau now argues that the nation-state system is no longer an adequate way of organizing the world and that sovereignty must be transferred to international institutions.

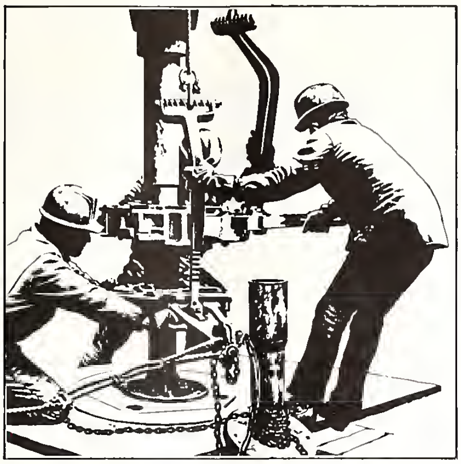
With such a shift in perspective it is not too much to suggest that the old debate is dead. *The debate is in fact a debate between two realisms.* One realism is about what can be expected of nations, and the other is about what is required if humanity is to avoid unprecedented disaster.

The logic of the new realism. Each of these realisms has its own compelling logic and each stands in fundamental opposition to the other. Because it is the new realism—the realism of what is demanded, that is generally still not seen as "realism"—it is important to note some of the major shifts which have transformed the old idealism into the new realism. While these changes have been going on since the beginning of the industrial revolution, it is only now that they are becoming too obvious to ignore, at least by hardheaded realists like Morgenthau. The most crucial shifts are these:

1. *Dramatic advances in military technology.* It is now possible for the superpowers to virtually eliminate life on earth. The new technology will also make threats of nuclear blackmail by small countries or terrorists a clear possibility well before the end of the century. Conventional weaponry has also been vastly improved and widely disseminated.
2. *Population explosion.* World population did not reach one billion until 1840. In 90 years a second billion was added and in 30 more years, a third billion. Fifteen years later a fourth billion was added. This pressure compounds other problems immensely.
3. *Finitude of resources.* The phenomenal growth in the rate at which resources are being consumed is due largely to the incredible productivity of modern industrial technology and to dramatically rising expectations concerning the material basis for the good life. It is mainly a problem caused by the rich countries; but poor countries want what we have. To what degree can more advanced technology maintain high material standards and spread these standards to the world's poor when there is a finite capacity to spaceship earth's resources? There is less confidence now in finding technological "fixes" than there was earlier.
4. *Increasing global inequality.* The vision of the poor gradually closing the gap between themselves and the rich has proven to be an illusion. In many cases the gaps are growing wider, both between rich and poor countries, and rich and poor within countries. As awareness grows among the poor that not everyone lives in depressed material circumstances, resentment rises, and the tenuous fibers holding national societies and global society together stretch increasingly toward the breaking point.

The meaning of these shifts is that those who have been viewed as idealists must now be seen as advocates of a profound realism, one based on the demands of the world situation. It is not idealism to believe that arms should be brought under control, that population growth should be checked, that resources should be used lovingly and sparingly, and that the extreme gaps between rich and poor should be sharply reduced. The course suggested by these "idealists" is likely the only course that can avert monumental disaster, perhaps even the end of human history.

The logic of the traditional realism. But the simple fact that such policies offer the only hope of a sane future does not negate the powerful rationale of the traditional realism. That realism is rooted in what history, social science, and even theology teach us about what can be expected concerning human behavior. It asserts that people, especially in groups, will act on their perception of self-interest, defined primarily in short-range, material terms; that they will use the various forms of power, which are inequitably distributed, to pursue their interests; and that power is not often given up without a



struggle. This realism need not deny that there are exceptions to these rules to maintain its cogency. The fact that they are *exceptions* confirms the truth of the traditional realism.

The logic of this realism compels us to see the basic difficulty which hinders implementation of policies based on the new realism. The interests of different groups conflict, and those who hold power are often served by pursuit of policies which collide with the policies called for by the realism of what is demanded.

The dynamic of the arms race illustrates the problem, but the difficulties are not substantially different in other issue areas. Powerful groups in society oppose arms reductions, perhaps because of profits to be made by arms sales (corporations), perhaps because of fears of economic dislocation within regional areas (congresspersons), or perhaps because of doubts that other actors in the international arena will reduce arms too (heads of state). It is quite likely that there is an understanding of what is needed among the powerful, and yet opposite policies are pursued because of their interests, despite the long-range detrimental effect of such policies.

The two realisms point to basic truths about the human situation, and they stand in fundamental contradiction to each other. The realism of what is demanded tells us that fundamental changes are required to avoid catastrophe. The realism of what can be expected tells us that, given the interests of those with most power to control events, significant change is unlikely, at least until disaster may be too close to be avoided.

The resources of Christian faith. To leave the matter there would be to resign oneself to coming disaster, to despair about humanity's future. But the matter need not be left there, at least for those who can tap the resources of Christian faith.

First, the values reflected in the gospel can sensitize Christians to the realism of what is demanded and prod us to insist that this realism is in fact realism, not an irrelevant form of wishful thinking. The prophetic tradition, with its emphasis on justice, and Jesus' life, death, and resurrection, with its claims about the ultimate nature of power (redemptive, self-sacrificial love), affirm the realism of shifts to more cooperative and equitable forms of human interaction. If we believe that the gospel reveals the ultimately true and real about God and about human interaction we will be able to see more clearly that the realism of what is demanded is realism indeed.

Second, the church, the new community of God's people seeking to order its life by the values of the kingdom, *can* be a sign of the possibility of new human relationships and a source of support for Christians living in situations dominated by values alien to those of the gospel. It is difficult to believe both that God is powerful and good when faced with seemingly overwhelming evidence of massive human suffering on the immediate horizon. In such a situation interaction with others sharing Christian commitment is necessary to maintain perspective. It is also a potential source of light for those who see nothing but gloom.

Third, a two-sided understanding of grace offers a great resource in our time. Grace as *empowerment* offers resources of motivation in what may appear to be hopeless circumstances. To the degree that we can incorporate into our being a living sense that our actions are sparked by a response to God's love and goodness revealed in Jesus we will find power to live committed, activist lives in the midst of the seeming hopelessness of the conflicting realisms. Grace as *forgiveness* frees us from withdrawal and timidity and from the compulsion to manipulate the world's power mechanisms by rooting our identity and salvation not in our own purity or effectiveness, but in God's redemptive action on our behalf in Jesus. While grace as forgiveness can certainly be misused to justify complacence, without an appropriation of grace as forgiveness our Christian lives can become a barren struggle to save ourselves (purity and withdrawal) or to save the world through questionable power manipulations. In both cases our joy and freedom in Christ are undercut.

Finally, Christian faith offers hope. Its claim is that the ultimate nature of reality is not revealed in the struggle between the two realisms. Rather it is revealed in a man, Jesus, who struggled to institute a new order among humankind, who was seen as a threat to the establishment of his day and therefore executed, and whose resurrection and ongoing impact on history through the church validates the claim that his way is God's way, the way of ultimate power. Christian faith claims that it is God, not the logical working out of the battle between two realisms, who will finally determine the destiny of the human race. That claim, coupled with what the Christ event revealed about God's nature, is certainly a source of hope to those who believe. It does not mean denying the reality of suffering or that life as we know it may end. The cross means that Christian hope has more to do with meaning than with optimism or pessimism about particular events. Christian hope affirms that God is working out his purposes, and that our part is to live by the values revealed in Jesus and testify to them with our lives, needing neither to despair nor to grab the reins of power. Through faith we can rest content in this hope, though we may see but dimly how God is working in our time. •

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News

Philippines town fears nuclear development, government authority

Philippines—It was Saturday night and about 30 farmers, workers, fishermen, and others had gathered for Bible study.

The text was 2 Peter 3:13. The discussion included several impassioned pleas: "We must do something."

In Morong, a town some three hours east of Manila, the barrio (suburb) people have a special reason for meeting. Just six miles from their homes the Philippines' first nuclear power plant is under construction. The people are confused and angry. They have heard that the government will force all 13,000 residents of Morong to move.

The Bible study is part of the Basic Christian Community movement which is spreading all over the Philippines. Barrio people are learning to study, worship, and act according to their Christian commitment without professional religious leaders.

Mennonites in such farflung places as Warman, Saskatchewan; Denver, Colorado; and the Muria area of Indonesia are concerned as they watch nuclear power develop near their homes. In Indonesia a nuclear power plant is planned for an area where more than 50,000 Mennonites live.

Morong people heard the news of the nuclear power plant quite by accident in 1976 when negotiations between Westinghouse and the Philippines government were nearing completion. When people in a neighboring town protested the construction of a hydroelectric power plant in their village, they were told to be thankful because Morong would have it much worse.

In late 1976, after pleas from Morong for more information, a meeting was held between National Power Corporation (NPC) officials and the townspeople. A Protestant minister questioned the representatives about the safety and the disposal of waste materials.

He had barely asked three questions when the deputy commissioner of the Philippine Constabulary, who had come to the meeting with 50 soldiers, stood up, stamped his foot, and shouted: "Enough questions. You must have subversive intentions. Provide us with a complete biography of yourself after the meeting." A chill of fear settled over the meeting, which still hangs over Morong today.

Barrio people are trying to prepare themselves for the future by meeting to discuss questions of safety, relocation, and even the economics of nuclear power in the Philippines. More than 30 people have been detained for short periods because of these meetings, which often must be in secret. Some open discussion continues in churches, but even that is risky.

Barrio people are especially concerned about the possibility of nuclear accidents. The Philippines is constantly subject to earthquakes, tidal waves, and volcanic eruptions. A major fault is known to exist about 12 miles from the reactor site.

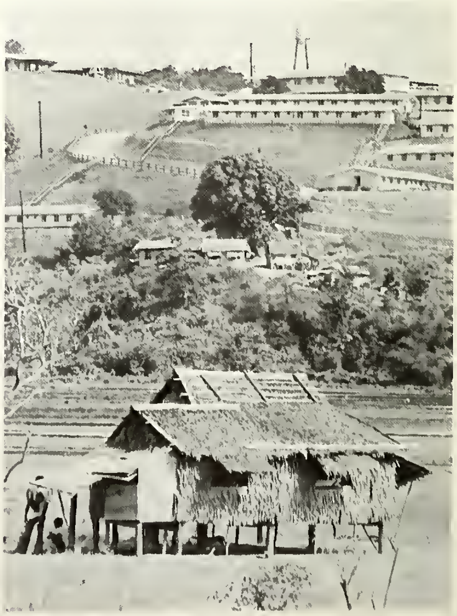
Elsewhere in the country other power projects, mostly hydroelectric dams financed by American and Canadian money through the World Bank and Asian Development Bank, have also fanned controversy because government planners failed to consider the wishes of the local people.

This development pattern is common in the Philippines. Plans are made and finalized in the capital city. Construction begins, and when local people begin to see the disastrous effects these projects will have on their lives, they resist. Soon this resistance is termed subversive activity. Activists are detained and violence ensues.

"New heavens and a new earth in which righteousness dwells" (2 Peter 3:13) seem very far away for the people of Morong. In a very real sense, the people of Morong are being made to pay for a world that puts profit and growth ahead of people. *Gene Stoltzfus, MCC Philippines*

▲ *Before Christmas 250 Morong-village children wrote to President Carter suggesting that for Christmas they would like him to stop American industry from sending the nuclear plant to their farmlands. That, they wrote, "would be a very special present."*

▼ *The traditional thatch homes of Morong rice farmers stand in stark contrast to the new housing and recreational facilities for construction staff now building the Philippines' first nuclear power plant.*



In Warman, Saskatchewan, organized opposition to the building of a proposed uranium refinery is growing. Membership in the Warman and District Concerned Citizens' Group has climbed dramatically in the last month from 150 to near 500. Gary Boldt, a Mennonite from Warman, says, "It is not all bad that the nuclear industry wants the Warman site. Perhaps the quiet of the land will yet speak like soft thunder and make justice roll down like waters." The majority of residents in the Warman area are Mennonite. Executive members of the citizens' group are Ernie Hildebrand, Edgar Epp, and Jake Buhler. (For a thorough analysis of the Warman situation see the article "A Nuclear Refinery in Your Town?" *The Mennonite*, 5 September 1978.)

Report claims political spying by police common in US

Philadelphia (AFSC)—"If there was a meeting in Baltimore City . . . we were there," says a former member of the police intelligence unit, the Inspectional Services Division (ISD). All strikes were covered, including photographs of pickets. The ISD even monitored city council and school board meetings.

"Intelligence officers become isolated from the rest of the department with nothing to do but dream up suspicions. As they repeat rumors back and forth to each other they begin to believe them and they are reported as facts," says a Seattle police officer.

Whether in Baltimore, Seattle, Philadelphia, Los Angeles, Detroit, or Chicago, the American Friends Service Committee concludes that "police surveillance and record keeping for political reasons exist on a vast scale" in this country.

In the first major comprehensive report of its kind, culminating three and one-half years of work in several cities, the Quaker organization said 16 April that "local, state, and federal agencies, joined by private and quasi-private groups, coordinate their surveillance, and share information, misinformation, and opinions. This 'intelligence' activity remains largely uncontrolled and poses a grave threat to constitutional rights of freedom of expression, due process, and privacy."

Entitled "The Police Threat to Political Liberty," the report tells of local police spying and its tie-in with private, quasi-private, and federal intelligence operations in Baltimore, Los Angeles, Philadelphia, Jackson (Mississippi), Seattle, and several other cities, including Minneapolis, Denver, Detroit, and Chicago.

"The expansion of the police intelligence apparatus has been marked by an absence of clear-cut guidelines and effective oversight," AFSC executive secretary Louis W. Schneider said, "which has left intelligence units free to expand their spheres of operation far beyond the limits of criminal investigation.

"The pattern that emerges is the steady and deliberate growth of a police intelligence apparatus, unparalleled in US history."

The report said critics of intelligence operations have speculated that the LEIU (Law Enforcement Intelligence Unit) "has probably been the chief mechanism through which derogatory, inaccurate, and irrelevant information about political activists was spread from one police agency to another." The LEIU claims to be a private organization whose members happen to be intelligence officers in state and local law enforcement agencies across the country.

The report told of a link between Detroit police and Chrysler Corporation in the firing of workers on the basis of political opinions; that Southwestern Bell Telephone Company has provided police with information about subscribers, and Chicago officers identified people as members of a group when their cars were parked more than once near the scene of meetings—whether they were at the meetings or not.

The University of Pennsylvania's department of security and safety in Philadelphia was engaged in political spying on campus, using federally funded work-study students as informers.

The AFSC recommends continued fact-finding, people availing themselves of the federal Freedom of Information Act and enactment of similar legislation at state and local levels. They also urge limiting the scope of intelligence collecting, storing, and dissemination; and in addition urge investigation of private or quasi-private intelligence gathering agencies. •

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In this International Year of the Child, five specific "spiritual rights" of children have been put forward for discussion by the Catholic Child Welfare Council of England and Wales. They are: (1) to have the best of the spiritual heritage of the culture into which they are born; (2) to express their spiritual beliefs in private and/or public without discrimination; (3) to deepen, doubt, or alter the spiritual commitment into which each child is nurtured; (4) to have schooling, family life, and other institutional support which shall aid their spiritual development; and (5) to have protection from spiritual damage.

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World Deaconess Federation: on the threshold of renewal?

On 24 January a strange procession, all women, marched behind flags of 22 different nations on a downtown Manila street.

The marchers included colorfully dressed Filipinos, German women in black and white checkered jumpers with stiff white nurse's caps, and middle-aged and older women without any particular uniforms behind the Australian, Canadian, and American flags.

The more than 600 women attended the 13th annual conference of the World Federation of Deaconess Associations or DIAKONIA. DIAKONIA is the ecumenical umbrella organization for denominational associations of Protestant women dedicated to Christian service. What do they do? There are many variations.

The first deaconess order was founded in Germany by a Lutheran pastor and his wife, the Fliedners, in the late 1800s.

At the turn of the century in North America deaconess groups flourished. Women saw it as a good opportunity to serve in the church and the world, an opportunity they might not otherwise have. In keeping with the German founders much of the work was hospital connected.

In the Philippines women attend a post-high-school deaconess college which prepares them to handle Christian education, music, and child-care ministries. There are many who also serve as pastors in rural congregations. Unlike the German deaconesses, Filipinos may marry and continue as deaconesses if they continue to work full-time in the church. One Filipino pastor told me, "We owe the growth and life of the Methodist church in the Philippines to the work of the deaconesses."

The deaconess movement is women banded together for service.

The business sessions gave a hint about the changes DIAKONIA faces. Some denominational orders withdrew their membership from DIAKONIA the Waldensians of Italy disbanded, and the New Zealand Presbyterians now accept women as full ministers of Sacrament and Word, so women no longer want to become deaconesses. New orders joined DIAKONIA from Fiji Islands, the Philippines, and Zambia.

Though the deaconess conference was the largest to date, there is a sense of the DIAKONIA being a dying organization. The Dutch have 350 retired deaconesses and only 168 who continue working.

But perhaps the deaconess movement, women banded together for service, is not dying. It is merely shifting. The European, North American, and Australian deaconesses represented the older set. The deaconesses from the Philippines, Sri Lanka, Malaysia, India, or Fiji Islands were younger, individually and as an organization.

The shift to the developing countries also means a shift in emphases and priorities. The first evening of the conference the deaconesses were treated to a cultural presentation of Filipino dances and songs. Interspersed with these were strong words about economic inequity and the evils of the transnational corporations sucking the land from the Filipino peasant. The next day the deaconesses were taken to the slums of Manila to meet some of the victims of this unjust order.

However, the question remains, is new life and energy possible in the old deaconess structures, or are new forms needed for encouragement and nurture of women in Christian service? *Dorothy A. Friesen*

Florida marker commemorates Graham's start in preaching

Tampa, Florida—By participating in the Florida West Coast Crusade evangelist Billy Graham returned 21-25 March to where he started preaching 40 years ago. The event was commemorated with a historical marker.

In downtown Tampa in the late 1930s Graham preached his first sermon on what was skid row. And it was here that he answered the call of God to preach the gospel. At the unveiling of a commemorative, historical marker on the grounds of the new state of Florida office building, once the site of those early street meetings, Florida Governor Bob Graham said, "It is a great honor for this community to be the birthplace of this tremendous spirit of evangelism which has been represented for the past four decades in Billy Graham, a spirit of evangelism which has touched tens of millions of hearts throughout the world; an evangelism which has demonstrated what one person with a deep, personal commitment to Jesus Christ can mean in the life of this planet."

The marker, erected by the Florida Historical Society, was dedicated following a governor's luncheon for 1,500 civic and business leaders.

The National Association of Evangelicals (NAE) urged the government to exercise reasonable restraint in the production and use of its military capability and to encourage other nations to do the same. "We also urge Christians everywhere to acknowledge that their trust is in a sovereign God rather than in any human agency and to invoke overruling providence in the affairs of nations so that his people may live in accordance with his commandments."

A new church structure will come into being in the German Democratic Republic in 1981. Encompassing eight million members, the church will bring together the Federation of Protestant Churches, the United Lutheran Evangelical Church, and the Evangelical Church. Although the constituent churches will keep their legal identity, the new federation will have a general synod and a united management. Delegates to the conference which set up the agreement also committed the new organization to further ecumenical initiatives.

Something new, something joyful

A Mennonite church camp director is working at integrating handicapped staff persons into the camp program.

Last summer Terry Burkhalter, camp program director for the Conference of Mennonites in Manitoba, invited Norman Peters to apply for a staff position during a week of children's camp. That's not so noteworthy except that Norman is mentally handicapped.

Burkhalter gives four reasons why he chose to include 17-year-old Norman on his staff last August. These are to give Norman a feeling of worth by being the servant rather than always the one served, to integrate the staff team to represent more accurately real-life situations, to provide a normal experience that says all of us—visibly handicapped or not—are interdependent and whole, and to help campers develop a healthy attitude and appreciation for all persons.

Norman's tasks were similar to those of other noncounseling staff—vacuuming the dining area, mowing grass, helping with the dishes, and splitting firewood for outdoor cooking. Most of these were jobs Norman had learned to do well at home, so his parents, Paul and Elizabeth Peters of Plum Coulee, were not worried that their son would be uncooperative or incapable of these tasks.

They did wonder how campers would react to Norman's presence on staff. Most quickly noticed are his mannerisms—facial expressions, coordination difficulty, off-key singing. But campers quickly accepted him. Rudi soon became a special friend of Norman's. And then there were Keith and Byron, Bruce and Bev, Esther, John, Gary, and "a bunch of others."

"It seemed," said Burkhalter later, "every camper respected and showed appreciation for Norman. Three campers became especially close friends of his. At the end of the week most wanted Norman's signature on a take-home souvenir poster.

Norman Peters (right) participates in a camp staff meeting.

"The staff related to Norman extremely well. He was one of the team," observed Burkhalter. "He attended all staff meetings, roundups, and special activities. Norman was appreciated for his candor and warm personality."

Identity with staff was a significant aspect of the summer experience for Norman, say his parents. Later he often talked of the privilege of being allowed to stay up late to attend staff devotions, meetings, and a hayride. The Peters were thrilled at the way everyone accepted Norman and showed him love and friendship.

Did Norman encounter frustrations or difficulties in his new role? "He never mentioned any," his parents said. "He was far too excited about the good times."

Will he apply for staff work again? "Absolutely! He can hardly wait for the new application form to reach him."

Certainly it is unusual for camp staff to include someone with obvious mental limitations. Yet it worked in Manitoba. Can it work in other places? *LaVerna Klippenstein*

What New York reviewers said about

HAZEL'S PEOPLE

Starring
GERALDINE PAGE, PAT HINGLE
GRAHAM BECKEL And Introducing RACHEL THOMAS
Produced by BURT MARTIN Directed by CHARLES DAVIS
Associate Producer MERLE GOOD

"A warm tender film with a big heart. I enjoyed it thoroughly!"
—Rex Reed, Syndicated Columnist

"One is impressed by the impact young Rachel Thomas makes as Hazel . . . she has a presence and instinct for the camera that reminds one a little of the young Elizabeth Taylor."
—Christopher Sharp, *Women's Wear Daily*

"While HAZEL'S PEOPLE doesn't have the violence and action associated with many current films, there's a quiet beauty and a serenity to the Pennsylvania countryside, caught in Stan Martin's photography, that is most refreshing."
—Charles Ryeck, *The Hollywood Reporter*

"A very unusual film. A brilliant demonstration of Geraldine Page's high art. It's about the glories of tilling the land. HAZEL'S PEOPLE is nice!"
—Robert Lape, *WABC-TV*

"HAZEL'S PEOPLE is good medicine for urbanites who think their ways are the only ones worth recording. This lovely movie will give you a new lease on understanding."
—Norma McLain Stoop, *After Dark*

YES, please rush me information about how to rent the motion picture HAZEL'S PEOPLE (based on the novel *Happy as the Grass Was Green*).

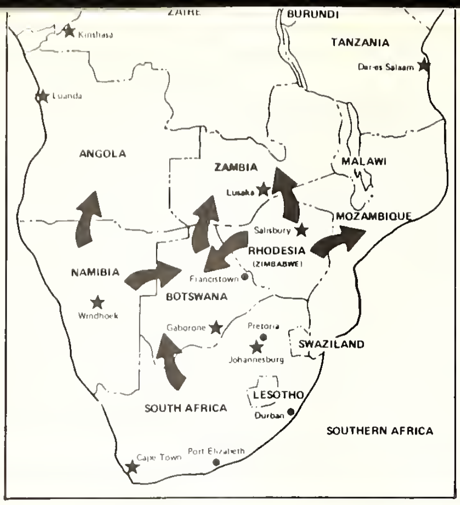
Name ______________________

Address ______________________

City ______________________

State/Province ______________ Postal Code ______

Mail this form to HAZEL'S PEOPLE, The People's Place, Intercourse, PA 17534 (Or phone 717/768-7171.) In Canada mail it to Dueck Film Productions, Ltd., 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1.



Refugees cross borders

Arrows on this map indicate the flow of refugee traffic in revolution-torn southern Africa. United Nation's sources estimate that over 250,000 people have been displaced by the growing unrest in Rhodesia, Namibia, and South Africa. Their survival in neighboring countries, principally Botswana, Zambia, Mozambique, and Angola, often hinges on refugee programs organized by Christian relief agencies.

Foresight averts starvation in Ethiopia

Akron, Pennsylvania (MCC)—The refugee situation in Ethiopia has changed significantly during the past six months, reports John Hubert, who visited there for Mennonite Central Committee before concluding his work as material aid coordinator on 16 March. Ray Brubacher, secretary for Africa, joined Hubert in Ethiopia. Together they surveyed the situation in Bale Province, the main areas receiving emergency MCC supplies.

They found that the Ethiopian Relief and Rehabilitation Commission (RCC), through which MCC channels aid, is meeting many refugee needs. "The Bale Province settlement camps are improving very rapidly," Brubacher said. "Six months ago displaced persons were sheltered by plastic sheets stretched over stick frames. Approximately 250,000 were located then in 139 different shelters. Each shelter housed several thousand persons. Today displaced persons number about 400,000 but they live in mud huts neatly arranged in straight rows which form a village."

People are being fed as a result of long-term planning. For example, already in 1977 Ethiopian officials predicted food shortages in several years. They requested outside aid. Donor agencies pledged grain soon enough so that it arrived in time to prevent starvation. By the end of January 1979 the world community had donated 100,000 tons of grain. About 57,000 tons are en route.

The refugees inside Ethiopia are not the only ones to receive MCC aid. Approximately 250,000 Eritreans who fled across the border to Sudan are also being assisted.

The Sudan Christian Council of Churches has a large program of assistance with a $400,000 annual budget and 113 employees. From their resources SCC distributes material aid to the Eritrean refugees. MCC is one of the major donors along with Sweden, Church World Service, and Lutheran World Relief. SCC plans to build a $48,000 warehouse, and MCC is contributing $5,000 for it.

South Americans begin work on The Foundation Series

Newton, Kansas (GCNS)—The Conference of Mennonites in South America has formed a three-nation committee to adapt *The Foundation Series* to South American use.

Serving on the committee are Enrique and Helen Enns of Brazil, Anni Weichselberger and Peter Wiens of Paraguay, and Helen Dueck of Uruguay.

The purpose of the group is to organize the translation and adaptation of *The Foundation Series*, the Sunday school curriculum written for Canadian and US children in grades one to eight. There is need for both Spanish and German translation. However, at this juncture work will be done for the German-speaking churches only.

"The cost for the project will undoubtedly exceed $100,000," says John Gaeddert, executive secretary for the Commission on Education. Some of this will be raised among North American Mennonites.

To get the project under way the committee has requested that Cornelia Lehn, director of children's education for the Commission on Education (she is currently on leave), visit with the South America translating teams during May and June. Lehn would conduct workshops with local translators and generally orient them to *The Foundation Series*.

Lehn has accepted the invitation.

The committee also plans to translate the book *God Keeps His Promise*, a Bible story book for children authored by Lehn.

National Council of Churches may chart new direction

New York (NCC)—What do conservative times mean for an activist church? How does the nation's largest ecumenical organization respond to what some see as a "ho-hum" attitude toward ecumenism—or interdenominational unity?

Such are the questions the National Council of Churches (NCC) is asking itself upon completion of an unprecedented yearlong effort to check the pulse—both religious and secular—of America.

The results may have a profound impact on the council's future course. Perhaps the most sobering discovery made by "listening teams" which visited local churches across the nation was "the lack of ecumenical understanding and commitment" among denominations, according to general secretary Claire Randall.

A working paper on the findings reports that "there is no great passion for or understanding of Christian unity." While the 32 denominations belonging to the NCC may welcome cooperation out of convenience, it explains, they rarely do so out of any vision of ultimate unification.

Randall also singles out "the personalism that is rampant in our society—the 'me society.'"

"Almost universally the backdrop was painted to the listening teams of a religious mood," the working paper reports, "variously described as one of introspection, a time of renewed denominationalism, a time of search for personal salvation, and a concern for evangelism."

Czechoslovakian state security personnel recently carried out numerous house searches among Catholics in eastern Slovakia, reports the West German Catholic News Agency. Authorities suspect that a well-organized and effective lay religious movement exists in Slovak towns. Homes of both priests and lay people living in different towns were searched on the same day at the same time. Religious literature and tapes were confiscated. Communist officials have been trying to track the movement down for some time.

News has reached Keston College (England) of **the sentencing and arrest of Romanian Christians.** The Gypsy evangelist Ion Samu was sentenced in February to six years imprisonment. He, his brother, and an assistant pastor of the Gypsy church in Medias were arrested mid-1978 for holding an evangelical service. In January, after receiving six-month sentences, they appealed, and their sentences were not only upheld but increased to six years. Many of those present at the trial accused the judge of dishonesty and unfairness which led to the arrest of six members of the public. Their fate is not known.

Record

Calendar

28 April—Rally at Rocky Flats Nuclear Weapons Plant, Denver, Colorado

4-6 May—Church News Consultation, Goshen, Indiana

4-6 May—Suburban Church Consultation, Indianapolis, Indiana

3 June—Mennonite World Conference Sunday

15-17 June—New Men/New Roles in Light of the Gospel, Winnipeg, Manitoba

8-10 July—Council of Mennonite Seminaries summer session, Philadelphia, Pennsylvania

18-21 October—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

Canadian

29 April—Canadian Mennonite Bible College graduation, Winnipeg, Manitoba

29 April—Mennonite Festival of the Arts, Waterloo, Ontario

5 May—Saskatchewan Women's Conference, Rosthern, Saskatchewan

27 May—Mennonite Festival of the Arts, Winnipeg, Manitoba

22-24 June—Rosthern Junior College graduation, Rosthern, Saskatchewan

7-11 July—Conference of Mennonites in Canada, Calgary, Alberta

Central

18-20 May—Christian Community As a Lifestyle, Seminar 4, "Worship in Christian Community"; sponsor, Fellowship of Hope, Elkhart, Indiana

Eastern

3-6 May—Eastern District Conference, Grace Church, Lansdale, Pennsylvania

Northern

14-16 June—Northern District Conference, First Church, Mountain Lake, Minnesota

Pacific

14-17 June—Pacific District Conference, Menno Church, Ritzville, Washington

Western

19-20 May—Bethel College graduation, North Newton, Kansas

Workers

Harvey Deckert, First Church, Newton, Kansas, has been appointed to the Grace College of the Bible advisory council.

Amy Litzell has resigned as admissions counselor at Bluffton (Ohio) College, effective mid-June. A 1977 Bluffton College graduate, Litzell has been responsible for coordinating the student intern program, visiting high schools, and organizing special high school visitation days on campus.

Leonard Wiebe, who has served one-sixth time for three years as secretary for church planting for the Commission on Home Ministries, has resigned effective 30 June. Wiebe, who is pastor of Faith Church in Newton, Kansas, will devote full-time leadership to that congregation.

Deckert

Wiebe

(continued on next page)

What more New York reviewers said about

HAZEL'S PEOPLE

"It's educational and sincere, and its heart is in the right place."
—*McCall's*

"While spiritual salvation is clearly what the movie is promulgating, it is just as aware of the necessity for social action in the here and now. Wonderfully played by the entire cast, especially Geraldine Page as the shyly serene mother of the killed student, HAZEL'S PEOPLE is ultimately a beautiful but unsoppy religious picture."
—Richard Freedman, *Newhouse Newspapers*

"The impartial, low-key way it tells its story makes HAZEL'S PEOPLE seem chilly and distant at times. But it does have heart. It also has a lot to say about why the American melting pot sometimes refuses to blend."
—Margaret Ronan, *Scholastic Magazines*

"This motion picture about the Mennonites in Pennsylvania uses an affecting story of candid honesty to help us understand a way of life based on a clear set of beliefs. As we react to the characters and the events that shape their lives, HAZEL'S PEOPLE reaffirms our conviction that film is an experiential process, one that fosters better understanding of the issues concerned because it awakens our feelings as well as our minds."
—*Film Feedback,* National Council of Churches

YES, please rush me information about how to rent the motion picture HAZEL'S PEOPLE (based on the novel *Happy as the Grass Was Green).*

Name ______________________________

Address ____________________________

City ________________________________

State/Province _______________ Postal Code ____

Mail this form to HAZEL'S PEOPLE, The People's Place, Intercourse, PA 17534 (Or phone 717/768-7171.) In Canada mail it to Dueck film Productions, Ltd., 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1.

Two restraints on Zairian Christians have been lifted. Christmas Day had been removed from the Zairian calendar, but last December it was officially declared a legal holiday. Also lifted was a ban on religious broadcasting. Studiproka (the Protestant Studio of the Kasai) made an urgent request to African Inter-Mennonite Mission for help. Thus Henry and Betty Loewen of Clearbrook, British Columbia, were invited to return to the studio where they had previously served for one term. Early response to resumed religious broadcasting is heartwarming.

On the premise that young people need to be exposed to the ecumenical vision the World Council of Churches' Central Committee has agreed to sponsor a major world youth conference in 1981. Meeting in Kingston, Jamaica, the committee also decided to cut the WCC budget by about $1.7 million in each of 1980 and 1981. During the Jamaica sessions the 400,000-member Mekane Yesu Church of Ethiopia, and the 95,000-member Evangelical Christian Church in Indonesia joined the WCC to bring total membership in the WCC to 295 churches.

The annual Pennsylvania Relief Sale, scheduled for 7 April, was postponed until 12 May because of the nuclear accident at Three Mile Island. The incident at the nuclear plant began 10 days before the sale date, and there was no way to be sure the incident would be over by 7 April. Thousands had fled the Harrisburg area and it was thought that outsiders would not choose to visit the area until the government confirmed that there was no danger of worsening conditions there.

A History of
General Conference
Mennonite Overseas
MISSION

James C. Juhnke's
interpretive survey
of the GCMC
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COM missionary coordinates Mexico nursing school

Mexico—The Red Cross School of Nursing, Cuauhtemoc, Chihuahua, capped 16 practical nurses 3 March in a candlelit ceremony in the local Lions Club building. Tina Friesen, serving under the Commission on Overseas Mission, is the coordinator for the school, and also the instructor. Friesen came to Mexico in August 1977 from Morden, Manitoba. The graduation ceremony marked the completion of an 18-month course for the students. Their practical work was performed in two local hospitals. All have secured work in hospitals, ranch clinics, and in vaccination programs in the area.

Published

Supplementary teaching packets for deaf and hard-of-hearing students to Kindergarten, Quarters 1, 2, and 3, of *The Foundation Series* are now available. Quarter 4 is in preparation. The packets include 32-page resource guides with specific suggestions for teachers in adapting each session of the regular curriculum. The packets are designed for use with classes of deaf children, or mixed classes of deaf, hard-of-hearing, and hearing students, ages four through seven. The packets are $6.95 each from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pennsylvania 15683.

Art styles and degrees of "realism" have less effect than content upon the success of picture communication, according to a research study sponsored by the David C. Cook Foundation of Elgin, Illinois. Field work was done in 1975 in cooperation with several Christian missions and the Summer Institute of Linguistics in Papua, New Guinea. A nonrandom sample group of 423 adults from 11 language areas was interviewed, using randomly selected combinations of picture stories with five different story contents and art styles for each interview. The study questions the popular belief of some psychologists that so-called "primitive" peoples have difficulty understanding pictures. Results of the study suggest instead that picture communication is highly successful in more primitive settings, but it improves with Western culture contact and literacy education. Perhaps the most important finding was that recognition is egocentric—subjects most readily recognize pictures of people. A simplified monograph on the research results for use in the field, including practical suggestions for artists, is being prepared. This is one of a series of monographs on Christian witness being developed by the David C. Cook Foundation. Topics in the series will include communication, religions and Christianity, media, and biography. Inquiries and monograph ideas are welcome. Write the David C. Cook Foundation, 850 North Grove, Elgin, Illinois 60120 USA.

Speaking out

Mennonite silence

Our constantly changing world has forced me to reexamine some of my Mennonite values. I've asked myself if my beliefs are still in tune with the teachings of Christ so that I may be an effective witness for him in North America in 1979.

"The key word which most aptly describes what it means to be Christian is—for Mennonites—discipleship. It calls for following Christ in obedience. Instead of stressing 'sweetness' of personal forgiveness of sins, Mennonites made much of what they called the 'bitter' Christ, meaning self-denial. Mennonites held that it was not enough to 'be saved,' nor to believe in the historic fact of Christ's death and atonement. To be a disciple means to be a learner under Jesus, to pattern after him in a lifelong road of self-sacrifice. A Christian is one who lives in a lifelong road of self-sacrifice. A Christian is one who lives in daily life as Christ himself lived, doing the will of God, loving one's enemies, and suffering as Christ did." (*Mennonite Life*, John A. Hostetler, Herald Press, 1976)

I was raised by loving parents in a Mennonite home and by many adults of my home congregation in Ohio. I was taught to love Christ and that it was *good* for a person to follow his teachings. I was taught that the use of violence in dealing with others is against the example of Christ, for to take human life is to forsake Christ. As a young boy in the Mennonite church I was taught these values and actually believed them. I actually believed that waging war is the greatest violation of Christian love.

Today my childhood-taught beliefs are being challenged by the ways of this world, and I note in particular the increasing intrusion of the US Defense Department influence in my life; the doubtful, quivering voices of Mennonite brothers and sisters; and the increasingly disturbing silence among Mennonites.

I have begun a personal search simply to reaffirm that my Mennonite beliefs and values are not "out of date." I am looking for a strong Mennonite voice which says clearly that my boyhood-taught values are not only valid today but are also a prophetic witness simply because they are *good*.

But I am distressed in my search for reaffirmation of these values. Even in my own home congregation I do not hear a clear, solid voice of the believers saying that it is wrong to participate in war, that we need to continue to emphasize the need for separation of church and state, and that we need to love our enemies and suffer as Christ did.

There are two kinds of people in this world: participant and onlooker. One is in dynamic interaction with the world in which one lives. The other, like clay, is shaped by the unknown and has abdicated personal choice.

As I talk with "church people" about such things as our Anabaptist heritage and the Mennonite response to social and economic injustices of our world I get several responses. A handful of people support that my childhood-taught beliefs are not old-fashioned today. A few others seemingly equate God and government, saying that the laws of the land are not to be questioned. This is a debatable response, but at least it is a response. The most disturbing response I've found is Mennonite silence, which I cannot interpret. Why, among a God-fearing people of our Anabaptist heritage, is there no response at all to questions of this nature?

What has happened between my childhood days, when the teachings and the guidelines of the church were so clear, and today, when so often Mennonites have nothing to say when I ask for a simple reaffirmation of my faith?

I become quite skeptical when people imply that popular Mennonite behavior is "Mennonite progress" or "Mennonite evolution" since the days of our forefathers. I'm for change when change is good, but when it collides with the basic teachings of the Mennonite faith I become uneasy.

When the very adults who in years past so carefully molded me in the Mennonite church now choose to sit in silence on many issues, it does not make sense to me. When I ask you to reaffirm some basic Mennonite beliefs, *please speak up!* I need some sort of positive feedback, some sort of Mennonite support.

I recently attended the midtriennium session of the General Conference Mennonite Church held in Minneapolis on the subject of Christian civil responsibility. I went there wanting to hear new voices and to learn new avenues which a responsible citizen could pursue on the issue. Knowing beforehand that this was a ticklish issue in many Mennonite congregations, I was impressed the first day with both the candor and cordiality shown to the various speakers. The second day, however, was a disappointment to me. It appeared that our over-politeness got in our way to deal effectively with the issue at hand. It appeared as though the issue at hand was put on the back burner to simmer to give us Mennonites more time. More time for what? It will give a few people more time to pursue other legal alternatives to the specific tax issue. It will also give many of us grass-roots people in the church more time to remain silent and not be directly faced with a Mennonite stand on the issue. It is those long, noncommitted silent periods which trouble me. When we Mennonites are asked questions pertaining to our faith, why do we so often remain silent? Have we no response at all? A firm and committed voice by the Mennonite people needs to be heard in our world now.

So in my search to reaffirm my Mennonite beliefs in a country which caters more willingly to swords than to plowshares, I want to ask the members of the Mennonite church one question: What does the silence mean?

Fred Suter, 4730 Road Q, Pandora, Ohio 45877, is a member of the Grace Mennonite Church. Fred has served overseas under MCC for five years, his latest service terminating in 1977.

Letters

Responds to Don Schrader

Dear Editor: The Bible is an infallible guide and the whole of it must be accepted (Matthew 5:18, 24:35). Paul's authority as an apostle was given him by Christ. If we reject Paul's words (and thus his authority) we reject Christ and the one who sent him (Luke 10:16). If Paul and the other New Testament writers received their authority from Jesus, how can we criticize their writings and still claim to be followers of Jesus?

Don Schrader, in his letter to the editor ("Welcome Sincere Dialogue," 9 January issue), strongly implies that the Bible and Christ condone homosexuality. Paul, speaking by the Holy Spirit (2 Peter 1:20, 21), places homosexuality right next to fornication, adultery, thievery, drunkenness, greed, and slander—and labels all of it "unrighteousness" (1 Corinthians 6:9, 10). John says all unrighteousness is sin (1 John 5:17). Again Paul says that when men chose not to honor God he allowed them to follow their own lusts and passions, abandoning the natural relations between man and woman (that God intended, having made us male and female, Genesis 2:20-24, Matthew 19:4-6, Ephesians 5:22-33, 1 Peter 3:1-7) and burned in their desire towards one another, men with men committing the shameless deed and receiving in themselves the due penalty for their perversion (Romans 1:18-32). God brought terrible judgment on Sodom, Gomorrah, and all the valley because of the sin of homosexuality (Genesis 13:13, 18:20, 19:1-11).

When the Bible says something this explicitly, even in only "a few words," we must accept it if we accept the Scripture as inspired by God (2 Timothy 3:16). If many in the gay community are driven away from Jesus, as Schrader says, it is because they refuse to turn from their sin and obey his words. Christ is a "rock of offense" (Isaiah 8:14, 15; Romans 9:33), and many do stumble at his call to a life of obedience because of their own disobedience (1 Peter 2:8). However, disciples of Christ may not compromise truth merely to avoid offending someone if it means relaxing the standards of God's Word. God holds us accountable if we ignore or pervert his Word to accommodate a lifestyle we refuse to relinquish (Revelation 22:18, 19). We cannot hang onto sin and have fellowship with God (1 John 1:16).

Schrader subtly equates affection with homosexuality; God powerfully distinguishes them. Affection between men is beautiful (David and Jonathan in I Samuel), and being involved in good moral causes is necessary (James 2:14-26), but this is only half of our duty as saints. The other half is laying aside the deeds of darkness (Romans 13:12). *Wesley Callihan, Route 1, Box 126, Aberdeen, Idaho 83210* 2 March

Regarding Minneapolis

Dear Editor: I write regarding war taxes. Isn't peace the issue? Even the tax for the military is to preserve peace. We do not want to conquer another country; we want peace. That's what we want to tell ourselves. Actually it might mean a job to many people.

If peace is our aim or desire, what is the best way to get it? Two neighbors are at odds with each other. Should they buy a number of different guns to protect themselves? Should each find out from other neighbors what the adversary is doing to take advantage? Or might it be more secure and safe to try to get better relations by learning to know each other or even helping one another?

Our problem is not paying taxes, but for what the money is used. Let's use it to promote peace. We have a conscientious objector clause in our draft setup; why couldn't we have a similar setup with respect to our draft money. Let's have a *peace board* to work for peace. *E. R. Moser, Route 2, 17849, Bluffton, Ohio 45817* 7 March

We could live differently

Dear Editor: I have been following the debate on war tax exemption. There is a legal solution which has been hinted at, but let's spell it out for those who feel that they should not pay. I'm assuming that the war tax dissenters are already paying 10 percent in contributions.

A single person earning $10,000 takes the standard deduction (Form 1040A in the US) and pays $1,216 in taxes. If you do not want to pay the 25 percent which goes for war, you wish to pay only $912. Tax Table A shows an income on line 34 of $8,550 to pay that amount of tax. That means you need to have (10,000-8,550) + 2,200 or $3,650 in contributions, or 36.5 percent. (See below.)

This can be figured out for any set of circumstances in the same way using the US Federal Tax Forms: (I assume that the Canadians could do similarly with theirs.) (*Editor's note: This assumption is not quite applicable, but the principle is appropriate.*)

Naturally, this means reducing one's standard of living, but this would be consistent with Christian commitment and our Anabaptist heritage. The employee need but fill out a W4 form, and the employer can legally withhold less of the tax.

On the other hand, if we illegally withhold these taxes from the government (which to me is not scriptural) we're going to be spending a great deal of money on litigation. I think the majority of contributors to the General Conference are going to object to their contributions being used to support what I perceive to be a very small minority.

I would like to comment on the abortion issue also. It seems to me that the only point where one could logically say that human life begins is at the time of fertilization. To say that "abortion may be preferable to other alternatives in some situations" generally means that we're looking for the easy way out. Abortion "to save the life of the mother" is *usually* a convenient fiction (I speak as a physician). And yes, the IUD and also the "morning-after pill" are probably abortion-inducing agents. If a couple wishes to spend their money to have a "test-tube" baby I suppose it is their business, but it does not seem like proper Christian stewardship. I also object to tax money being used for that when 12,000 people starve to death every day. No, I do not equate abortion with murder. Neither do I call a Christian brother a murderer who takes up his gun and shoots another at the request of the government. I do not call Harry Truman a murderer because he ordered the atomic bomb dropped on Hiroshima. Nevertheless, I object to the taking of human life *at any age*. On the other hand (and I know I will hurt many of my antiabortion friends with this), I think now I would vote no on an amendment to make abortions illegal. I remember too well all the complications of all those illegal abortions done under horrible conditions. *Ralph A. Ewert, 1301 North 64, Lincoln, Nebraska 68508* 8 March

	a	b	c	d	e	f=(a-d)+e	g
	Income	Present tax	Tax wished	Calculated income	Standard deduction	Amount to contribute	Percent of income
Single	10,000	1,216	912	8,550	2,200	3,650	36.5
4 exemptions	20,000	2,524	1,893	17,350	3,200	5,850	29
6 exemptions	30,000	4,898	3,674	25,950	3,200	7,250	24

Meditation

A modern miracle

I am a middle-aged Chulupi Christian. More than 20 years ago many from my tribe came from the Pilcomayo River and settled on the fringe of Neuland Colony near the mission station Cayin o Clim.

My name—the name my friends gave me—was Ziyojayu, which means "the drinker." I took great pride in playing football (soccer) and thoroughly enjoyed our pagan feasts and wild celebrations. We believed in all kinds of spirits but not in God.

Then missionaries Kornelius Isaak and Walter Rennert made contact with us. The missionary Isaak would come to my hut and talk with me. I wondered why he came so often. Isaak would ask, "Now Ziyojayu, when will you change your life and find happiness?" I wondered why I should change my life—I was happy and satisfied. But Kornelius came again and again, about 30 times. "He must like me a lot," I thought to myself.

Another time he said, "Friend, don't you want to be rid of your sins?" "What is sin?" I asked. Kornelius enumerated ". . . stealing, immorality, drinking, spreading lies."

I sat and thought about my life. According to the missionary I had many sins and I became very sad. Apparently I was not as happy as I had always thought I was. But according to the missionary I could be free by confessing sins to God and to people I had wronged.

And that is exactly what I did. My people listened to my long index of sins and I became free of them at last. Then true happiness entered my being.

I had a strong urge to tell my relatives and others in Pilcomayo about my experience. Walter Rennert gave me a portion of the New Testament which had just been translated into my language. Although I could not read it I carried it with me. My wish to be able to read it was very big. But I had never had opportunity to attend school. My parents still led a nomadic lifestyle. We grew up almost like the wild animals. We moved about between Paraguay and Argentina to find work.

I had to walk more than 300 kilometers to find my people at Escalante. I prayed a lot during those long walks. On the second night when I reached Pirizal I made camp and prayed more earnestly than ever that God would not let this trip be in vain. I prayed again—amid tears—for cleansing. I feared that my relatives and tribespeople would not believe that I had started a new life. My desire was to at least read them something from God's Word.

That night something extraordinary happened. In a vision while I slept I saw several large letters in the sky and was able to read them. Next morning while I built my fire with Palosanto wood I reflected on what I had seen. Gingerly I took the New Testament out of my pocket and it fell open at John 3. I began to sound out the letters, and was utterly astonished when I could make out what was written. It was the same story that Kornelius Isaak had read to me. Then I attempted to read the Spanish (*Spanish and Chulupi were apparently printed side by side so Indians could learn both*) and I understood that too.

What had happened? God had performed a miracle; he had opened my understanding. He made it possible for me to read without benefit of formal schooling. God had made the impossible possible. My heart was ready to burst.

After five more days I reached my people. My first evening at home there was a big drinking spree going on, so I could not talk to them. But later there was opportunity to stand before 500 Chulupis and tell them about God and his son Jesus. Then I dared to tell them about the miracle of understanding that had come to me so that I could read. At this a murmuring could be heard, and people said that that couldn't be because they knew me and knew that I never attended school. They asked another Chulupi who could read to test me to see if I was merely reciting by memory. But this man affirmed the fact that I was indeed reading. Later I attended the Bible school in Yalve Sange for three years and improved my reading and writing.

(This story is reprinted—in condensed form—from *Mennoblatt*, October 1978.)

Editor's note: Hedwig Siemens, a missionary nurse to the Paraguayan Indians, says: "This Indian brother is exemplary in his Christian walk and in his pastoral ministry in the Chulupi church. He is thorough in his house visitation, a good family man, and one of the most industrious farmers among his people."

Kornelius Isaak lost his life 20 years ago when a Moro spear was thrust through his body. His many talks with this young Indian brought such fruits.

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The forces of diversity

Diversity is apparent within the General Conference Mennonite Church (GCMC). We are also interdependent. But it seems difficult for us to get away from responding in mistrust and polarized confrontation to our diversity. We resist the peaceful and peacemaking process of reciprocal listening and learning.

This has been my most frustrating observation as editor of *The Mennonite* these past two-and-a-half years.

It is clear that many GC members read *The Mennonite* carefully. That is gratifying and challenging.

Of those who write or call us, the majority do not ask questions. They criticize some writer(s) or the editor(s), often without the slightest room for conversation. It is like an ultimatum or judgment. This comes from left, right, and center.

Can you see the dilemma in such an approach?

Don't get me wrong. This does not particularly frighten my own personhood in Christ. My adrenalin always flows better when there is a challenge. It stirs my mind and soul.

But I hurt for our GCMC family because we miss out on many of God's rich blessings. James writes, "...Let every man (woman also?) be quick to hear, slow to speak, slow to anger. . ." (1:19). Paul says, "Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. . . . Let all bitterness and wrath and anger and clamor and slander be put away from you . . . and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:29-32).

I hesitated a long time before writing this, lest I be guilty of doing exactly what I'm calling to your attention. My prayer is that it is not the case.

Readers should read our Christian publications carefully and with a constructively critical note. And I pray that no one would be afraid to write or call. Each contact is deeply appreciated. I invite even more to help us in the process of serving our readers. Pray with us and share your counsel freely.

But when Christians disagree do we not need to ask for some explanation before we condemn? Peters calls us, "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (1 Peter 3:15). Just like this calls me to be ready with an explanation for all I do—with gentleness and reverence—does it call *all* of us to regard each other similarly?

I cannot imagine one question or issue in the world that would scare me. In Jesus Christ we have a Spirit of joy, peace, and victory over Satan and anything he can hurl at us.

When it comes to new and touchy issues like nationalism, war taxes, abortion, and homosexuality, they seem to throw some people off guard and they thrash out in anger. That is a normal *human* reaction. And I can understand that.

But after our initial human anger is out, can we go the next step? When persons—children of families like yours and mine—who regard themselves as born-again children of God interpret these issues differently in God's Word than you and I do, is it an answer to simply "write them off"?

I have not come to the position of withholding taxes. The very idea of homosexuality repulses my emotions. Abortion seems totally contrary to my nature because of Jesus Christ. God's kingdom knows no geographic boundaries.

But I trust God's Spirit in my brothers and sisters (biologically, spiritually, and internationally) and want to hear them. Then I expect them to also hear me. If together we seek God's will, we'll find it.

The *human* reaction to diversity is, "I'm right and you're wrong." It is difficult to admit that *both* need to learn. We hurl accusations at each other and the "cold war" begins.

In the church this is not adequate. Yes, our humanness will come through. (That's how editors also make mistakes.) But then we must also let God's mercy and grace shine even more brightly.

Some feel that *The Mennonite* should print only "clean" articles. Let's discuss that.

It seems to me that *The Mennonite* must print challenges (both in articles and letters) which call for you and me to put forth how God's saving work in Jesus can and does redeem us.

The more I counsel with maritally troubled, sexually disturbed, spiritually confused, and mentally distressed, the more I hear them asking for a "Word of the Lord" that can help them, and for "people of the Lord" who will stand by them. Most of these people already feel guilty and know those Scriptures that judge them. But they need our help to see the Christ who is the Answer and to know the Christians who are finding answers in their lives.

Whenever I see a controversial letter or article in *The Mennonite,* I rejoice at another challenge for God's people to "declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9). *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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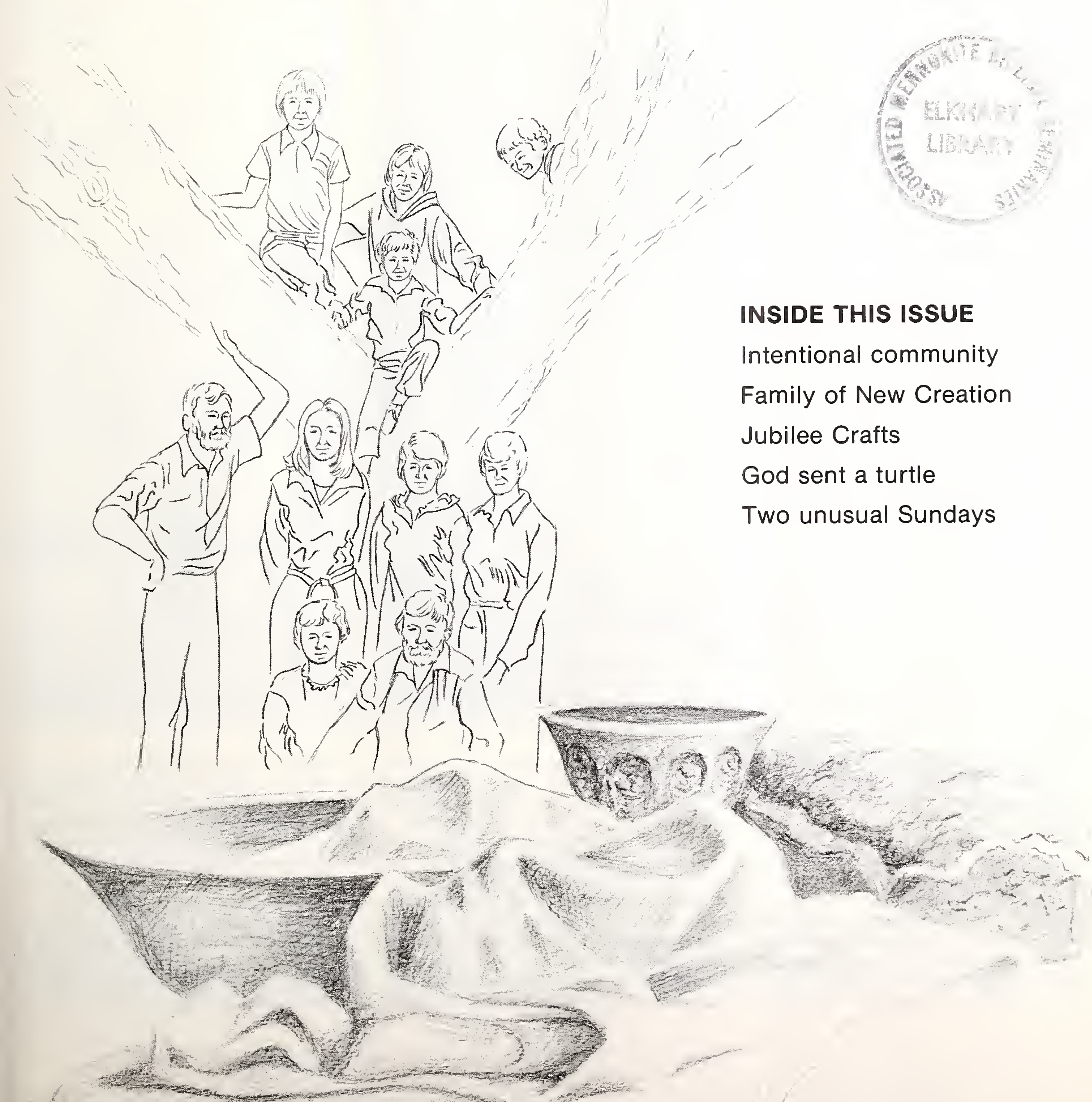

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EMMANUEL
of the Increase of His Government and of PEACE

Intentional community

Virgil Vogt

Christian community has become a vital part of the renewal of the church in our time. Dozens of new communities have emerged in many different parts of the world. They are located in all the major denominational traditions. And yet there is among many of them a striking similarity—an unmistakable mark of being inspired by the same Spirit.

Dave Jackson's new book *Coming Together* lists 125 communities, many of them involving 200-300 members. Some have grown to over 1,000 persons. That most of these communities have developed within the past 10-15 years is an indication that God is doing something with Christian community.

That's nothing new for God. He has been using community-peoplehood as the vehicle for his redemptive work ever since Abraham. Every church is, in fact, a community of faith. To be a caring and sharing community is God's calling for every Christian group.

Within the Christian community in its broadest sense there have always been smaller groups that were more intense, more intentional, and more reflective about the nature of their life together. Every renewal movement or major missionary thrust has something like this at the core. That is how God works. The religious and monastic orders within the Catholic church are manifestations of this reality. Many Protestant denominations or mission organizations trace their origin to a core group who shared their lives and their vision to a unique degree.

The so-called "Christian communities" of our time are simply a variation on this theme, a fresh manifestation of the church gathered for ministry in the 20th century.

Center: Baptism for membership in Reba Place fellowship

Left: Around the table at one of the Reba Place households

Right: "We find that as we sincerely open ourselves to do whatever God wants, in the company of others who are doing the same thing, amazing events begin to take place."

The times in which we live lend particular urgency to the search for new patterns of life and ministry in the church. A pattern of congregational life which was adequate in small towns and rural areas earlier in this century will not carry the life of the church in the highly urban culture where so many of us now find ourselves. In the old days a lot of natural community functioned without anyone deciding that it should. People knew each other. Families and neighborhoods cared for one another. Ethnic and religious traditions gave direction to many of the practical aspects of life.

These family and communal patterns have been seriously eroded by the rise of modern technological society with its vast and powerful organizations. The structures of the world have become highly developed and much more effective. We are living in a cultural explosion where vast new horizons suddenly open before us through developments in science, education, medicine, communications, travel, business, government, and entertainment. Because the benefits of this technological society are so attractive, it commands vast power to order the lives of individuals, families, neighborhoods, cities, states, and nations. The power of this modern social organization is almost irresistible, even though many important aspects of personhood, community, and godliness are being lost in the process.

In these days, if you don't become intentional about where you live, you and your Christian brothers and sisters can easily become scattered over a huge metropolitan area—making it difficult to function as a Christian community in any meaningful sense. Similar problems exist in regard to schedules, vocational and educational plans, intellectual commitments, economic life, and a variety of other cultural and moral questions. Unless we Christians become more aware of the kingdom perspectives in each area of life, and more intentional and corporate in carrying out this kingdom approach, the world just sweeps us along in a pervasive pattern of life that reflects the spirit of the age.

In Christian community we seek to become explicit about our total commitment to Jesus Christ and to each other as brothers and sisters. We find it valuable to explore and define the nature of this commitment rather than leave it as a vague but unarticulated presupposition.

Once we are clear about the basic commitment, we seek to become equally clear and explicit about how the gospel should be expressed in our daily lives. In community we seek to become more intentional about where we live, how we relate to each other, how we respond to leaders in the church, how we solve conflicts, what jobs we take, what schools we go to, how we use our time, what we do with our money, how we make decisions, how to conduct courtship, how we care for our families, how and when we meet with other Christians—and for what purpose, how to do evangelism, how we serve our neighbors, what role we take in politics, how we relate to music and art and entertainment, when to call the police, and many other questions of life.

What we desire is to live our total lives under willing obedience to Jesus Christ. We find it helpful to do this together. In community we not only come together in worship or to hear a teaching; we also link up with one another in seeking to carry out what we've been taught. We share the decisions about what it will mean for you and me, and we share our resources so that the decisions can be carried out.

We find that as we sincerely open ourselves to do whatever God wants, in the company of others who are doing the same thing, amazing events begin to take place. Jesus is present in the midst of his people to lead and guide us. Clarity and courage are given again and again. Love and faith are multiplied. Hope is rekindled in difficult situations.

Most of the new communities are associated in one way or another with the charismatic renewal. A powerful anointing of the Spirit of God is especially important in the context of intentional Christian community. Otherwise efforts to express the gospel more effectively can quickly degenerate into a new legalism. It is appropriate for us to seek a deeper work of God in our lives, but it is God himself who must inspire and direct the realization of such longings. The power of the Holy Spirit, the love and joy of the Holy Spirit, and the gifts of the Holy Spirit are treasured resources in building a life together which expresses the kingdom of God.

At Reba Place Fellowship we are currently a community of 300 persons, of whom 160 are adults with a full membership commitment. Others are children or persons in various stages of getting acquainted or becoming involved. After 20 years we still live in one neighborhood, within easy walking distance of one another. This in itself is rather miraculous, as housing in Evanston has been tight over most of these years. Yet God has provided space for us as the community grew in size.

We still share all of our money, seeking to live on a modest and somewhat sacrificial level in order to make everything else available for extending the kingdom. Even though we do not save up for the future, God has abundantly cared for us over these years. Our dependence upon God for daily bread as well as everything else is the cornerstone of our life. Sharing our money has enabled us to minister in hundreds of situations that would not have been possible otherwise.

Many of us live in extended households with others who are not a part of our immediate families. These households, which may range in size from 6 to 16 persons, function something like a "live-in" house-church. We have numerous opportunities throughout the week to share, pray, and encourage one another in a life of faith. God has richly blessed our households. Many of us live in individual families or as singles. This too has been blessed by God.

Whenever people try to live in close harmony with one another, sharing deeply of who they are, what they have, and what they do, there will be problems! We have encountered many disappointments, frustrations, hurts, and difficulties. However, the overwhelming impression of our experience together in Christian community is one of God's faithfulness. Jesus Christ is the Good Shepherd. With him we go in and out and find pasture. We even pass through dark valleys. But in the end we rejoice with him at the feast of victory. •

New Creation children Mike, James, Maria, and David

Family of New Creation

Gordon Houser

"Whoever does what God wants him to do is my brother, my sister, my mother" (Mark 3:35). I am writing this because I want you to know how to behave in God's family—that is, the church of the living God, which upholds the truth and keeps it safe (1 Timothy 3:14-15).

We are all born into family. Why has God created us this way? Is family the model or paradigm for how we are to relate as human beings? What does family have to do with the church?

Jesus and Paul use family imagery to identify God's people. The church is God's family. Today, however, the church has separated itself from family, and the family has been wrenched from the church to make it on its own. As a consequence, both the natural (nuclear) family and the spiritual family (the church) suffer. The enormous pressures exerted by society on the family make it difficult to even function as a unit. Meanwhile the church has become institutional, impersonal, and primarily task-oriented.

In recent years a growing number of intentional communities have sprung up (actually have formed with sweat and tears), using the family as a model for the church. These groups live together in households, share possessions (to varying degrees), and help one another with decisions, much like families. Why do people leave more traditional structures of church and give themselves to a life shared with people little known to them? In what ways do intentional communities meet the deficit in family life that has become such a common experience? Looking at one of these communities—New Creation Fellowship in Newton, Kansas—may help focus these questions in a more specific way.

Broken lives. A number of people come to the fellowship out of a deep need for love and acceptance. Actually everyone does, but the felt need and one's ability to function differs. Often the need stems from not having experienced much of a family life. One man, for example, lost both parents while he was quite young. Several have come who were abused by their fathers as children. Others simply didn't experience a warm environment of love and affection in their families.

People's brokenness doesn't end by coming to community. Hurts are often not even revealed until people enter an atmosphere of acceptance and understanding and encounter others who are committed to stick it out with them. Then the pain can be faced squarely.

It's not easy to live together and support one another through troubled times, but identifying with a person's struggles is possible since it is a common experience. "Because we've experienced our own poverty," says one member, "we don't need to feel threatened by others' hurts and carry pretensions that we are righteous. We can accept them and point them to the Lord, who alone can ultimately heal them."

A total church experience. While many have experienced an absence of family life, others have wished for a more holistic church life. They ask, "Does the church have any relevance for our lives when we decide for ourselves where we go to school, what work we do, and whom we marry, while the church sits idly by as a three-hour-a-week institution?"

A church life in which persons are accountable for their plans and activities is admittedly threatening to the progeny of an increasingly individualistic society. People assume that submitting their lives to others means that they will get shafted.

One young woman feels safer and freer within this form of accountability. "When I first came," she reports, "I wanted to make my own decisions, but it became more and more obvious to me that I couldn't keep clear about what I really wanted. The fellowship has given me the support I need to see what it is I want, and to stick with that. Rather than enforcing restrictions on me, people have loved me so that I can be free to follow the Lord in the way he has called me."

Seeing the church as family means that economic priorities, marriages, parenting, jobs, and time all come under the discernment of the community. Because of mutual submission wherein each person possesses the authority and duty to confront anyone else they see doing wrong—after the manner of Matthew 18:15-20—discernment comes from a caring family rather than an oppressive watchdog.

"One thing that being here has done for me," comments one of the leaders in the fellowship, "is to bring order to the fragmented life I was living."

Salt and light. New Creation Fellowship was born more than six years ago out of the concern of a small group of people about the sad state of our society. They came together out of a common involvement in simple living, war tax resistance, and prison reform. They wanted to build an alternative society. Soon, however, they discovered the sad state of their relationships with each other. Consequently, with the help of Reba Place Fellowship (see previous article), years were spent building family and experiencing healing, both in members' own families and among themselves.

The vision of the church as an alternative society, as salt and light, as a nurturing and prophetic community, has led a number of people to New Creation. For those who stay and face the day-to-day tedium of living together, idealism soon fades, but they develop a solid understanding of what it means to be the family of God. And as life together is strengthened, new possibilities emerge for bringing reconciliation to a meandering, decaying world.

God is creating family on earth, weaving wholeness out of broken relationships, binding wounds, and bonding his people with love. He is building the church and creating family anew. •

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The New Creation Builders shingle a new addition.

"Rather than enforcing restrictions on me, people have loved me so that I can be free to follow the Lord in the way he has called me."

Fellowship

Sara Mitzner

The coming together of friends—
What a blessed occasion for joy!
An occasion for sharing—
Joys, sorrows, hopes, dreams, and accomplishments.
If you are a good listener—as well
As a good relater of your experiences,
If you can instill hope and inspire friends—
Then you are a blessing to your friends.
If you can comfort those who are hurting
Laugh with the joyful ones—
Perform deeds of kindness and helpfulness
Then your friends will feel loved.
If you can share Christ—what he has
Meant in your life—
Then your fellowship becomes an enrichment,
It blesses both the one who shared,
And the one who receives.

News

Leaving for West Germany

African students uncertain about leaving for education

Maseru, Lesotho (MCC)—Forty South African refugees recently left Lesotho to study in West Germany.

Why do these refugees go so far to study? Why do they get opportunities that other African students do not?

In the last two years tiny landlocked Lesotho has welcomed more than 150 South Africans who claimed political asylum within her borders. This may not sound like many, but Lesotho's resources are limited, and accepting this added responsibility takes courage, says MCC worker Kathy Royer.

The majority of these refugees are young, 18 to 25 years of age. They were unable to complete their education in South Africa because it does not offer blacks an acceptable standard of education.

"When they arrived they realized that Lesotho held little hope for them," Royer explains. "Not only are the schools crowded, but it is hard for them to feel at home. Most refugees grew up in the cities of South Africa. They find life in Lesotho, a semirural culture, boring compared to life in South Africa. In addition, they are not yet qualified for jobs."

Lesotho authorities realized that they could not cope with the responsibility they had accepted. An appeal to the international community brought an offer from West Germany to give technical training.

Approximately 65 students were interviewed and 50 were chosen. Some were apprehensive over moving so far away from home, and in the end 40 decided to go.

Uncertainty, fear, and sorrow accompanied their decision to take leave of Africa even though some had suffered imprisonment and torture, observed Royer.

Renewal service seeks broader organizational base

The annual meeting of Mennonite Renewal Services (MRS) heard reports of needs for teaching ministries and guidance to newly formed groups.

Meeting at a retreat center in Dayton, Ohio, 5-7 April, persons deeply involved in renewal related to the person and gifts of the Holy Spirit brought reports from communities across North America.

The group of about 50 persons was deeply concerned that persons with a renewal experience remain active in their congregation instead of forming new groups or joining other denominations. A major focus of the consultation was on how to build bridges of love within the congregation when tensions arise as a result of renewal.

In some areas of the Mennonite Church a considerable number of young people are finding new release in the Holy Spirit and are leaving their congregations because they feel their needs are not being met. A number of new groups are emerging as a result, some of which do not have mature leadership. Individuals who are endeavoring to relate these groups to Mennonite mission boards were encouraged to continue their work.

Dottie Janzen, Newton, Kansas, presented a careful study, "Toward a Theology of Healing," calling congregations to become centers of healing for the whole person. Biblical expositions were given by Nelson Litwiller, Goshen, Indiana, on the uniqueness of Christ; Marion Bontrager, Hesston, Kansas, on the Holy Spirit and social action; and Titus Kauffman, Alden, New York, on the importance of prayer.

In order to strengthen Mennonite Renewal Services ministries several changes were made. MRS has been functioning with an executive committee relating to an advisory board made up of representatives from areas sponsoring renewal festivals and of conference appointees. The larger advisory group now becomes a board of directors which elects its officers, who form an executive committee with a staff person to serve as executive secretary. This person is Herb Minnich, Box 722, Goshen, Indiana.

MRS invites area renewal festival committees and any of the Mennonite denominations and their district conferences to appoint persons to the board of directors. *Harold E. Bauman*

Paraguayan seminary plans relocation

Asuncion (GCNS)—The board of directors of the Evangelical Mennonite Theological Center in Asuncion, Paraguay, has purchased a 15,000-square-meter lot (about 3.7 acres) near the National University.

Plans call for a complex accommodating a library, chapel, administrative offices, and classrooms. Initial plans show a building with the library as the hub, and three wings, like the spokes of a wheel, attached to the library to house the chapel, classrooms, and offices.

Gerhard Goerzen, president of the seminary, writes, "According to our wishes the seminary should function in its new location by 1980. But only God knows if this will be possible." Currently the seminary is located in the parsonage of the German-speaking Mennonite church in Asuncion. This facility is becoming increasingly crowded.

The school began its second year on 5 March with an enrollment of 27 students representing five countries—Argentina, Brazil, Mexico, Paraguay, and Uruguay.

Mexico auto accident kills three, injures missionary

Mexico (GCNS)—Three young people were killed, seven others injured, as well as missionary Jake Letkemann, in an automobile accident between Namiquipa and Cuauhtemoc on Sunday evening, 8 April.

The dead are Maria Letkemann (not a relative to Jake), Maria Giesbrecht, and Gerhard Rempel, all of the Cuauhtemoc Mennonite Church.

The extent of the injuries to the other eight persons was not reported. Jake Letkemann works with the Commission on Overseas Mission as a bookstore manager in Cuauhtemoc.

The group of young people had traveled to Namiquipa for a church service Sunday evening. They had taken part in the service by giving testimonies and sharing their faith in the Lord. On the way back to Cuauhtemoc their station wagon crashed against a truck parked on the road without any signal or light to indicate its presence.

Appropriate technology?

Many youngsters in the developing world, like these in Tondo, The Philippines, participate in a trash-dump economy based on the castoffs from technolgy. In contrast, in advanced industrial nations premature babies like the one on the left make progress amid the maze of technical apparatus at work monitoring and compensating for its deficiencies. Scientific and technological developments and their influence on the life of contemporary human societies will be the themes of the World Conference on Faith, Science, and the Future, being held at the Massachusetts Institute of Technology in Boston, 12-24 July, under the sponsorship of the World Council of Churches.

CMBC
THEOLOGY PROGRAM

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NEW TESTAMENT, GREEK.
John Friesen, B.Chr.Ed., A.B., B.D., Ph.D.
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Helmut Harder, B.A., B.D., M.Th., Th.D.
THEOLOGY, CHRISTIAN EDUCATION.
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PHILOSOPHY, THEOLOGY.
Waldemar Janzen, B.A., B.D., M.A., Th.M., Ph.D.
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Theology is for every Christian. CMBC's three-year theology program, leading to the B.Th. degree, provides a good background for working through day-to-day ethical and vocational decisions. It also provides a good base for a liberal arts degree and for further theological training.

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Some Christian mission leaders have suggested establishment of an **international Christian-Muslim office on human rights.** The proposal is contained in the final report of the North American Conference on Muslim Evangelization, held in Colorado in October. "Muslims and Christians are both being denied their human rights in various parts of the world," states the document. "Both know insecurity. Both need freedom to protect human dignity, to exercise their particular religion, and to propagate their faith."

Drake, Saskatchewan—A special silver anniversary was celebrated in the North Star Mennonite Church 25 March when church member and veteran COM missionary Anna Dyck was recommissioned. Dyck, trained as a nurse, has been active in evangelism and church planting in Japan since 1953. She most recently planted and pastored the Takajo congregation. Organizers described the event as "a special service of praise and intercession in honor of our Lord as we celebrate with our sister, Anna Dyck, his faithfulness in her 25 years of ministry in Japan, and as we send her out again for a new term of service."

Ruby Rhoades is the first woman to be named by the Church of the Brethren to one of the denomination's top executive posts—executive secretary of the World Ministries Commission beginning 1 January 1980. She will administer programs of volunteer service, disaster response, peace witness, the Washington Office, the United Nations, and Brethren involvement in mission on six continents. In naming Rhoades to the position the church's General Board fulfilled its own affirmative action guideline which called for a woman or a minority person to be in one of the top positions by 1980.

Irish Peace People build confidence in nonviolence

Vic Reimer

Nobel Peace Prize co-winner Mairead Corrigan is optimistic about the prospect of peace in Northern Ireland.

She believes a new Northern Ireland is possible. "There is a search for an identity going on," Corrigan said. However, she is also aware that progress made over the past 30 months could be snuffed out by a renewed cycle of violence.

Corrigan was in North Newton, Kansas, 29 March, as part of the Peace Lecture Series at Bethel College. Her three-week tour of the United States was to promote the peace movement in Ireland.

In 1976 Corrigan, Betty Williams (also co-winner of the Peace Prize), and Ciaran McKeown organized a community peace movement called Peace People.

Two thousand of Northern Ireland's 1½ million people have died in street violence since the threat of civil war erupted in 1969. Percentagewise, said Corrigan, that's equivalent to more than 250,000 people in the US population. An additional 20,000 people have been maimed, and 60,000 have left their homes in fear.

One of the signs of hope is that since the start of the peace movement 30 months ago there has been an 80 percent decrease in violence, said Corrigan.

"If fear is contagious, courage is equally contagious," she continued. She said the Peace People have been learning how to bring nonviolence to bear on tense situations. She described the peace movement as being an "odyssey" or a "pilgrimage." She said, "The price of peace is exhaustion."

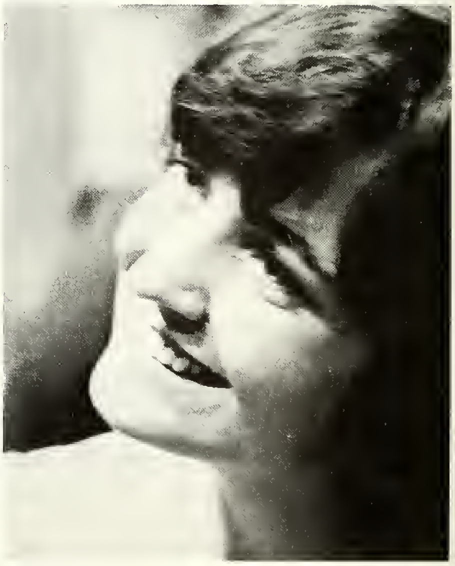
In the interview which follows Corrigan shares some of this peace odyssey.

The Mennonite: What is your dream of a new Ireland?

Our first challenge is to study what nonviolence means; second, people need to be enabled to become more human; and third, political structures are necessary to give people a voice in their communities. We are trying to show a model of community politics—a completely new political structure. Perhaps this will become a devolved form of government for the north of Ireland, based on strong local representation, and then we could go forward from that to find our relationship with the south of Ireland, maintaining some kind of federalization with Britain and with Europe. I think it is growing. It is exciting. But it is new and it won't happen overnight.

Why is it so difficult for Irish people to accept cultural and religious pluralism? Why is it not seen as a value?

In the past pluralism has never been seen as a value. In our political structure some of our more bigoted politicians have used the fears of the two different communities to hold power. As long as we have a party system that is based on tribal politics there will always be somebody willing to whip up fear. That is why the challenge before us is to find alternative structures and to educate people not to be afraid of each other. We have also some very excellent politicians in the north of Ireland. Even to be a politician in a war situation demands great courage, and I think if we can create alternative politics and take it away from its tribal base, then we will release some good politicians who are now locked inside this tribalism. Also in the north of Ireland we have been divided by our churches. We were never encouraged to go out and love and reach out to each other. Further, in the north of Ireland it has never been appreciated by the Catholics how very deep the fears of the Protestant majority are with regard to the unification of Ireland.



Corrigan

What do you mean by tribal politics?

Whenever I use the term Catholic and Protestant I am trying to say they are two different cultures and tribes.

How would you characterize the Protestant tribal tradition in comparison to the Catholic tribal tradition?

Well, the Protestant tribal tradition would most certainly identify with Britain. It would not want the unification of Ireland, and it would have its own Protestant flags and songs. They would go to state schools. The Catholic tradition would have the religion certainly, a bit of the Irish language, their form of Irish culture, and parochial schools.

Do you think the British troops should be withdrawn?

No, the British troops were called into

Resource Manual for a Living Revolution is a collection of tools that have been developed by hundreds of people and used by the authors and their friends in numerous social change activities. The manual describes skills that can help groups to develop an analysis, vision, and strategy; to build a support community; to raise their own consciousness and that of others about important social issues; and to train and educate people for action. The manual includes information for the construction of alternative institutions and direct action campaigns. It is a useful resource for activists, teachers, social workers, community people, and others interested in preparing themselves for action to achieve basic change in the US and abroad. Cost for the manual is $5 each for 1-4 copies; $4 each for 5-19 copies; and $3 each for 20 or more copies, plus postage and handling. Mail checks to *Resource Manual for a Living Revolution,* Movement for a New Society, 4722 Baltimore Avenue, Philadelphia, Pennsylvania 19143.

Northern Ireland in 1969 by some of the Catholic hierarchy and Bernadette Devlin and others because of the great fear between these two cultures. They were actually burning each other out of their homes, and the police couldn't be put into areas like that because the police were mostly Protestants and were seen to be a sectarian force. Actually the first Catholic deaths were policemen losing their nerve and shooting at Catholics. Catholics began to be afraid the police were against them, and therefore wouldn't let police into their areas. It was at that stage that the IRA (Irish Republican Army) began to grow.

How has that changed?

There have been changes in our police force. I know of some of the international reports that police have used inhuman and degrading treatment upon young people to get signed confessions, but that has been only a small handful. The police are learning about nonviolence and they have acknowledged that you can't police an area unless people want it policed. They now realize they must be part of that community and working with that community. We (the Peace People) work closely with the police in many communities. These would be young men in jeans and sweaters, who would go into these very dangerous areas where the IRA policy is still to shoot policemen and soldiers. They know the risks they are taking but they try to build relationships with children in these areas. We believe that when the police are accepted into these communities, then will be the time for us to say the British army can be withdrawn.

What is the basis of your nonviolence?

I grew up as a Catholic and go to daily mass and communion when I can. I believe very, very much in the power of prayer. I love Catholicism and I think it's the faith for me. The most important thing we as Christians can do is to practice our own faith as deeply as we can, share it with others, but also recognize that the truth is found in many ways by many different people. We're all in this together. The peace movement is a spiritual movement. We are learning to love one another, not change one another. Although the government is doing its best it's not working, and so we as pacifists must find a way to bring about change.

I came through that struggle after going into the prisons and visiting young men who had been interned. I remember one young man who was in the professional IRA. I said to him, "If you come out and go back to the IRA, you know you may die." He said, "But there's such injustice, unemployment, bad housing. There's no real political system, and I don't mind dying to make a better life for the people who come behind me." He was so utterly convinced and so uninterested in himself that I wondered, my goodness, if only we as Christians could have that same kind of conviction and use it towards propagating the ideas of peace. From that stage I began to think how you could do this. He died a few weeks later for what he believed in.

"Although the government is doing its best it's not working, and so we as pacifists must find a way to bring about change."

Nonviolence can only be done by people forming themselves into groups and talking about the situation around them.

Can you describe one of those groups? You said you were working on community politics. What do you mean by that?

Two years ago the Loyalist groups wanted to show that they were in control of the situation in the north of Ireland and had the power to bring down the government. They put out a warning that nobody was to go to work. There was great fear in the community. So we came together to ask, How can we nonviolently do something about this? In one of our groups (Belfast) they said, "If we only could encourage the shopkeepers to stay open, it would be tremendous." So they sat outside the shops on chairs early in the morning and phoned all the shopkeepers and told them to come to work. They perched themselves outside the shops so that when the tough men (the paramilitary men) came along to tell the proprietors to close up and go home or they would burn up the whole place, they were there as witnesses. These armed men couldn't threaten in front of witnesses and none of those shops closed. That's only one of lots of examples of people sitting on chairs and showing their support. They broke fear in that community and encouraged people.

We actually have to go and do some symbolic action.

In one case where the IRA blew up a policeman's daughter, we decided we'd go right up to the IRA headquarters and sit outside to protest this awful thing. We went right into the hornet's nest, so to speak. We sat there for 10 minutes and were attacked by some paramilitary women, and we just quietly walked away from the situation. We heard the whistles going off and knew that was an indication for guns to be brought out, so we thought rather than create even more violence, we had made our point. We turned and walked away.

We are building up confidence of people in their communities to in some way react nonviolently when they see something they want to oppose. •

Federal Government agencies have begun a campaign to encourage the use of generic drugs in place of higher-priced brand-name products. Brand-name drugs sometimes cost two or three times more than their generic equivalents, which results in an annual additional cost to uninformed consumers of $400 million. The Department of Health, Education and Welfare (HEW) is encouraging doctors to prescribe generic drugs, especially for their patients on Medicare and Medicaid. It hopes to save $40 million annually by requiring that the costs of 70 common drugs be reimbursed only if they are prescribed generically.

"These are books which are not to be regarded on the same level as the Holy Scripture, yet they are useful and good for reading," wrote Martin Luther in his introduction to the **books of the Apocrypha** which he had translated for his German Bible of 1534. The American Bible Society has completed a new translation of these ancient writings, available in the Good News Bible in Today's English Version. The Apocrypha consists of 15 books or parts of books which date from biblical times.

Conference minister

Applications are invited for the position of Central District conference minister. The duties would commence 1 September or a mutually agreed upon date.

Direct inquiries to Roger Siebert, Central District president, Box 387, Pandora, Ohio 45877, by 15 May.

Record

Workers

A. Renton Amell, Calvary Baptist Church, State College, Pennsylvania, is beginning a three-year term with Mennonite Central Committee in secondary school curriculum development in Ntondo, Zaire. Amell has been a high school science teacher at South Berwick, Maine. He holds an MS in geochemistry from Pennsylvania State University at State College, and a BA in chemistry from Brown University in Providence, Rhode Island.

Lenore Bergey, Little Trinity Church, Toronto, Ontario, will be a horticulture extensionist with Mennonite Central Committee for a three-year term in Selebi-Pikwe, Botswana. She has a BS in agriculture from the University of Guelph, Ontario, and has been employed as a floral designer.

Leland and Winifred Gerber, First Church, Bluffton, Ohio, are serving a two-month term of voluntary service with Mennonite Central Committee at the self-help warehouse in Ephrata, Pennsylvania. He is a retired professional photographer. They are parents of Gayle Gerber Koontz, Garth Gerber, and Jean Gerber Shank.

Gerbers

Toews

Kristine Toews, Gretna Bergthaler Church, Gretna, Manitoba, has accepted a two-year term with Mennonite Central Committee as general duty nurse at Norway House in northern Manitoba. Toews, a registered nurse who studied at Grace Hospital School of Nursing in Winnipeg, has been a general duty nurse at Altona (Manitoba) Health Center. She is a daughter of Jack and Helen Toews.

Theresa Wargocki, Blessed Sacrament Catholic Church, Bronx, New York, who holds a BA in communications from Hunter College in New York, New York, has begun a two-year term with Mennonite Central Committee in Lancaster, Pennsylvania. She will be a child-care worker at a Head Start Program there. She was previously a clerk/typist and computer operator.

Ministers

Kenneth Heppner has resigned from Swiss Church, Alsen, North Dakota, to become pastor of Burrows Bethel Church, Winnipeg, Manitoba, effective 1 July.

Jake Krause has resigned as assistant pastor at First Church, Winnipeg, Manitoba, to become chaplain at Concordia Hospital and Bethania Home for the Aged in Winnipeg.

Bernie Loeppky has resigned as Northern District Conference minister to become executive director for Eden Mental Health Center, Winkler, Manitoba, this summer.

Lloyd Schroeder, Newton, Kansas, will become pastor of Calvary Church, Liberal, Kansas, in June. He has been teaching Spanish at Berean Academy, Elbing, Kansas.

Associate pastor required by

First Mennonite Church
Edmonton, Alberta

The associate would assist pastor Gary Harder (who is currently on a 12-month leave in Paraguay) in the general growth and development of the church program and its extension in the community. This position may be filled as soon as a qualifying individual becomes available.

Inquire, or apply with complete resume to:

John Bergen
11242-75th Avenue
Edmonton, Alberta T6G 0H3

Rosthern Junior College

(a Christian residential high school)
invites applications for the following positions.

Residence deans for boys

Music program director

Send applications to:
Robert J. Suderman, principal
Rosthern Junior College
Rosthern, Saskatchewan S0K 3R0

Jubilee Crafts

Evelyn Morris at work in the Jubilee Crafts center

"Jubilee Crafts came into being to help families in the developing world become self-supporting units, extended members of the Christian family."

Clara Heese

"Whenever you did this for one of these you did it for me." In today's world, where each is so busy grabbing, we forget Jesus' teaching in Matthew 25. What does it mean for you and me?

At Jubilee Crafts we believe that it means helping our brothers and sisters in the developing world. The idea grew when a small group of Philadelphia Christians wondered what they could do to help balance the scales between the haves and the have-nots.

The goals, then as now, are to find markets for handcrafts from poor countries and to arouse the conscience of Christians to the discrepancy between living standards.

By marketing these products at a reasonable price and sending the profits—less costs—back to the workers, we have been able to help some people help themselves and acquire the dignity they deserve.

The largest cooperative from which we purchase handcrafts is the Jute Works in Bangladesh. Approximately 5,000 women braid and twist jute into sikas, placemats, and handbags, in their rural homes. The crafts are then sold to the Jute Works in Dacca for a fair price and the money returned to the village cooperatives. Because these women are bound by custom to stay in their homes, the traditional jute work is often their only means of support.

A group of crocheted crafts comes from the Dominican Republic. Jose Casado, a schoolteacher and Protestant minister, together with his wife, Florinda, started a working cooperative in the city of Tenares. Over a hundred women are engaged in making beautiful white cotton handbags and belts, and many more beg for the opportunity to work.

In Colombia a group called United Action is responsible for the woven wall hangings that are available to us. This group of members from the Evangelical Church of Colombia is concerned about the hunger and poverty of their brothers and sisters in their own country. They have gone into the rural villages, creating workers' co-ops; the proceeds, above costs, go into the co-op.

The majority of our woodcrafts come from Haiti. This country, one of the poorest in the world, seems to continue falling behind. Love and concern for equality have prompted the Council of Evangelical Churches of Haiti (CEEH) into action; CEEH has financed and encouraged the opening of shops as part of several churches. At Mare Rouge, a plateau area in northwestern Haiti, a church shop makes doll chairs. This area, once known for agriculture, had to turn to new means of livelihood during the prolonged drought. CEEH was there to get the work started, and Jubilee Fund has been able to assist in the financial support of a Haitian craft teacher. This teacher travels to various parts of Haiti instructing basic skills in church-related schools.

Another growing co-op in Haiti was started by the Bolasse Baptist Church, 60 percent of whose members were unemployed. The Bethany Project has approximately 25 skilled and semi-skilled workers, but they can only work as orders from North America come in. Some of the workers who have learned the trade here have been able to find full-time work in Port-au-Prince.

The newest cooperative we have been dealing with is the Philippines Missionary Institute. These seminary students are supporting themselves and their seminary by selling delicately carved woodcrafts. Upon graduating and receiving their assignments in the rural Philippines they will be able to support themselves and teach this trade to the people. It is a new venture and must be encouraged.

Jubilee Crafts came into being to help families in the developing world become self-supporting units, extended members of the Christian family. We have taken the first faltering steps, holding fast to what the prophet Isaiah said: "The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor, he has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed, and announce that the time has come when the Lord will save his people."

Review

The Apostle Paul

Paul: Apostle of the Heart Set Free, *by F. F. Bruce (Eerdmans, 1977, 491 pages) is reviewed by Ernest Wiebe, pastor of the Springstein Mennonite Church, Box 38, Springstein, Manitoba R0G 2N0.*

The author begins by saying he writes because of "love for Paul." The warm attractive personality of Paul has driven F. F. Bruce to share as much studious detail as possible about Paul's life and theology.

Bruce has a love for Paul and works hard at discovering who he is and what he says. One example of his probing has to do with the strong admonition that Paul gives Peter in relation to Peter's seemingly inconsistent behavior. Peter had been eating with the Gentile Christians until a group of Jerusalem Jews came around; then he changed his course and would only eat with Jewish Christians. Bruce believes that Peter was as concerned as Paul, and does not allow Paul the "better Christian" image. However, Bruce does give Paul full credit for using his spontaneous anger to set things right for the Galatian Gentile Christians. Otherwise the Galatians would have been left with the conclusion that they after all were only second-class citizens in the community of faith.

Bruce has a way of reaching into the past, explaining how the school of Hillel set the stage for Gamaliel's philosophy, and that Jesus said much the same about the "golden rule" (Matthew 7:12). Paul is a product of that which strongly relates to the teaching and pilgrimage of his past (being a student of Gamaliel) but is also in line with the revelation of God through Jesus Christ.

Bruce brings to light, as a result of authentic research, how Paul was influenced by the life of Stephen, whose life overlapped with Paul's stamping grounds and interests at various points. Stephen's critical attitude towards the temple and his taking the words of Jesus seriously to the extent of being willing to die as a martyr must have made an indelible impression on Paul. It is this kind of detail that makes Paul's life come alive, and at the same time gives understanding of why Paul is Paul.

There is some run-of-the-mill material which makes the book long, and reading at times is tedious. However, the book has enriched my life and faith, and I will certainly keep it around for spot reading from time to time.

Letters

Comments on Minneapolis

Dear Editor: Plaudits to Elmer Neufeld, La Vernae Dick, Heinz Janzen, Henry Poettcker, and all who worked so hard and listened well at the midtriennium conference in Minneapolis. Our leadership is to be commended.

Many were disturbed at the great emphasis on law and how that is to shape the direction of the church. Until the law considers well the little people, and the powerless of the world, surely the church must deal with a "higher law," namely the spirit of compassion, justice, and mercy. All who are to be victims of the inordinate arms race and nuclear proliferation must be heard. Would we sacrifice millions and the well-being of our good earth for maintaining unity and love among ourselves?

What is the real reason the church at large, up to this point, has been strangely silent on the whole nuclear question, and now moves so legally and with such great caution?

Perhaps we can ponder a writing of C. S. Lewis: "One mustn't make the Christian life into a punctilious system of law, like the Jewish, for two reasons: (1) It raises scruples when we don't keep the routine; (2) It raises presumption when we do. Nothing gives one a more spuriously good conscience than keeping rules, even if there has been a total absence of all real charity and faith."

May we all have the courage of our convictions and move with faith, being assured of that for which we hope. It was an important conference, and I'm grateful to have been a part of it. *Ellene Miller, 13655 Haynes Avenue, Mishawaka, Indiana 46544* 7 March

Agora published in Japan

Dear Editor: Most fascinating to me is the progression of events leading up to our Japanese brothers and sisters of the Mennonite churches. It is incredible to hear how many first came in contact with the church, and how they met marriage partners, chose vocations, etc. The life struggles and sacrifices of so many of our faithful national leaders make inspirational reading and should be shared with others.

One of my major involvements presently is with the Vietnamese refugees here in Japan. The political situation here is unique and problematic. Camps of refugees are scattered throughout Japan. Over 500 university students are stranded here. Although their physical needs are being met much better than in other parts of Asia, the psychological sufferings are just as real.

We have started a new publication, *Agora* (in Japanese and English), which we hope will act as a coordinating agent for Mennonite-related groups in Japan. It will communicate about church issues and activities. *Sandra Liechty, Tokyo English Center, 15 Uguisudani-machi, Shibuya-ku, Tokyo, Japan* 5 March

Midtriennium and hockey

Dear Editor: Many Canadians returned from the Minneapolis midtriennium in an ambivalent mood: positive toward the conference; sad about the decisive victory of the Soviet hockey team over the greatest Canadian professional players.

The final humiliating 6-0 defeat almost led to a day of national mourning. Our leading daily newspaper in Kitchener-Waterloo wrote a major editorial about the unexpected defeat. The following three points were gleaned from that editorial: (1) The game is being ruined by violence and second-rate players; (2)To compensate for the greedy over-expansion, violence is used to entertain TV fans; (3) Concluding paragraph: "We don't know how the National Hockey League will treat this illness . . . but until Canadians start to teach kids that hockey is a game of skills, not violence, the affliction may never be cured."

A player with the New York Rangers called the current pattern "goon hockey."

Violent goon hockey is brutal. And after the Soviet disaster we know it is self-defeating. *Donovan E. Smucker, Conrad Grebel College, Waterloo, Ontario N2L 3G6* 9 March

Jesus' words are pro-life

Dear Editor: In his letter (27 February issue) Dwight Platt calls on Mennonites not to support a pro-life position in regard to abortion. He bases this on the "argument" that a prenatal baby "cannot be considered a conscious human life" because he or she looks similar, in the "initial stages" of development, to many lower animal fetuses.

To dignify that "reasoning" with a refutation would be to miss the real situation. The humanness of a human fetus is not something that has to be debated, any more than the humanness of black people has to be debated in response to pseudo-scientific garbage like Charles Carroll's *The Negro a Beast*. We all know that black people, or Jewish people, or prenatal babies are human; those who verbally deny it know it just as surely, though they can convince themselves of the opposite by repressing that knowledge and repeating the falsehood long enough. And the indignant howls of denial that will go up when this is read won't change the fact.

At the risk of ridicule Jesus (whom many Mennonites seem half ashamed to claim that they follow) was quoted as saying, "Love one another as I have loved you," and, "Do to others as you would have them do to you." Abortion performed by vacuum aspiration literally tears the baby to pieces, along with the placenta, by the force of the suction. Another method, D & C, accomplishes the same result, only slowly with a sharp instrument. The two other methods are hysterotomy, where the baby is lifted out alive and thrown in the garbage to die slowly or is smothered by the physician, and saline poisoning, in which the baby breathes and swallows concentrated salt injected into the womb and then struggles and convulses for an hour or so before dying. By any method, the baby's agony is excruciating (ability to feel physical sensations develops very early; movements are made in response to touch from the sixth to seventh week of life on). No antilife spokesmen can claim honestly that the infliction of this suffering shows love for its victim, or that they would be as willing to suffer it as they are to have it inflicted. You can deny that the words of Jesus repeated above have any authority; you can dismiss them as "old-fashioned" or as "weakness"; but the one thing you cannot do is admit their authority and still defend abortion.

One final point needs to be made. Antilife advocates regularly accuse anybody who contradicts them of being indifferent to the problems pregnancy poses for many women, such as those who are unmarried and pregnant. But abortion is a poor solution to these problems; the multimillion-dollar abortion business degrades and exploits women, and leaves many with lasting damage (emotional and physical) as any number of women who have had abortions will testify. The better solution is to extend to women with pregnancy-related problems the full help and support—social, emotional, medical, and financial—that they need to bear their babies and to care for them after they are born. I hope Mennonites (and everybody else) *will* involve themselves in this pro-life response—not from a narrow perspective that concerns itself only with protecting fetal life—but from an affirmation of the value of every human life and a desire to see everyone's life fulfilled instead of destroyed. *Werner Lind, Bethel College (Box 9, Goering Hall), North Newton, Kansas 67117.* 9 March

Our lives belong to God

Dear Editor: Since our lives belong to God, I cannot go to war. But I am concerned about the issue of withholding war taxes and the church posing as a tax collector.

As always, let us take Jesus as our example. In Matthew 17:24-27 Jesus is approached about paying temple taxes. In verse 27 our attention is drawn to government taxes. In order not to "offend them" Jesus sends Peter, his disciple, to pay the taxes—no questions asked—knowing full well this money might be used to pay the soldiers who would soon nail him to the cross.

War, like sin, cannot be eradicated, but we continue to strive for peace and maturity. In Luke 20:22-25 Jesus says to give Caesar the money, for it belongs to him. Your life and mine belong to God.

As to creating a Christian Workers Service Agency; would not this agency be a part of the church also? *Mark Penner, Halstead, Kansas 67056* 13 March

About giving and loyalties

Dear Editor: In the 16 January issue Andrew Shelly says that Mennonites could be giving $75 million more per year. I suppose the chance of that happening is quite small, but I would like to point out that having a lot of money overseas has its dangers too, varying greatly as to situations and personalities.

The one who has the money calls the tune. A program may actually be a detriment and the majority opposed, but someone may be so tempted by the power or prestige available that one succumbs. In existing programs the one who holds the purse strings has influence all out of proportion to insight. Because we are "rich and have no need of anything" we can't hear what the recipients are saying to us.

The way we spend our money often gives the wrong model. We can live on a scale easily 10 times that of the people to whom we are supposed to minister. Our time is so important we have to have cars. When the work tries to become indigenous there is only one way to do it—on the scale the missionary did it—and the developing world can't afford it.

Our well-meant gifts stifle initiative. The poorest person must respond to the extent of ability in the situation. To deny one that is to make a person dependent. One may then remain subservient all of life, or such a person may realize what has happened and despise us for it.

If the nationals have not had the chance to struggle in a program or institution so that it becomes "theirs," it will fade away when we leave unless we keep supporting it. Consider the jealous care given the church building by those who sacrificed to build it, and the casual way it is used by those who come later.

Our money causes jealousy and power struggles. Mennonite conferences in India have or have had court cases over who will control the property. Jealousy toward the person who gets a trip to North America is often so intense that it greatly reduces the benefit.

By our actions we teach that material things are very important. We spend much time and money keeping our gadgets going. So a man here, barely able to feed and clothe his family, wears a nice wristwatch. Donors are often more willing to give for buildings or equipment than to meet human need.

None of this is to suggest that we should reduce giving to overseas causes. What we need more of is persons who through their presence enter into the struggles of the people. That will take money too, but we cannot hope to save the world by proxy any more than God could save the world without sending his son.

Now to the question of conference loyalty raised by C. J. Dyck (23 January issue).

My loyalty to a particular conference is not too great, but my appreciation for a brotherhood church, separation of church and state, and opposition to war has never been stronger. I thank God for a church that sees people as persons and not only souls to be saved, and that expects deeds as well as words to come from a biblical faith.

The hurts of society about us are staggering, the disintegration of lives heartrending, and we wonder to what we should be loyal or how to raise the demands of membership. I

(continued next page)

feel that in the last decades the distinction between Mennonite groups has become so blurred that it is time to become one body. Loyalty exists where together there are those ministering to the needs of the rejected, deprived, misfits, lonely, and poor on a person-to-person basis. Isn't this the source of vitality for MCC (Canada)?

We are like people who attend an MDS meeting without having first experienced the carnage and drudgery of a disaster. For those who have been there the conference lines are wiped out. One does not talk about sacrifices, though all have made them. The fellowship of having brought help in the name of Christ to those in desperate need has hardly any parallel.

It is time to present a united Mennonite witness. The distinctions have long ago disappeared overseas, and for us together during the war they are also gone. The strengths of one group would benefit all, and the differences would lose their importance as we try to do God's work in the world. *Willard Unruh, D.C.S., Butwal, Nepal* 16 March

Praise God for midtriennium

Dear Editor: Thank-you for the moving reportage and editorial comment on General Conference midtriennium in your 27 February issue. Praise God for your group's responsible way of working at being faithful Christian brothers and sisters and witnesses for Christ. *Boyd Nelson, 405 Myrtle Avenue, Iowa City, Iowa 52240* 16 March

Let's create dialogue

Dear Editor: I want to affirm the spirit and outcome of the midtriennium on civil responsibility. We took action projecting work over several years. I too feel the need for immediacy, but practicality tempers me.

While I would like to stop warring uses of my taxes by refusing to pay, and giving instead to peaceful purposes, I know the IRS will collect my money—in spades—and my witness will be just to the collectors and their supervisors. The government will not prosecute such tax resistance, because that would draw too much public attention.

I want to witness to the policy enactment levels of government. My study of the issue brought me to the words of Jesus in Matthew 5: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil, but if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well; and if anyone forces you to go one mile, go with him two miles."

These words speak of positive responses to negative problems, and of a method to make a tax witness virtually impossible to be ignored by even the most recalcitrant legislator; a "second mile theology of witness." Taking these words seriously led me to decide that with a letter of protest to the IRS I will pay my full taxes. Then I will send an amount hopefully equal to the "war taxes" to my senators and/or representative in a check made out to the government along with a letter of witness.

I will try to find a way to give the money so that disposition on the congressional floors might be expected—if that be possible—but even if the legislators send the check back they have had to come to grips with its existence and its accompanying witness. The returned check would then call for another letter containing the check, which again could not be ignored.

The letter will contain a brief statement of my conscientious objection to killing and its implications to the use of my tax dollars for war. Then it will turn to the disposition of the check. Explaining respectfully that since they are acting against my will as a provider for the military machine with my tax dollars, I will ask as diligent action *on my behalf* for the use of the money enclosed for the proliferation of peace. The money is to be used by the government within the framework of not doing violence to my conscience. I will list some uses of the money which would violate my conscience, and why—being careful not to suggest specific uses I would desire. The whole idea is to get legislators to dialogue with their conscience on this issue.

I will actually split the check, sending at least two letters. Our new Kansas senator, Nancy Kassebaum, needs to be made aware of our faith early on. On the other hand, Robert Dole is one of the most recalcitrant senators at the point of military spending. He had the temerity to come to our Mid-Kansas MCC relief sale in his campaign last year and speak on the "need" for *increased* military spending. It may even be advantageous for my congressman, Dan Glickman, to receive a letter with part of the money. He is a Democrat, and with Dole and Kassebaum being Republicans he might just act as political conscience to the others. In each case of a split check, all recipients will be told that there are others and the total amount of the checks written.

After sharing this idea on the conference floor, there was sufficient informal response between sessions that I decided to share more in this letter and to invite anyone else who wishes to join me in this effort. It would be desirable to make a coordinated effort so that the letters arrive within a relatively short time for the greatest impact. It might even be good to split up the amount into quarterly payments to be sent at strategic times throughout the congressional year.

If you are interested in dialogue on this idea or if you plan to try it with me, I would appreciate hearing from you and receiving your input. *Jack L. Mace, 504-B Molly Mall, Hutchinson, Kansas 67501* 16 March

Thanks to Mark Ramseyer

Dear Editor: I was delighted to read Mark Ramseyer's article on modern "Anabaptese" (20 March issue). For a long time I have noted the curious development of our English as we come across it in our periodicals. I am sure that Ramseyer's splendid effort has not exhausted the list. But it might cause those with this affliction to pause and revise their way of addressing us simpler folk so that we can understand. And may it come in standard English. *A. H. Born, Box 1005, Altona, Manitoba R0G 0B0* 22 March

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Silence

Tamara Lattin

What is my silence?
It is nonverbal expression.
It is a time to gather thoughts.
It is a time to listen to others,
a time to listen to God.
Just think of all that we miss
when we let loose our tongues.
The crackling of a fire.
The whispering of the wind.
The trickling of a stream.
The tapping of raindrops on
windows.
The sound of a dove in flight.
Sit back. Listen. Watch. Learn.
Learn to keep silence once in a while,
and you shall learn patience.
Look at the wonders around you,
and you shall learn appreciation.
This is what silence has taught me.

Meditation

God sent a turtle

"And why are you anxious about clothing? Consider the lilies of the field . . ." (Matthew 6:28).

My parents were so poor, my friend told me, that they couldn't send my third oldest sister to school; they didn't have the money for even such small items as pencils, much less for school clothes for Lorraine and her two older sisters.

One day the fair was in town. General admission was free, but we had to pay to see each separate exhibit.

My parents and the three oldest sisters were on their way to the fair when they saw a huge snapping turtle sunning itself on a rock beside a water-filled ditch. They went over to take a closer look.

What a surprise! The turtle was covered with a dense growth of half-inch long brown hair, a most unusual sight for this horny creature.

An idea flashed into my father's mind. "We'll take him to the fair," he exclaimed. And so they did.

Fairgoers delighted in this new and original entry, and true to his name, the turtle snapped vigorously at every poke of a stick and every chip of popcorn that pelted down on his hairy, horny protective shell.

My parents returned home with all the money they needed to buy pencils, scribblers, and even clothes, not only for Lorraine, but for all three of their girls.

On the way home that night my parents knelt down at the spot where they had picked up their turtle not 12 hours earlier. Just as the golden-rosey beams of the setting sun promised another beautiful day they set the turtle back on his warm rock beside the water-filled ditch.

"Thank-you," my father prayed, "thank-you, dear heavenly Father, for keeping your promise—for sending us this miracle today, for loaning us this turtle and supplying all our needs. Amen."

Clara K. Dyck

How God judges

A letter to the editor in our local newspaper blames other nations for starting the wars that the US has gotten into. This reminds me of an old trick that my classmates and I used to play when we were in the first grade. When we got into a fight the teacher asked who started it. Invariably we blamed the other guys and the other guys blamed us. The teacher became so confused that she didn't know whom to punish. She seemed to think that whoever had started the fight should be punished and the rest should not.

No one ever knows who starts a fight. Is it the first threatening move, the first ugly face, or is it just coming too close to another person? When the teacher asked us if we had started the fight, we repressed the memories of our threatening moves and ugly faces. We remembered only the other guys' ugly faces and threatening moves. The other guys repressed the memories of their ugly faces and threatening moves. They remembered only our ugly faces and threatening moves.

What causes wars to start? Is it the first threatening move toward another country? Or can an unjust economic policy be a contributing factor? Can an unjust immigration policy be a contributing factor? We are likely to forget the things that we did to help bring on wars. And other nations are likely to forget the things that they did to help bring on wars.

In the biblical picture of the last judgment (Matthew 25) God does not ask the nations who started the wars that they got into. God judges them according to what they did to these, the least of the members of God's family, on earth.

As a preparation for the last Judgment we might ask ourselves: "During World War I what did we do to the least of our Christian family in Germany? During World War II what did we do to the least of the members of our Christian family in Japan?" Also we might ask ourselves what we did to the members of our Christian family during the Korean and Vietnam wars.

But we do not need to despair because of our sins of the past. God is a forgiving God. God wants to help us right now to think of all people everywhere as either actual or potential members of the family of God. Then let's live and work to the best of our opportunities to make this a reality.

Harold Peters

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Two unusual Sundays

Two Sundays in March I was not in any pulpit. I visited two unusual churches.

On 4 March I was at the Garden Grove Community Church, right next to Disneyland, in California. Robert H. Schuller's technologically innovative church (the high tower topped with a chapel-in-the-sky; one side of the sanctuary all glass, part of it on automatic sliders so that when he stands at the balcony pulpit he can also speak more directly to the drive-in crowd outside; not to mention the new $16 million crystal cathedral that is taking shape right next to the present sanctuary) is impressive. Crowds overflowed the facilities at each of the three morning services.

The atmosphere was casual and warm. Refreshments were available on the lawn as we came. Ribbon-identified members greeted us and made us welcome. The service was inspiring (with Schuller's admonitions to possibility thinking) and challenging. Schuller called Christians to be iron-pillared people, according to Jeremiah 1:18. Such people are "lifter-uppers, sound, sturdy, and dependable." He gave an example, Gayle Bartosh, an early participant in Garden Grove Church. She had been regarded as retarded—one doctor diagnosed her as mongoloid—but she resolutely decided to develop her own potential. Now at age 37 she is a most faithful and significant worker in their children's day-care program. She is an "iron-pillared" person.

I was moved deeply. Schuller seems to be combining latest technology with authentic efforts to keep a Jesus Christ focus. Though the program is obviously "TV-age oriented," my soul felt fed to a point of wanting to "pass it on."

On 25 March I was waiting at O'Hare Airport in Chicago when they announced a Protestant service in the basement chapel. I've been there before. I wound my way down the stairs, followed the signs among the labyrinth of pipes, and entered the dingy little room. Less than 100 chairs—about 12 people present. Chaplain Barnhart came in and welcomed us.

He had driven 170 miles to O'Hare. On the way he had thought about the gloomy side of our world. There is such a temptation to hopelessness.

Chapel services at O'Hare started 15 years ago. In 1978, 49.8 million passengers passed through this airport. O'Hare today has 35,000 employees. How do you serve such a congregation?

Barnhart turned to the Bible and read the story of the five loaves and two fishes. Not a pleasant situation—a crowd of thousands—not enough food. But among them was a lad prepared. Through God this was not only enough for everybody, but there were leftovers.

In today's world Christians can easily become overwhelmed at the needs. It's tempting to join the "gloom and doom" brigade. "But be assured," said Barnhart, "if there was enough to satisfy all the people in that biblical situation there is enough opportunity around us to find satisfaction and some left over to pass on to others."

Such assuring words felt strange there in the O'Hare catacombs. Once I emerged to ground level, the jets were screaming all around; people mobbed in every direction; constant announcements sounded like a routine babble of nonsense. And yet, somehow, the presence of Jesus felt obvious to me.

I keep thinking about those two church visits. There is still much I need to learn about being the church for Jesus Christ. His witness goes forth in the TV-oriented glamor of California *and* in the deep, dark dungeons of O'Hare Airport. My vision for worship must grow.

God's Spirit is not bound to prim and proper church buildings and our usual services of worship. The Holy Spirit is ready to meet us whenever and wherever we are ready to meet him.

Intentional communities, house churches, electronic cathedrals, basement catacombs, A-frame wooden buildings are not the criteria. If the human soul reaches out to God, he is ready.

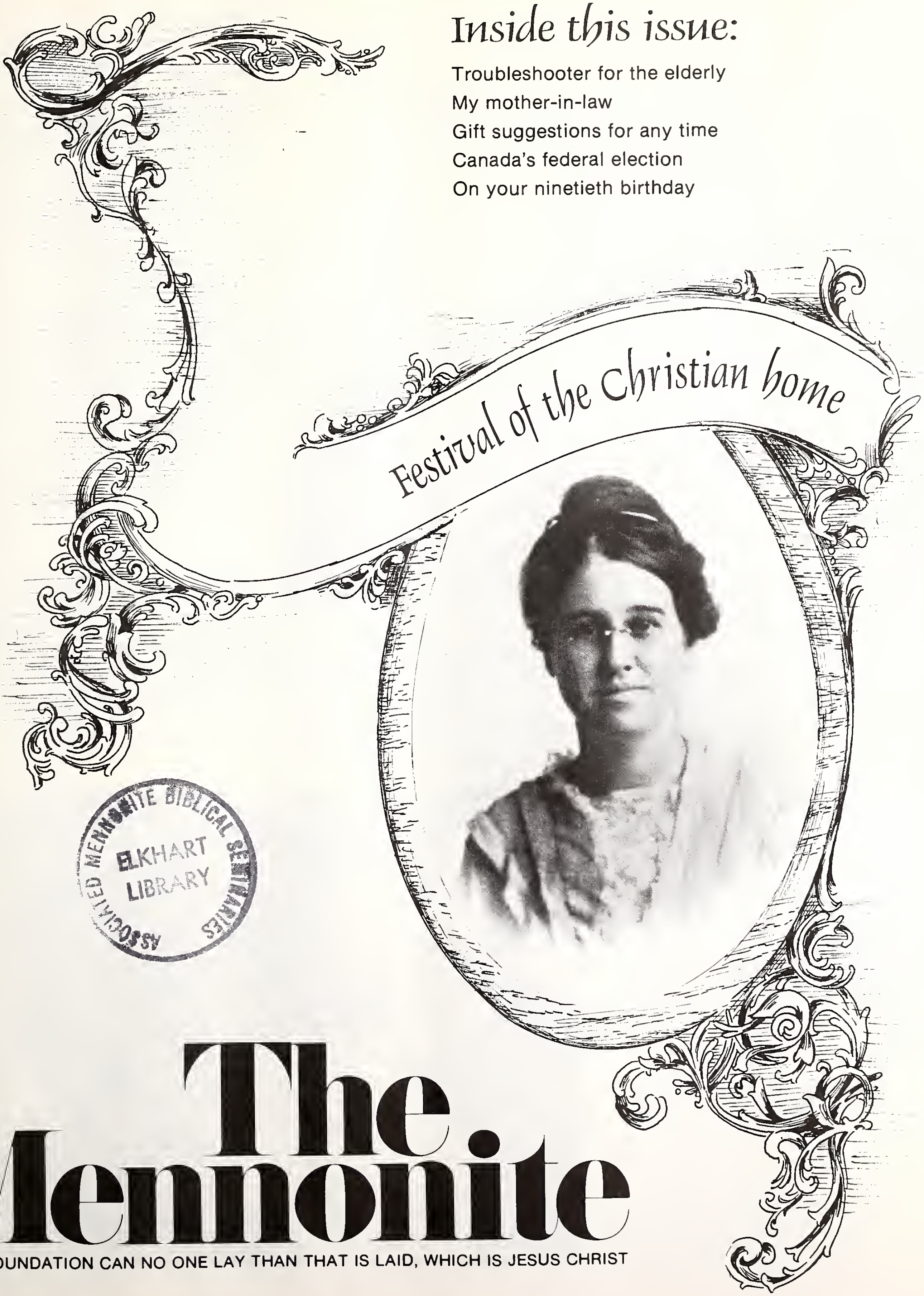
Schuller said their new "crystal cathedral" will hold over 4,000 people. I expect it will still be overflowing three times each Sunday morning.

Barnhart says they can't begin to meet all the crisis-counseling and other needs at O'Hare Airport. Those needs will also not become less.

I praise the Lord for Christians who have visions to serve today's needs—at airports, in affluent suburban settings, in urban areas where familial ties have broken down, wherever traditional churches have not reached—and are pioneering fresh models of witness. Jesus' words have come back to me with new meaning, "Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35). ". . . pray therefore the Lord of the harvest to send out laborers into his harvest" (Matthew 9:38). *Bernie Wiebe*

Inside this issue:

- Troubleshooter for the elderly
- My mother-in-law
- Gift suggestions for any time
- Canada's federal election
- On your ninetieth birthday


Festival of the Christian home

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:19 8 MAY 1979

Troubleshooter for the elderly

Helen Friesen

"Invaluable."

"So considerate and compassionate."

"Makes it possible for me to stay in my own home and keeps me from imposing on others."

Those words characterize what has happened in the Mountain Lake, Minnesota, community as the result of one man taking seriously the needs of the elderly.

Gordon Krause has proved that voluntary service (VS) can be performed effectively at home. When jobs in which he'd been interested didn't materialize, he took a closer look at the idea of giving a year's time to aid some local cause.

In the fall of 1977, when Myron Augsburger conducted evangelistic meetings in Mountain Lake, Gordon felt God challenging him to do something special. Augsburger's stress on letting God become Lord of one's life helped guide his thinking.

He'd done two years of VS in Cincinnati after graduating from Freeman Junior College and Goshen College. Perhaps another term might be a good idea before he got married. Couldn't a term of full-time Christian service be done right in Mountain Lake?

"When I finally let go and gave my whole self, then God could begin to work and it amazed me where and how he led."

He consulted with the pastors of the Bethel Mennonite Church, Harris Waltner and Peter Neufeld, asking for ideas. They suggested older people often mentioned needing rides to a doctor's appointment or help with minor jobs.

Gordon spoke with local nursing homes, a

Doing the heavy work of removing screens and cleaning the windows before putting on the storm windows kept Gordon busy in the fall.

Gordon Krause with the pastors of Bethel Mennonite Church. Harris Waltner, left; Peter Neufeld, right.

Gordon wheels a Good Samaritan resident out to the van for the weekly "joyride" for those interested.

senior citizens' center, the local county family services, and then made a list of services he could provide. Transportation headed the list along with doing odd jobs, minor repairs (the two-bit variety with which professionals hate to be bothered), and visitation. Many times the elderly just needed someone with whom to chat.

After a further meeting with the deacons a church project began. Gordon would get mileage plus $30 monthly like any other VS worker. "Senior Citizens Services" began in December 1977 with a notice in the church bulletin.

Calls were few at first because people were hesitant about asking for help. Gordon put a notice on the bulletin board of Laker Apartments, a low-rent high rise for the elderly, and informed the people in the two nursing homes. Other publicity came by word of mouth and a story in the regional daily, the *Mankato Free Press*. The news spread that this service included just about anything. Although basically he worked with Mennonite elderly, Gordon also helped people of other denominations.

He has provided rides for people to town, to the doctor, to funerals, and to church services. He gets the mail daily for one person, has helped clean eaves and downspouts, changed storm windows, helped with lawns, raked leaves, fixed furniture and lawn mowers, shoveled a mountain of snow in the winter, and assisted with a tax question.

When he brings people home they often have some little job for him like carrying fruit jars downstairs, something which may be risky for them.

> **"When God gives you a job to do, he takes into account your strong points and your weak points."**

When they offer to pay him, he explains there is no charge. They aren't used to getting free services. If they persist, he takes the money as a donation for the deacons' fund. The number of calls has ranged from a few to more than six a day. Often he is invited in for a cup of coffee or a small snack and a visit. Sometimes the visiting has felt more important than the work.

Had Gordon picked his own assignment, it would have been with people more his own age—30—and not senior citizens. Nevertheless he feels God chose this work for him.

For him the first year was one of spiritual growth along with the satisfaction of having helped people. His life's verse, "Seek ye first the kingdom of God and his righteousness . . ." meant much to him that year. He learned to leave tomorrow's assignments in God's hand and also to trust him for his physical needs.

He now feels quite comfortable with the elderly and has grown to appreciate them. He finds they have vitality, a lifetime of experience and inspiration. He's learned about their past life in Russia and other places. History has come alive for him.

Frustrations? Of course, especially in not knowing what he'll be doing the next day. He knows he can't schedule things too closely, must slow his pace, practice much patience, and take things in stride. "I used to be very anxious about whether things were going to work out right—whether I was doing the right thing."

Another frustration was seeing other people with jobs earning steady income and able to buy things. Was he foolish for failing to invest in material things or save for the future?

He had to evaluate his strengths and weaknesses. Peter Neufeld told him, "When God gives you a job to do, he takes into account your strong points and your weak points."

One interesting development was meeting a young lady who worked at the nursing home. Now they're married. Gordon chuckles, "Maybe if I hadn't gone into senior citizens work I would never have found her."

As the year drew to a close, members of the Bethel Mennonite Church affirmed Gordon's work by pledging $700 a month for his support in 1979. The service continues to be free for the elderly of the community. •

Whose hands are these?

Cornelius Boldt

In prayer he clasps his hands,
But wrings them in despair.
To prove that he's in love with you
He hugs you in embrace.
But when his fists he clenches
Beware, he's raging mad.
When overhead he waves his hands,
He beckons you to come.
You can tell when he's chilled.
He'll flap his hands around.
Revenge in mind reveals itself
In hands like eagle claws.
Hands that labor in the fields
Expose on Sundays thorny skins.
Some hands will grab for very greed
While others make the sacrifice.
Clapping hands do indicate
Rejoicings in the heart and mind.
The hand that's open and outstretched
Is offering willing help.
The hand that's in the pocket fixed
Is there for good or bad.
If you should wish to know me well
You need not ask for name
Or date of birth and weight
Or where I learned my alphabet
Or hear about my relatives.
If you should wish to know me well
Observe the doings of my hands
On Sundays and on Mondays,
In businesslike transactions,
And in the presence of the poor.
My hands reveal my inward self,
All else you wish to know.
When men of God were frightened stiff,
To soothe away that fear,
Christ Jesus quickly reappeared
And showed his wounded hands.

My mother-in-law

Levi Keidel

While I courted her daughter the mother's curt speech, her snappy brown eyes, and her set jaw seemed to pose me formidable obstacles. She had her point. Why should a young whippersnapper with some dubious confession of conversion claim her only daughter's hand? The girl had gone to church every Sunday since infancy; she had heard the reading of Scripture and had recited the Lord's Prayer at breakfast every day of her life; she had finished Bible school, was in nurses' training, and planned to be a missionary in Africa.

But soon I learned that the mother's jaw had been set long before I came around. It seemed to symbolize what she had come to understand as faith . . . a sort of sanctified determination which had seen her through all adversity. And she had seen her share of it. One daughter died in infancy. Another died in her teens. A foster son died at 22. Soon after marriage a chronic asthmatic condition rendered her husband a semi-invalid for the rest of his life. She would trust and serve her God, no matter what. When I appeared, it was that steel-hard resolve which glinted through her personality.

She began collecting unused scraps of cloth, turned them into children's garments, and sent them to MCC.

She would trust and serve her God, no matter what.

That resolve continued unabated after I married her daughter and we began our career in Zaire under the Africa Inter-Mennonite Mission. She raised a son, a foster son, cared for her invalid husband, and—from her limited means—paid the full support costs of our first child, Paul, from his birth until he reached age 21.

The decrease of home responsibilities did not mean the end of her good works. She began collecting unused scraps of cloth, turned them into children's garments, and sent them to MCC. By now friends and neighbors have filled and refilled a larger dresser drawer with cloth; and she, matching colors, print patterns, and shapes with consummate skill, has made countless hundreds of garments. Her husband died in 1977. To lighten his burden during the last years of his life she helped him memorize Scripture, a practice she has continued on her own to the present.

In a letter we received in Zaire shortly after the invasion of Shaba Province last year, her roughly formed script spelled out her commitment to the purposes of Jesus Christ.

"I don't worry about you," she wrote. "One time when Paul was small you wrote that he was sick, and I worried. Then I just gave you to the Lord. I decided that by the time I hear from you, you'd either be dead or well anyhow, so why worry about you."

When I first met her over 30 years ago I was not favorably impressed. Somebody has changed. Today she is a remarkable woman. She has a warm spirit, infinite patience, and wide-ranging interests. Always an avid reader, she knows enough about the Africa Inter-Mennonite Mission by now to be appointed an honorary board member. I am writing this to give her a long-deserved bouquet. Her name: Ida King. She is 86 and keeps house for herself at 830 West Oakland, Bloomington, Illinois 61725. •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada: $10.00 one year; $18.00 two years; $25.00 three years; foreign $10.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114

ENERGY STEWARDSHIP

suggestions for any time

The wise use of energy is always in season. Here are some gift suggestions for those who want to become better stewards of this resource.

—Timer for the hot water heater; it turns it off overnight when there is no demand, then turns it on again in the morning.

—Dimmer switch for incandescent lights. This energy-saver is also a decorator item. About $5.

—Clock thermostat for the home heating system. Heat is off overnight but comes on automatically in the morning.

—Water volume control for showers. Most of the hot water is wasted when we take showers. This device is easy to install and use, and saves much of the water. About $6.

—Insulating kit for hot water heaters. Older heaters in particular are not insulated as well as they should be.

—Does a flue pipe go through your house? You can put a simple heat exchanger on it for about $11. It radiates into the room some of the heat that otherwise leaves the house.

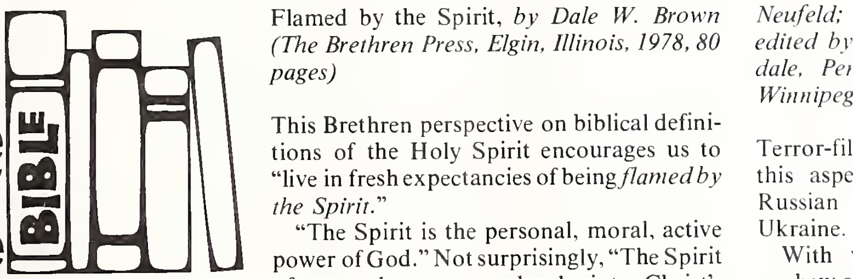
—Hot air from your clothes dryer can help heat the house. A special device distributes the heat and traps the lint. About $45.

—Special housecoats keep you quite warm when you are inactive, so you can turn down the thermostat earlier in the evening.

—*Soft Energy Paths* is a recent book by Amory Lovins that points out the many ways our society wastes energy, and makes specific proposals for reducing waste without disrupting our lifestyle. Available at $6.95 from Friends of the Earth books, 124 Spear Street, San Francisco, California 94105. Lovins' *World Energy Strategies* is also available.

—Is there a woodworker in the house? Give him or her a set of plans for a passive solar heater that circulates warm air through the bottom of a window opening. Available from Thomas Lehman, Box 144, North Newton, Kansas 67117. (*This list was put together by several people in the North Newton community and compiled by Tom Lehman, editor of the energy series. Tom is a professor of chemistry at Bethel College, North Newton, Kansas.*)

Beside my Bible



Mary F. Heisey

Reflections

Reading my Bible and the paperbacks beside it this week, I again realized the importance of reflection. Swallowing volumes of words without plumbing their meaning is a worthless activity.

The Last Things, *by George Eldon Ladd (William B. Eerdmans, Grand Rapids, Michigan, 1978, 119 pages)*

Subtitled "An Eschatology for Laymen," this nine-chapter Bible study emphasizes progressive revelation—"that the Old Testament prophets must be interpreted in light of their fulfillment in the person and mission of Jesus." Naturally this method leads to *re*interpretation of Old Testament prophecies.

The usual topics connected with the last things are explored and interpreted: Israel's destiny, the intermediate state, the second coming of Christ, the language of the second advent, the resurrection and the rapture, judgment, and the kingdom of God.

Flamed by the Spirit, *by Dale W. Brown (The Brethren Press, Elgin, Illinois, 1978, 80 pages)*

This Brethren perspective on biblical definitions of the Holy Spirit encourages us to "live in fresh expectancies of being *flamed by the Spirit*."

"The Spirit is the personal, moral, active power of God." Not surprisingly, "The Spirit often sends us more deeply into Christ's sufferings." All of the Spirit's gifts, including leaders, are given for the common good of the community of faith. "Contrary to a contemporary mood, the voice of the Holy Spirit must never become equated with the majorities in the nation or even in the church." Amen!

So You're Single!, *by Margaret Clarkson (Harold Shaw Publishers, Wheaton, Illinois, 1978, 167 pages)*

Problem: "Whatever her ability, experience, or spiritual gifts," a single woman in a church fellowship has "no real choice as to program or sphere of service."

Solution: "Church activities should center more around Christian fellowship, service, and areas of special interest, and less around sex, age, or marital status."

In this modern psalm book that praises God's sovereignty and sufficiency, a Canadian poet-educator examines and reveals the thorns and flowers of her own singleness. Powerful!

A Russian Dance of Death, *by Dietrich Neufeld; translated from the German and edited by Al Reimer (Herald Press, Scottdale, Pennsylvania, and Hyperion Press, Winnipeg, Manitoba, 1977, 142 pages)*

Terror-filled pages. Don't plan to relax with this aspect of the Mennonite story—the Russian Revolution and civil war in the Ukraine.

With vivid woodcuts by the author's nephew and useful maps, this secret journal of a Mennonite participant (you don't have to fight to participate in a war) chronicles the violence, disease, and hunger encountered between the fall of 1919 and that of 1920.

Though beyond reason's comprehension, its revelations never exceed the heart's compassion. Read this startling work, then pray for the Russian people today.

The Upside-Down Kingdom, *by Donald B. Kraybill (Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario, 1978, 328 pages)*

Are you sure? Did Jesus really teach that? Did he mean what he said?

This layman's study of the kingdom of God in the synoptic gospels examines the society-defying extreme of Jesus. Details of his lifestyle provide clear, if perplexing, direction for those who want to follow him. Questions for discussion end each chapter.

Believer, it's time to shun the world's common sense and chart change with the transforming wisdom of Jesus. This powerhouse book about "the future now" can kindle such courageous kingdom action.

US telecommunications bills threaten accountability

Subcommittee hearings began last week on legislation now pending in both the House and Senate that introduces sweeping changes in regulation of telecommunications.

In the House, Congressperson Lionel Van Deerlin (Democrat-California) has submitted a bill (HR333) that repeals all previous regulation and develops different standards for telecommunications regulation.

In the Senate two bills were submitted, one (S611) by Senator Ernest Hollings (Democrat-South Carolina), and another (S612) by Senator Barry Goldwater (Republican-Arizona). Both bills amend the current legislation.

The Mennonite talked with Diane Umble about the legislation. She is director of radio and television activities in the Commission on Home Ministries of the General Conference, and recently attended a workshop in Washington, DC, to learn about the provisions of these bills.

The Mennonite: These bills either rewrite or amend the Communications Act of 1934. What standards are set by the 1934 Act?

In the 1920s and 1930s when legislation was first written, radio broadcasting was very new. Congress made it clear that the primary obligation of telecommunications businesses was to serve the public interest. The philosophy of broadcast regulation was that the airwaves are owned by the people, and broadcasters are granted privilege of using those airwaves. In return they are to serve the "public interest, convenience, and necessity." That phrase has set the standard that has been defined and interpreted in the intervening years. The Federal Communications Commission (FCC) is given the responsibility to maintain the standard as well as a variety of necessary technical standards.

Let's first look at broadcasting. What standards does the new legislation propose?

Van Deerlin's bill (R333) introduces the most sweeping changes. It repeals all previous regulations and proposes a new regulatory standard. His bill authorizes regulations only when "marketplace forces fail to protect the public interest." He defines public interest in a new way. At a news conference Van Deerlin interpreted the public interest standard to be "the right of the public to enjoy the fruits of innovation."

In the Senate the Hollings bill (S611) preserves the "public interest, convenience, and necessity" standard. Licensees are viewed as public trustees.

Goldwater's bill (S612) aims at complete deregulation. It is not specific about a standard. The bill denies the FCC discretionary powers to make certain rules.

Will radio and television stations continue to be licensed?

The bills treat radio and television differently. All three bills provide indefinite radio licenses.

For television each bill is different. Van Deerlin provides that TV licenses become indefinite after 10 years.

Goldwater varies the terms of licenses according to the size of the market—larger markets have shorter terms. He requires renewal to be mandatory if the licensee "substantially met" community problems, needs, and interests. At the same time he eliminates news, public affairs, and local programming requirements.

Hollings licenses television stations for five years and does not change the review process for assessing station performance.

Will stations still be required to survey the tastes, needs, and desires of their communities?

Only Hollings retains ascertainment. Van Deerlin eliminates it for both radio and TV. Goldwater eliminates ascertainment in radio, and for TV existing rules are to be reviewed in the deregulation effort.

Why are licensing, ascertainment, and fairness important?

These are the avenues by which citizens can hold broadcasters accountable. If radio stations or television stations are not serving their communities, citizens now have recourse. They can call for a denial of the licenses. They can challenge on the basis of the fairness doctrine if controversial issues are not being dealt with. They have an opportunity for review and there's a way of enforcing public trust.

Does this legislation affect in any way the radio and television ministry of the General Conference?

In the past much of the programming that we've produced or jointly produced with other Mennonite groups has been programming that we make available on a public service basis. That means that because of the requirements of broadcasters to serve the public interest they are supposed to carry a certain amount of religious programming, and one way of doing that is by using programs that religious groups produce for that purpose. If the public interest standard is no longer upheld, broadcasters will not need to carry religious programming. Therefore, we would have to purchase any kind of time that we wanted on the airways, and this would mean that we would need to have a lot more money devoted to gaining time on radio and television. The greater issue for me is the fact that the decision making will be based on what makes money in the marketplace, and there will be no call for any higher standard in the industry.

Why is there such a push for legislation at this time?

There is a real mood of deregulation in Washington. Hand in hand with that is a nostalgic desire to return to the era of free competition—that somehow a return to free competition will help us get out of the economic problems we're in. The problem with that is that in many of the provisions of all these bills, free competition is not enhanced at all. Goldwater and Van Deerlin both deregulate AT&T. AT&T is the biggest telecommunications industry in the world and is a monopoly. It has the potential of gobbling up all new development that comes along.

Does this legislation cover other areas in addition to the broadcasting provisions?

Yes, there is significant deregulation in the area of cable television. There are proposals for satellite and other common carrier (telephone, telegraph) technologies. What we have is a situation in which new technology is developing, and the line between what was once telephone and telegraph technology and what is now broadcasting is becoming very fuzzy. We're moving to a time when all the various technologies will form one big information instrument. The question is, Who will control that information industry? Will the people who are marketing the machinery and the content that is carried through that industry be the ones who determine how it's controlled? Or will the citizens have some say? I think this legislation is significant because it starts to set standards for how future technology will be developed and how it will be used.

Mennonites respond to deluge of disasters

MDS busy with cleanup after tornadoes and floods

Akron, PA (MCC)—Within a week Mennonite Disaster Service (MDS) faced a deluge of disasters as tornadoes and flooding hit the midwestern and southern United States.

A tornado severely damaged half a dozen communities in northern Texas and neighboring Oklahoma 10 April in what is sometimes called "tornado alley." Tornadoes also touched down in Arkansas, Iowa, and Missouri. Massive floods occurred in Mississippi, Illinois, Alabama, and Georgia. MDS is working in all of these situations.

Surverying the situation in Wichita Falls, MDS region three director Henry Z. Friesen of Meade, Kansas, helped count the number of homes affected and tried to ascertain the degree of damage.

Preliminary work such as Friesen's helps MDS decide whom they will assist. In its cleanup MDS assists any family regardless of their status. For repairs and rebuilding, however, MDS concentrates on the uninsured who often are too poor to buy insurance, such as the handicapped, the elderly, and the widowed.

Friesen remained on the scene one week to direct the MDS activities. He reported an average of 140 people per day were working with as high as 150 some days. A busload of students came from Bethel College (North Newton, Kansas), and some from Sterling (Kansas) College. "Those students were tops," Friesen said.

The Red Cross is providing blankets, food service, tools, equipment, and telephones for MDS workers. Volunteers stay at the First Presbyterian Church building in Wichita Falls. The Kansas MDS unit has loaned them one base station and five field units of an emergency communication network for the project operation.

Dean Schantz of Hydro, Oklahoma, served the first week as assistant director and then replaced Friesen, who returned home.

Local MDS units are surveying and taking care of the other tornado and flood situations. The Mississippi flood especially caused widespread damage. It affected more than 2,000 families, and about 15,000 people had to evacuate.

Volunteers for any of the areas are encouraged to work through the regular MDS channels to help. The United States has 46 units across the country for handling emergencies in their areas. These units are organized into regions. Regional and national support may be called in later.

Beans, funds go to Brazil flood relief

Akron, PA (MCC)—Twenty-five tons of beans and $5,000 in funds have been approved by Mennonite Central Committee for the flood-stricken Sao Francisco River Valley of central Brazil.

The beans are to be sent to Diaconia (inter-church relief and development agency in Brazil) for local distribution. Money will be used to purchase food, seeds, and tools to replace crops damaged by the flooding. Plans are for MCC agriculture worker Rod King to provide technical assistance to farmers who will replant lost crops.

In addition Mennonites in Brazil have assisted flood victims with clothing and food. AMAS (Mennonite Social Assistance Agency), located further south than the flooded region, has shipped materials to the area. MCC also sent 60 bales of clothing.

Floods reached the southwest corner of the Pernambuco state, where MCC work in Brazil is concentrated, in March. Flooding worsened when flood control dams and reservoirs became overtaxed.

The government of Brazil has increased income tax by 5 percent for the first quarter of 1979 in order to collect revenue for the emergency.

Executive Director
required by
Craigwood
Ailsa Craig, Ontario

Craigwood—is a rural residential treatment center for emotionally disturbed boys, under the auspices of MCC (Ontario). The treatment of the boys is facilitated through a treatment team of social workers, houseparents, teachers, and incorporating the services of our consultant psychiatrist. **Craigwood** is licensed for 28 beds as a Children's Mental Health Center by the Minister of Community and Social Services. The center is located approximately 20 miles northwest of London, Ontario.

The Position—as chief executive director, to be responsible for the overall management, operations, and development of the center. The executive director will be responsible to the board of directors.

The Qualifications—skills in human relations, total program formulation and coordination, public relations, and a commitment to basic Christian values and ideals. The successful candidate will possess at least an MSW degree or an MA in a related field.

Salary & Benefits—the salary range is competitive with other similar centers in southern Ontario. There are a full range of benefits.

Send complete resume by 11 May to Milton Schwartzentruber, 23 Kenwood Crescent, London, Ontario N5Y 3W6.

"Youth—A Part of Today's Church" was the theme at a college and career retreat held at Camp Squeah, British Columbia, 9-11 March. The retreat, jointly planned by the British Columbia Mennonite Youth Organization and the Mennonite Brethren Provincial Youth Committee, was the first cooperative effort of this kind between youth of the Mennonite Brethren and the General Conference in British Columbia. Over 200 attended.

"Health Care in Transcultural Settings" and "Maternal and Child Nutrition" are two concurrent courses being held at Goshen (Indiana) College, 29 May to 15 June. Cosponsored by Mennonite Central Committee, the courses are designed especially for preprofessional and professional nurses, nutritionists, and home economists. Tuition for either of the courses is $300. They may be taken for continuing education credit, for college credit, or for audit. To register please contact Kathryn Ponzo at Goshen College as soon as possible.

Do we need an Olympic prison?

Bars and stripes forever

New York (JSAC)—While construction crews work on the soon-to-be completed Olympic Games facility in the tiny village of Ray Brook, near Lake Placid, nestled in the magnificent Adirondack Mountains of upstate New York, debate over the intended use of the facility heats up.

Site of the 1980 Winter Olympics, the five cylindrical buildings that comprise the facility are to be used first, and briefly, to house some 1,800 world athletes competing in the games. As soon as they leave, the buildings will be converted into the newest federal prison. Statistics show the inmates are likely to be men aged 18 through 26, most from New York City, some 350 miles away, or from Boston, Philadelphia, and Washington, DC, some 60 to 75 percent of whom are likely to be black or Puerto Rican, all of them far from the humanizing reach of family visitors.

The House of Representatives Judiciary Subcommittee on Courts, Civil Liberties, and Administration of Justice, chaired by Robert Kastenmeier (Democrat-Wisconsin), calls for building new prisons only in or near metropolitan areas, enabling prisoners to maintain contact with families and to participate in work-release programs where possible. But Representative Kastenmeier's committee never reviewed the Olympic Prison request. The plan was pushed through Congress by the Bureau of Prisons as a "secondary use" facility.

For maintaining this facility as a prison the US taxpayers will fork over some $17,000 per prisoner, or $8.5 million each year, reports the Unitarian Universalist Service Committee.

Meanwhile the US Olympic Organizing Committee is searching in the northeast for a permanent training center for amateur winter sports. The would-be prison at Ray Brook is ideally suited, prison opponents believe, for such a purpose.

Church and prison reform groups are taking the leading role in organizing a campaign to Stop the Olympic Prison (STOP). A growing list of organizations, sports notables, politicians, and prison groups are signing up as STOP supporters.

The protest has caught the interest of the European press. A film crew from Holland has done a documentary for Europe.

More prisons, longer sentences

Building increasingly more prisons and incarcerating offenders for greater lengths of time are related to successful conservative political platforms of "law and order," states the Joint Strategy and Action Committee (JSAC). JSAC is a coalition of the national mission agencies of the major Protestant denominations in the US.

Since Richard Nixon's election in 1968 the Federal Bureau of Prisons has added as many prisons as were built during the entire history of the US prior to his ascension to power, reports the National Moratorium on Prison Construction. Their research also indicates that as of January 1977 more than 800 penal facilities of various types and sizes were either proposed or under construction at local, state, and federal levels. These new facilities total 200,000 prison beds.

Consider the following rate of imprisonment per 100,000 population:

South Africa	400
USSR	391
US	250
Britain	84
West Germany	60
France	56
Denmark	54
Sweden	40
Netherlands	22

Furthermore, Americans serve increasingly harsh sentences. According to the National Council of Crime and Delinquency (NCCD), in 1945 the average length for federal offenders was 16.5 months; in 1955 it was 21.9 months; in 1965, 33.5 months; in 1975, 45.5 months. By January 1978, 74 percent of federal prisoners were serving terms ranging from five years to life; only 24 percent were in for less than a year.

Who is serving time?

White collar crimes such as bankruptcy, fraud, and bribery cost society some $44 billion a year, 11 times as much as crimes against personal property, which are committed largely by the poor. Yet when the rich enter the justice system they are treated differently from the poor in the US. Sixty percent of the inmates in state correctional facilities had incomes less than $6,000 during the year before their arrest; only 14 percent had incomes of more than $10,000. Full restitution and community service orders are now being used for white collar corporate felons but not, in most cases, for low-income offenders.

Has the relatively recent increased use of prisons and jails made the crime rate go down? While the number of persons locked in American penal institutions has increased by nearly 200,000 in the last five years, the FBI's *Uniform Crime Reports* show that reported crime increased by more than 30 percent from 1970 to 1975.

What is the cost of incarceration? The average cost of simply maintaining an inmate in a US adult jail is $7,041 and $9,439 in adult state prisons. In some states, such as New York, the cost is higher, exceeding $20,000 per prisoner. This does not include costs of prison construction, lost taxes, or welfare payments to inmates' families.

With fewer young, healthy, and white babies available for adoption, more parents are bringing "hard-to-place" children into their homes. According to author Jane Marks, "High-risk children (white kids 13 and older, black kids seven and older, sibling groups, and the physically disabled) usually are, after all, children who have been hurt and rejected and moved around from home to home like so much used furniture. What's heartening—sometimes, what seems miraculous—is that despite their problems, an estimated 85 percent of them do stay with the parents who first adopt them."

◄ **Anglican Bishop Festo Kivengere,** a Ugandan exile, displayed clear elation in Chicago at the news of the ouster of Idi Amin. Kivengere said, "Now the church must function as a community of healers. It must work to restore the concept of the value of life among a people that has been brutalized. It must resist tendencies to seek revenge. It must operate as a trusted channel for reconstruction and social service, avoiding the evils of black marketing. And it must, if required, speak to any reemergence of corruption in government."

What are some alternatives to incarceration?

The Interreligious Task Force on Criminal Justice studied this question and proposes the following:

Decriminalize laws such as those against juvenile "status offenders" (runaways, truants, and offenses which do not apply when the offender is an adult), vagrancy, loitering, Sunday closings, minor traffic offenses, possession and use of drugs and alcohol (but production, importation, and sale should be regulated), public intoxication, private sexual conduct, etc.

Negotiation of warrants: negotiation between parties of the dispute that led to warrants being sworn prevents many of these disputes from reaching the stage of arrest.

Probation houses: residential or day-care alternatives to prison which provide judges with a variety of types of probation supervision, including juvenile homes, drug treatment centers, halfway houses, etc.

Increased use of probation: achieved primarily through the education of judges.

Worthy examples of "just desserts"

On the West Coast "executives of a meat-packing company convicted of criminal violations were sentenced to provide 200 hours of service to a youth training program and also to hire parolees in the firm's job-training program.

"A taxi driver was required to provide the poor with 40 hours of transportation to medical facilities.

"An errant carpenter was commissioned to build a wheelchair ramp at a home for senior citizens.

"A cleaning shop owner, guilty of petty larceny, was sentenced to provide $250 worth of cleaning services for destitute inmates of a nursing center.

"Youths caught scrawling graffiti in public places were forced into a cleanup squad to remove all such offending defacements."

So writes syndicated columnist Sydney Harris. He further suggests that, instead of fining traffic violaters who account for 50,000 fatalities a year, they be sentenced to some form of community service. Although money for these offenders is often easy-come-easy-go, time and service are not.

Horticultural skills needed in the north

Winnipeg (MCC)—Last summer Mennonite Central Committee (Canada) sent gardeners into northern Indian communities, some quite isolated, to demonstrate how gardening could save scarce dollars.

Volunteers last year offered gardening expertise like choosing a good site, planting seeds, rototilling, fertilizing, and watering. But they also became active in community sports and recreation, church work, and cultural interaction. Aside from benefiting financially, the Indian people had an opportunity to witness practical Christianity at work by observing these volunteers.

The gardening experiment has aroused interest in other northern communities, and requests have come to MCC (Canada) for more gardeners. Three volunteers were placed last year; this year 12 could be accommodated.

In a recent visit to the North, MCC administrators Menno Wiebe, Elijah McKay, and Peter Andres discovered that native people know preservation skills well, without benefit of fridge or freezer. Root cellars are known, and Isaac Barkman, a resident of Ponask, pulled fresh potatoes out of his to show them the results of his work last summer. Gardeners in other communities dug holes near the riverbank and covered their potatoes with straw and earth. They were also trying to save some for seed.

For further information about this program, contact MCC (Canada), 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8. Telephone (204) 475-3550.

A History of
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Mennonite Overseas
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Leslie Hoover, a resident at Lanis Homes Retirement Community, Lititz, Pennsylvania, coordinates a team of eight persons who correct Bible correspondence courses for prison inmates. Currently Martin Weber, who serves as chaplain at the maximum security prison at Atmore, Alabama, is sending courses for 15 inmates to Hoover. Hoover sees this outreach to prisoners a natural for persons in their retirement years. He serves as a member of the Eastern Mennonite Board of Missions, Salunga, Pennsylvania.

Half of the refugees in Africa are children, most of whom are denied access to basic human needs. Most of the refugee children are victims of the liberation wars in Namibia and Zimbabwe. At the beginning of 1979 there were some four million refugees in Africa, nearly half of the world's 8.5 million refugees. Since the population of Africa represents only 13 percent of the world population, this "is indicative of the alarming magnitude of the problem of human rights violations on the continent," says a report by the refugee department of the All Africa Conference of Churches.

Applications are invited for the position of Central District conference minister. The duties would commence 1 September or a mutually agreed upon date.

Direct inquiries to Roger Siebert, Central District president, Box 387, Pandora, Ohio 45877, by 15 May.

New Mennonite church dedicated in Japan

A new church building for the Misato Christian Church on the northern outskirts of Tokyo was dedicated 1 April.

Until recently the congregation met in pastor and Mrs. Miyazaki's house. It was, however, too small for children's meetings and worship services. The new sanctuary can accommodate 40 persons comfortably.

Representatives from all of the Tokyo Cooperative Evangelistic Mennonite and Brethren in Christ churches (KDK) were present for the service, including Michio Ohno, chairperson of KDK. Over 70 people attended the afternoon dedication, which was followed by a brotherhood meal.

The Miyazakis began evangelism in Misato in 1971 with children's meetings and Sunday afternoon worship. English classes, taught by General Conference missionary Ferd Ediger, were also used to make contacts. Over half of the church members presently associating with the Misato church came as a result of tract distribution, publicity about the worship services, and the English instruction.

Since property and construction are unusually expensive in the Tokyo area, the congregation sought help from North American Mennonites as well as the congregations which form KDK. The Misato church borrowed $18,000 from General Conference Church Extension Services. The KDK churches contributed $11,500. Misato church members also gave sacrificially of their time and finances. Further, the Brethren in Christ, Mennonite Church, and General Conference mission agencies donated a total of $47,000.

Front view of new Misato church

Pator Michio Ohno leads group discussion in the new Misato sanctuary.

Of the General Conference share the home church of Ferd Ediger—North Star Mennonite Church in Drake, Saskatchewan—contributed $10,400; and the home congregation of Viola Ediger—Inman (Kansas) Mennonite Church—gave $3,450. Two other congregations in Saskatchewan—College Park Mennonite Church in Saskatoon, and the Aberdeen Mennonite Church—each gave $1,000.

Groundbreaking for the new building took place in October 1978. A Christian architect and construction firm designed and built the church.

Family life educator gives sabbatical year to church

Sue Goerzen, faculty member at the University of Windsor in Ontario, will use her skills and knowledge in family life education for the church-at-large during 1979-80.

She offered her skills to the family life committee. The committee accepted her offer joyfully and is making arrangements for her work. During the next school year Goerzen has a sabbatical after a decade of teaching courses in family life education in the department of home economics at the university.

Her special interest is premarriage and immediate postmarriage counseling. During her year of voluntary service beginning 1 July she will focus on needs within the church. She expects to not only conduct congregational and regional workshops and provide consultative services, but also work on writing and gathering materials related to her special interest.

In her consultation with the family life committee during March, Goerzen commented, "I really feel the need to help young people premaritally and in early postmarital stages. There is also a big need to assist young people with their sexuality."

Herta Funk, director of adult education for the General Conference, says that the arrangement is a "good model of how professionals can give of their talents to the church."

A reference council made up of persons living in Ontario will be set up to work with Goerzen. Among the guidelines which the family life committee has laid out for her work are the following: an emphasis on the physical, emotional, and spiritual aspects of being; communication skills; and assisting pastors and others who work with premarriage and immediate postmarriage groups. Further, the program is to be for lay persons and have sufficient flexibility so that it is not limited to engaged couples.

Sue Goerzen is married. She and her husband, Gerhard, have two children. They are members of Harrow (Ontario) United Mennonite Church. Sue earned the master's degree in home economics from Kansas State University in Manhattan.

Discipleship Workshops has been conducting "Families for Justice" retreats for several years and is available to work with church groups to organize and lead retreats or workshops. These intergenerational workshops focus on Jesus' call to be his disciples by living more justly and simply in our families, in our communities, and in our world. These events are usually planned to begin Friday evening and continue through Sunday noon with a group of 50-100 people. For further information write Weldon Nisly or Ronald J. Sider, Discipleship Workshops, 300 West Apsley Street, Philadelphia, PA 19144, or call (215) 848-9180.

It happened . . . somewhere in Canada. Lutheran pastor Lloyd Burke, concerned about stay-at-home members, left his assistant to conduct the service one Sunday morning while he went visiting the absentees. As they came to the door in bathrobes, gardening or golf clothes, they would ask the pastor, "What are you doing here on a Sunday morning?" to which the pastor would reply, "I just came by to ask you the same question."

Record

Calendar

3 June—Mennonite World Conference Sunday

15-17 June—New Men/New Roles in Light of the Gospel, Winnipeg, Manitoba

8-10 July—Council of Mennonite Seminaries summer session, Philadelphia, Pennsylvania

5-8 August—Conference on "The Single Life," Fort Qu'Appelle, Saskatchewan

18-21 October—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

12-18 July 1980—General Conference Triennium, Estes Park, Colorado

Canadian

27 May—Mennonite Festival of the Arts, Winnipeg, Manitoba

22-24 June—Rosthern Junior College graduation, Rosthern, Saskatchewan

7-11 July—Conference of Mennonites in Canada, Calgary, Alberta

Central

18-20 May—Christian Community As a Lifestyle, Seminar 4, "Worship in Christian Community"; sponsor, Fellowship of Hope, Elkhart, Indiana

Northern

14-16 June—Northern District Conference, First Church, Mountain Lake, Minnesota

Pacific

14-17 June—Pacific District Conference, Menno Church, Ritzville, Washington

Western

19-20 May—Bethel College graduation, North Newton, Kansas

26-28 October—Western District Conference, First Church, Hutchinson, Kansas

Workers

David Ortis, First Greendale Church, Sardis, British Columbia, has been appointed principal of Swift Current (Saskatchewan) Bible Institute. He is a graduate of Columbia Bible Institute, Clearbrook, British Columbia, and Goshen (Indiana) College, and is currently a student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Ellen Samuelson, home economics instructor at Hesston (Kansas) High School since 1965, has signed a contract to become assistant professor of home economics at Bethel College (North Newton, Kansas) next year. She will teach courses in clothing, textiles, and housing and equipment. Samuelson completed both her BS and MS degrees in home economics from Kansas State University and has done additional graduate study as well.

Dorothy Shankar, Wichita, Kansas, has accepted a position at Bethel College (North Newton, Kansas) as assistant professor of nursing. She will be working with Julia Quiring, director of nursing, next year in the development of the new BS in nursing program at Bethel. Shankar has a BS in nursing from Wichita (Kansas) State University and is a candidate for a master in nursing degree there.

Published

An innovative series of monologues, chorics, narrations, pantomimes, and dramatic vignettes—all drawn from the Gospel of Mark—appear in a new book, *To Walk in the Way,* by Urie A. Bender. Portions of the book can appropriately be read or performed in worship services, Sunday school classes, or similar congregational settings. Some churches, educational organizations, and nonprofessional groups as well as theater troupes, regular drama groups, and schools or universities with drama departments may want to produce the entire drama as a sequential whole. *To Walk in the Way* is published by Herald Press, Kitchener,

The respiratory therapy program at

Hesston College

has an opening for
a clinical coordinator

Applicants must be registered with a bachelor's degree and two years teaching experience or a degree in education. Responsibilities include classroom, laboratory, and clinical teaching. Applicants should be willing to assume temporary directorship of the program in 1980-81. Position available August 1979.

Apply to Dean's Office, Hesston College, Hesston, Kansas 67062. Phone (316) 327-4221.

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Robert J. Suderman, principal
Rosthern Junior College
Rosthern, Saskatchewan S0K 3R0

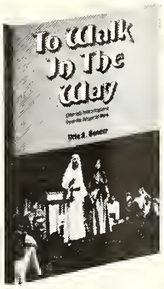
Cult uses survey approach

The Unification Church, headed by Korean Sun Myung Moon, has prepared a questionnaire which it uses to make contacts with unsuspecting people. The survey asks questions about the respondent's church affiliation, attitude toward communism, and views on other subjects. Readers are asked to return the completed form to the cult's headquarters. The church identifies itself on the survey form as "The Holy Spirit Association for the Unification of World Christianity." Those who complete the questionnaire can expect a visit.

Progress toward a single practice of baptism common to all Christian churches was made by a group of 33 theologians from 10 countries at a consultation organized by the World Council of Churches' Faith and Order Commission in Louisville, Kentucky, 28 March-1 April. Catholic, Orthodox, Methodist, Baptist, Anglican, Lutheran, Reformed, and Mennonite traditions were represented. Participants agreed that believers' baptism is the most clearly attested practice of baptism in the New Testament and that personal faith and continuous participation in the life of the church are essential for the full fruit of baptism.

Ontario, and Scottdale, PA. It is available for $5.75 in Canada and $4.75 in the US.

Mark: The Way for All Nations by Willard Swartley, is designed for small group or classroom settings with a teacher-leader who works ahead of the class and then leads the others to discover the insights for themselves. Each chapter contains four parts: (1) a presession study to help students discover the meaning of the passage for themselves; (2) an exposition to be read after completion of the presession study; (3) a visual portrayal of the passage in the form of a structural diagram; and (4) discussion questions to help students apply their discoveries to the contemporary dimensions of life. *Mark: The Way for All Nations* is published by Herald Press, Kitchener, Ontario, and Scottdale, PA. It is available for $5.75 in Canada and $4.95 in the US.



Mark: The Way for all Nations
Willard M. Swartley

The *Mennonite Your Way Travel Directory II, 1979-1980,* is off the press and available for sale. It is a listing of 1,700 North American contact persons offering to serve as hosts to brothers and sisters traveling through their community. It also includes 69 contact persons from 34 overseas countries. Cost is $5 per copy; 2-4 copies, $4.50 per copy; 5-11 copies, $4 per copy; and 12 or more copies, $3 per copy. Cost includes postage and handling to one address. Send order and payment to Mennonite Your Way, Box 1525, Salunga, PA 17538.

COLUMBIA BIBLE INSTITUTE

TOUR SCHEDULE*

Chorale
Faculty - J. J. Toews
- R. Baerg
32 singers

May 6 Enid, OK—Grace Mennonite (a.m.); Enid M.B. (a.m.); Newton, KS—(p.m.)
May 7 Newton, KS—Bethel College (a.m.) Hillsboro, KS—Parkview M.B. (p.m.)
May 8 Hillsboro, KS—Tabor College (a.m.) Henderson, NE—Henderson M.B. (p.m.)
May 9 Freeman, SD—Bethany Mennonite (p.m.)
May 10 Huron, SD—James Valley Christian High (afternoon); Bethel M.B. (p.m.)
May 11 Altona, Man.—Altona Bergthaler (p.m.)
May 12 Winnipeg—Elmwood M.B.—Youth Rally (p.m.)
May 13 Winnipeg—Sargent Avenue Mennonite (a.m.); McIvor M.B. (p.m.)
May 14 Winnipeg—Mennonite Brethren Collegiate Institute (a.m.); Niverville, Man.—Niverville M.B. (p.m.)
May 15 Morden, Man.—Morden M.B. (p.m.)
May 16 Regina—Parliament Community (p.m.)
May 17 Hepburn, Sask.—Hepburn M.B. (p.m.)
May 18 Saskatoon—Nutana M.B. (p.m.)
May 19 Edmonton, Alta.—Evening off
May 20 Tofield, Alta.—Tofield Gospel (a.m.) Edmonton—Lendrum M.B. (p.m.)
May 21 Clearwater, BC—Clearwater Evangelical Free (p.m.)

Ensemble
Faculty - S. Eriksson
- P. Goertzen
16 singers

May 6 Toronto—Toronto M.B. (a.m.); Hamilton, Ont.—Mountview M.B. (p.m.)
May 7 Virgil, Ont.—M.B. (p.m.)
May 8 Virgil, Ont.—Eden Christian College (a.m.); Pleasant Manor (a.m.); Bethany Mennonite (p.m.)
May 9 St. Catharines, Ont.—Grantham M.B. (p.m.)
May 10 St. Catharines, Ont.—Tabor Manor (afternoon); St. Catharines U.M. (p.m.)
May 11 Vineland, Ont.—United Mennonite Home for Aged (afternoon); Bethesda Home (afternoon); Vineland M.B. (p.m.)
May 12 Kitchener, Ont.—Kitchener M.B. (p.m.)
May 13 Port Rowan, Ont.—Port Rowan M.B. (a.m.); Leamington, Ont.—Leamington M.B. (p.m.)
May 14 Leamington, Ont.—United Mennonite Education Institute (a.m.); Elkhart, IN—Associated Mennonite Biblical Seminaries (p.m.)
May 15 Chicago, IL—evening off
May 16 Mountain Lake, MN—Bethel Mennonite (p.m.)
May 17 Minot, ND—Minot M.B. (p.m.)
May 18 Moose Jaw, Sask.—Regal Heights M.B. (p.m.)
May 19 Lethbridge, Alta.—Lakeview M.B. (p.m.)
May 20 Grand Forks, BC—Grand Forks M.B. (p.m.)

Contact local pastors for exact starting time.
For inquiries about CBI course offerings or catalogue and application, write to: Columbia Bible Institute, 2940 Clearbrook Road, Clearbrook, British Columbia V2T 2Z8
*Performances scheduled prior to 6 May are not listed.

Associate pastor required by

First Mennonite Church
Edmonton, Alberta

The associate would assist pastor Gary Harder (who is currently on a 12-month leave in Paraguay) in the general growth and development of the church program and its extension in the community. This position may be filled as soon as a qualifying individual becomes available.

Inquire, or apply with complete resume to:

John Bergen
11242-75th Avenue
Edmonton, Alberta T6G 0H3

world events—

Canada's federal election

Harold Fransen

Canada is in the midst of one of the most exciting elections in many decades. For the four major parties—the Liberals, the Progressive Conservatives, the New Democratic Party (NDP), and the Social Credit party—it has been over a year since they began gearing up for this election. The issues of the election are more the non-issues than the issues which the parties are speaking about.

National Unity. Trudeau and the Liberals will insist that to keep Canada together bilingualism must be entrenched in the constitution, and Quebec premier Rene Levesque must be defeated in the referendum. While in a basic sense agreeing, Clark's Progressive Conservatives feel that all Canadians will feel better about Canada if the government closest to them, the provincial governments, have more powers. Broadbent's NDP will insist that the federal government remain strong enough to allow better management of the economy.

What all three parties will regard as a non-issue is the role of the native people in a re-confederated Canada. The natives cannot be regarded as Francophone, Anglophone, or a multicultural ethnic. They are a nation with rights and they should be brought to the table of re-confederaton. Much of Canada's land is still disputed as national territories of various native groups; extinguishment of them by cash settlement will not do, and is not just. While all parties want to be nice to the natives, none see them as having national rights within Canada.

Economy. The Conservatives feel that all the aces are in their corner. They can blame the government for a 9 percent inflation rate, 9 percent unemployment, and an increase in its spending by 8 percent, which is called "restraint." They propose greater spending cuts (in the Manitoba Sterling Lyon tradition?), a mortgage tax deduction scheme which will benefit only the middle-to-upper class, and a variety of tax incentives to stimulate business. Not to be outdone in the swing to conservatism, the Liberals will exploit the blunder of Clark's admitting that there would be a higher deficit for a few years. The NDP will insist on a system of price restraint—a bureaucratic nightmare to enforce—and movement for a planned economy.

All three parties see continued economic growth as the main message. The way to do it varies, but increased affluence is the goal. Giving up an increase in living comfort so that others at home and abroad will have more will not be an election issue.

The increase in government spending in the military will also not be an election issue. Restrained spending in social services is occurring as expenditures for armaments go up. It can also be convincingly argued that such monies would provide more jobs and more long-term benefits if spent elsewhere.

Neither will the discrepancy between our standard of living and the standard of living in other parts of the world be an election issue. Our government's stand in relation to such firms as Noranda, which exploits the people in Latin America, will not be an election issue. Neither will the sale of Candu reactors to countries like India which have more pressing needs than electrification of their country or the explosion of an A-bomb with Canadian technology.

Energy. The minority Liberal government in 1973—at the insistence of the NDP—created the crown corporation Petro(leum) Can(ada). The Liberals left the corporation at a low key until 1978 when Petro Can bought Pacific Petroleum of Canada, making it a totally integrated company from exploration to the oil pump. For some time now the Conservatives have been committed to dismantling Petro Can. The Liberals have found a way to turn it into an election issue because Exxon is suddenly no longer able to guarantee oil supplies to its Canadian subsidiary, Esso Canada. Petro Can proposes to deal directly with Venezuela to maintain the flow. The NDP are committed to a vigorous Petro Can.

What is not a major issue in this election campaign is a plea for a changed lifestyle. The presumption is that as long as there is oil in the ground we will continue to drive individually owned cars and enjoy the range of lifestyles which an energy-oriented country thrives on. A vigorous search for alternate forms of energy will also not be an issue in this campaign.

Leadership. The Liberals will insist that Trudeau is the only person who can handle the national unity debate. The Conservatives will make a convincing argument that Trudeau and his boys deserve a long rest and that the Clark team is an attractive alternative. The Liberals will counter that Clark does not have the stamina to be a world leader or a diplomat, and that he would be soft with Levesque when a firm hand is needed. Broadbent will be presented as a consistent, determined leader with a sharp view of the issues.

There are, of course, non-issues with leadership as well. Ideally, each riding (electoral district) elects a local person to represent them in Ottawa. Which party leader is willing to say that local members are permitted to deviate from the party line if the individual member of parliament does not agree with the party line? That would be true leadership.

There are other non-issues in this campaign—the unspoken personal and spiritual issues. These issues—more often than not—are those which shape the nation's destiny. If we are to be intelligent, concerned Christians as we vote, we will ask our candidates where they stand as persons.

"Now Canada is a democratic place,
Very good, very good.
Canadians are a very tolerant race,
Very good, very good.
We let any party have the floor,
But vote for the party which gives us more,
Election time we don't think of the poor,
Very, very good" (*Geoffrey Clinger*).

Letters

Money belongs to the world

Dear Editor: Will we never realize that money belongs to this world and is not a Christian's primary concern?

All the money we have these days is the result of our governments' arms sales, suppression of poorer countries, etc. For us to refuse payment of taxes is to say "we want to keep the money we get through your military-economic policies, but we don't want any of the guilt." The war tax issue is shedding guilt without shedding the selfish heart. A new heart will make us good stewards of our own plenty instead of coveting the government's share.

Money is Satan's territory. Does that mean we needn't give money? We should give, but our giving has more to do with us than with the "poor." We must give it away to save ourselves from its slavery. Money is from Satan, so our dependence on it is dependence on Satan. Do you think Jesus told the rich young ruler to give his possessions away so the poor would be better off? Those possessions had to go because they were between the young man and Christ!

What about the poor then? God said *he* would put "rivers into the desert." Will money make the desert fertile? No, if springs are to water the desert of poverty and mismanagement in our world, it will come only through the blood of the Lamb and our testimony.

Christ's part—the blood of the Lamb—is already accomplished. What is needed in our world is our testimony to Christ's finished work.

Why does God need us as testimonies for his Word? Because he decreed that we have dominion on this earth. So his greatest effort has no effect upon this world until he finds a human to believe it and release its power. Most of us put our faith in Satan's money and so release the evil power of money.

A witness is one who tells of personal experience, not who tells what one reads in a book. I can't witness to what I'm not a part of. So we witness to self-control, church programs, tradition and heritage, building projects, denominational differences, ethnic foods, hard work, all those things we are truly a part of. That's all fine, *except* that we call it witnessing to Christ. What a lie!

When we witness to Christ (and we won't know what that means until we've experienced real freedom and newness), then the world will know. Not only that, it will come in great crowds for release from Satan's kingdom, and Christ will give that release. His blood is enough for anyone, just like the Passover blood was enough—no good work would have saved their eldest children. Then the new kingdom will reign, where we see in the Spirit that God's Word is food and clothing for body and soul. And money will at last become as worthless as it really is. *Chris Dueck, Agassiz, British Columbia V0M 1A0* 21 March

Our new language

Dear Editor: Mark Ramseyer's "The New Mennonite Language" (20 March issue) is informative and to the point. When he writes, "This list of words is, of course, only the beginning of an Anabaptese lexicon," we are eagerly looking forward to future installments.

Another untoward expression that has come into common use is "chairperson." This is part of the "women's lib" movement. Most of the millions of dictionaries in use in our country do not even list the word. One dictionary defines "chair*man*" as "*person* who presides at or is in charge of a meeting." That already identifies the one who presides at a meeting—male or female—as a "person" without the needless use of that word. To be entirely consistent in this innovation we would have to say of a baseball player, "The first baseperson exhibited good sportspersonship." Or take the case of a "women's libber" who did not even distinguish between m-a-l-e and m-a-i-l, saying, "Son, go to the person box and see if the person person has brought us some person."

A further case is the Miz-z-z-z (Ms.). Is there any legitimate reason, ordinarily, why the public should not know whether a female is married or single? Actually, in the marital status, there are three categories—single, married, and divorced—and if whoever invented this absurdity had started off by applying it to female divorcees, that would make sense.

Another result of the "lib movement" is the aggravating practice of not identifying married women with their husbands, giving only the first and last names. We read something about Mary Jones. Well, we know the Jones family and are puzzled to learn that they have a daughter Mary, only to discover that the reference is to *Mrs.* J. H. Jones. Or the church bulletin may announce that Anna Smith is in the hospital. Since there are three Anna Smiths listed in the church directory—probably grandmother, mother, and daughter—how are we to know?

If it has been explained why *The Mennonite* has resorted to the innovation of the contorted use of dates, we have missed it. We read, "His resignation becomes effective 1 January." Or, "The event will take place 3 May." (Oversight or typographical error? There is only one May in the year.) Possibly this is in line with the "metrification" of our numerical system. Will we soon read that the favorite Bible verse is 3 John 16? *C. B. Friesen, 400 North Main, Hesston, Kansas 67062* 21 March

Editor's note: Most of the "millions of dictionaries . . . in our country" are also out of date. The Webster's New Collegiate Dictionary *(1977) lists chairman, chairperson, and chairwoman. One can debate these forms and their implications interminably, but over the years the committee providing oversight to the editors of* The Mennonite *has instructed them to minimize sexist language. Why is this magazine using "contorted" dates? There are several reasons. For example, 25 April 1979 moves in ascending order from the smallest unit (the day) to the largest unit (the year). This logical arrangement is used by most countries in the world. Further, the above order eliminates the comma which would appear when the date is written as April 25, 1979. Eliminating the comma helps the reader to read more smoothly because the punctuation does not call for a pause. Finally, publications which are edited by the Commission on Education are being styled in this way. James Juhnke's book,* A People of Mission, *is styled using this date system. Generally,* The Mennonite *tries to be consistent with COE editing guidelines. We recognize that in some instances the style does create awkwardness, and we may eventually opt for some flexibility.*

Appreciate articles

Dear Editor: We appreciate the energy stewardship feature in *The Mennonite*. It's a very good way to promote lifestyle through practical ideas. Thanks for sharing this concern with the readers.

"The New Mennonite Language" by Mark Ramseyer (20 March issue) brought a chuckle to us. It was plainly a new vocabulary upon joining Mennonites from my Methodist background. *Ronald and Lynda Goertzen, Henderson, Nebraska 68371* 5 April

Meditation

Oneness around a fire

"We gathered wood for tonight. Won't you come join us around our fire?" Aimee and Ray implored after having just met us in the campground in Colorado where they too had come to spend a few days enjoying the fall glow of the changing aspens.

After helping with the Sunday evening dishes in our pickup camper, our son, a voluntary service worker in Colorado, ambled over to get better acquainted with three fellows "roughing it" at a nearby campsite.

Getting acquainted with this couple whom we had never seen before was easy. Ray, chief civil deputy for the sheriff department in Lake Charles, Louisiana, and Aimee, his wife and a legal secretary, are the parents of a son and daughter in their twenties who are employed and live at home. "Disastrous breakdowns in home life in our city make my job extremely difficult, and even the kids from good homes, it seems, get in trouble with the law. And as for me," Ray added, "I could not deal with these tremendous problems without the Lord's guidance and help."

"We are excited and curious about Mennonites ever since we heard about them for the first time on a TV spot," Aimee declared.

"Your voluntary service program is extremely encouraging to me, and your 'In the Name of Christ' relief work is like it ought to be," Ray emphasized after we readily added information to what they had already found out through their own research.

Telling us more about themselves, Ray added, "The best part of my day is reading the Scriptures in my church every morning and later sitting down for a cup of coffee with our spiritual leader. I don't go along with all the activities of our church's charismatic movement, but our 'alive' men's club helps me grow and go spiritually."

"We Mennonites are copying and pushing your Marriage Encounter program," I remarked, hoping they could give us firsthand insights on this effective endeavor.

"It is really a good thing for many couples," Aimee agreed, "but I guess Ray and I are not quite ready for such honest nitty-gritty communication," she apologetically added.

Radiantly, Ray told us how he and Aimee were supporting their own foreign missionaries. He said that at one time, when their son and daughter's catechism class seemed ineffective, they and another family from their church joined together to study the Bible in their home.

The gorgeous Colorado evening passed too rapidly around the intriguing fire which helped melt communication barriers between strangers. Their son, the youth music leader of their church, was still strumming his guitar for the young fellows at the other fire. We reluctantly stood to go, but before we parted Dale suggested we circle the fire and pray together. Thus, as we stood there holding hands, we spontaneously prayed.

"I feel better now," Aimee sighed happily. "This morning while we were traveling we just couldn't seem to hit any town at the right time for morning mass, and I felt cheated all day. Now I feel we have been in church."

Yes, our new Louisiana friends were Catholics, and we had truly experienced a precious oneness around the fire.

Elda Bachman

On your ninetieth birthday

God, who these 90 years
    Has walked beside you,
Is mindful still to lead you
    And to guide you.
He was your staff and rod;
    No road you trod
Was more than you could bear;
    His love and care
Were with you everywhere.

God, in his love, has led you
    All your days;
    Give him due praise.

Helen Hiebert Mueller

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Each person needs family

I am the tenth of 12 brothers and sisters—six of each. One of my brothers is married 25 years this year. That provided an excuse.

Since my parents died the 12 have never been together at the same time (the last time was mother's funeral in 1968). It is a next-to-impossible task. The 12 are dispersed over thousands of miles.

But nine of the 12 managed to get away and come together for two days of celebration and reunion. We brought only our spouses so we could comfortably assemble at one farm home. The six brothers were there (each one is six feet tall or taller) and three sisters.

I can't remember when so many of us last came together just for fun and fellowship. It was a hilarious weekend. We reminisced about our "old times" at home. On some memories this was probably the first time we could laugh at them. Some were still left unrecalled; they will need more time.

The hours got late; the calorie counts got high; the noise decibels rose and fell; but the spirit of family—among us Wiebes—hasn't felt stronger for years. We need each other and we love each other. We want to do it again *before* another 11 years pass.

Around us family breakdown signs multiply. The Wiebe family too carries these scars. But family persists.

Family speaks to a basic human hunger and fulfills our deepest spiritual need. Neither one is easy for us to accept.

The natural human drive makes us declare self-sufficiency. With our knowledge, strength, and innovativeness we become gods to ourselves. Some bask in such liberation or discovery of "self." I can do it myself and I will.

But the facade is very thin. Scratch any seemingly independent person and there—barely beneath the surface—is a deeply hungry soul. Get the defenses down—even for a second—and you feel the intense loneliness. Peel off the false barriers—like popularity purchased at a price—and you meet a person needing family. I have yet to meet the exception.

You notice I'm careful in how I use "family." Sometimes blood relatives have hurt each other so deeply—and so often—that they better not have each other for now. Through reconciliation their time may again come. In most cases it's worth the effort. In the meantime they need family—your care and mine.

The good news of Jesus Christ speaks to our deepest spiritual need. ". . . even when we were dead through our trespasses . . . separated from Christ, alienated . . . strangers to the covenants of promise, having no hope and without God in the world . . . in Christ Jesus you who once were far off have been brought near in the blood of Christ" (Ephesians 2:4-13).

The gospel brings news of our "family." It tells us how we can cope with our aloneness. Instead of individualism it promotes a declaration of interdependence and intimacy. Secular society's "liberated" or "actualized" self is ultimate idolatry because it sets self up as an end to itself. It is the "false" self.

True self can be discovered only in union. God created us for togetherness—with him and fellow humans. No mind, heart, or soul ever finds peace—in the shalom sense—until we actively seek a forgiven relationship with our Creator and forgiving relationships with each other.

No one can live long in a family without transgressing upon each other's space. Having grown up one of 12 children, I learned early that seeking and granting forgiveness is a special gift from God that adds bountiful blessings to any family. Because of that gift I love each of my brothers and sisters and each one loves me (it hasn't always been obvious). But this love is fragile and must constantly be handled with care.

It is that way in the churches and in our communities. We need each other desperately—when we admit the truth—and can't exist happily by ourselves. God's gift of forgiveness and intimate relationships makes it possible for us to be spiritual families. And the benefits of familial relationships far outweigh all the effort required to create and nurture them. So deep is our need for soul-union.

I praise the Lord for family, biological and spiritual, and that this quality is growing in my life. As we again celebrate the Christian family, let's reach out especially to those who are lonely. Each person needs family. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:20 15 MAY 1979

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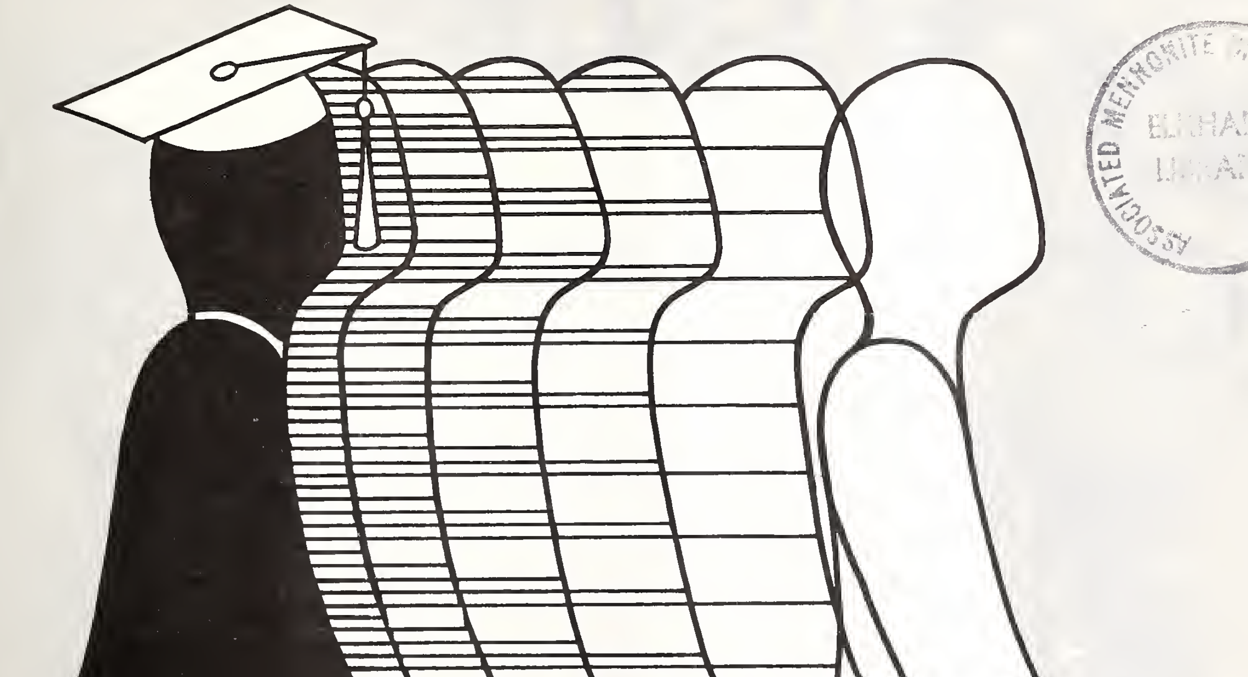
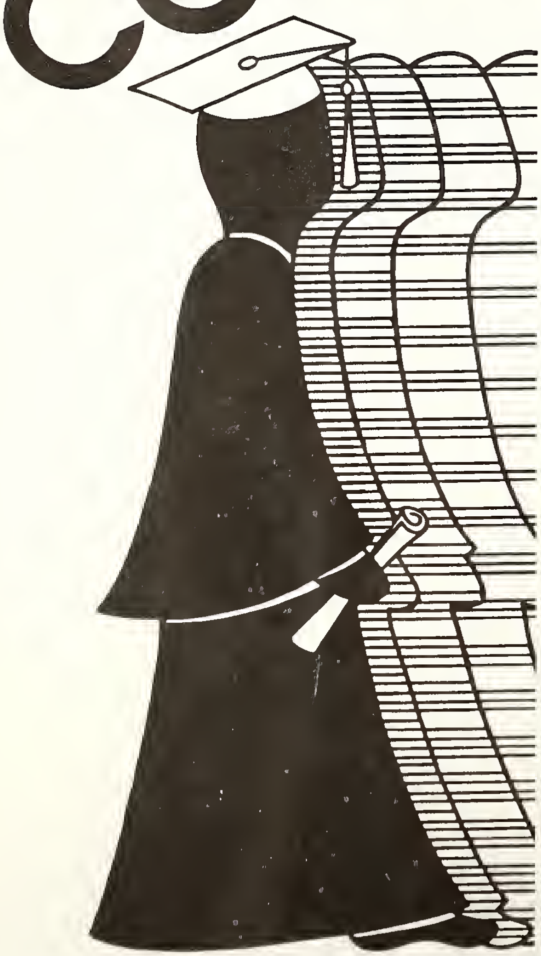


Inside this issue • The academic connection • Education: midwife of knowledge • Embodiment • Unresolved conflicts • Marching with Mobe

THE ACADEMIC CONNECTION

Daniel R. Seagren



Graduates move from something old to something new . . . from someplace familiar to someplace unfamiliar. . . . They get something for *something*. Graduates do not stand alone because they cannot stand alone. They need something or someone on which to lean, with which to grow, to develop, to continue.

Graduates want to go places and do things. They want to be connected to great ideas and important tasks—like walking on the moon and exploring the bottom of the sea.

Graduates want to help. They want to pick up the fallen and keep the humble mighty. They want to flex their muscles doing big jobs as well as relax and rock a tiny baby. Graduates would gladly trade their tassels for a pair of coveralls or an apron.

Graduation is a link in a chain which binds the past with the future and safeguards the present. It connects trial with error, failure with success, imperfection with perfection, hope with despair. Graduation is a lock that keeps ignorance and complacency out.

Graduation is the culmination of a sequence of events: nursery school leads to kindergarten . . . kindergarten defers to first grade . . . first grade culminates in elementary education . . . junior high inaugurates a new era . . . high school swiftly follows . . . and then the connection breaks forth into a world of momentous events.

The sequence is sometimes interrupted by academic fatigue . . . or the offer of a job. . . . Matrimony often enters the scene . . . sometimes Uncle Sam's finger points the way . . . financial woes detract . . . and occasionally a little curiosity or laziness upsets the plan. . . . And, of course, a little indecision goes a long way.

Graduates are flexible because they must be. Sometimes mistakes are made, but they are seldom permanent. There are always possibilities ahead: another school, a change in majors, another degree or diploma. The connections are limitless. Cab drivers sometimes drive themselves through law school, and some lawyers become cabbies. That's the beautiful thing about the academic world. There is always room to maneuver, not only at the top, but up or down or sideways, or in one door and out another.

Graduation, however, is patient. It can wait months and even years. Then the process continues again in a host of ways: apprenticeships and technical schools, colleges and universities. The voice of countless professions and occupations can be heard. Listen: agriculturalist, beautician, craftsman, dentist, engineer, farmer, geologist, homemaker, industrialist, journalist, keypuncher, lathe operator, minister, neurologist, president (why not?), quartermaster, repairman, secretary, teacher, umpire, virologist, window trimmer, X-ray technician, youth director, or zoologist. There is something for everyone. Ah, yes, you noticed that one was missing. Why not be an *original*? There is no one else in the world like you. You are special.

Graduation appears in all kinds of garments other than sheepskin. There are degrees, diplomas, certificates, recognitions, ratings, ranks, commendations, promotions, salary increases, bonuses, and a host of other benefits.

Graduation for some is the finish line; for others it is the beginning. For some it is an end; but for others a means to an end. Some think of it as a goal; others a stepping-stone. Some think of graduation as a crutch; others look at it as a catapult. A few think it is a waste of time and a hindrance to creativity. But graduation is an exciting event—a moment of grandeur, a long march up a strange aisle, a quick handshake, a deep breath, a sigh, a hope, a dream. . . .

Graduation is always incomplete until we know if God exists or not—until we struggle with the big questions: Who am I? Why am I here? Where am I going? How can I know right from wrong? Who is my neighbor? Do I need to be forgiven? Who will forgive me? How can I know I am forgiven? What shall I do with my life?

Graduation is complete when we learn from the greatest Teacher who ever lived, and study from the greatest Textbook ever written, because the fear (awe, respect, acknowledgment, love) of the Lord is the beginning of wisdom. •

Multiple choice

The road to graduation involved many quizzes and examinations. Will you try one more just for fun? (Check appropriate answer or answers.)

1. GRADUATION IS . . .
a. sweeter than honey
b. a rude awakening
c. a frightening reality
d. a satisfying reward
e. highly overrated

2. GRADUATION MEANS . . .
a. farewell to studying
b. a good job with security
c. a rough road ahead
d. life is just beginning
e. being graded (arranged by rank)

3. GRADUATION CAN . . .
a. turn my world upside-down
b. give me peace of mind
c. prod me into learning more
d. stop me from progressing
e. push me into the mainstream of life

4. GRADUATION PAYS . . .
a. huge dividends
b. attention to no one
c. now but costs later
d. professors and photographers
e. in dollars and sense

5. MY GRADUATION WILL . . .
a. win friends and influence people
b. shatter my personal faith
c. reduce my necessity to succeed
d. prove my superiority
e. toughen my ego

True or false

(Circle the most appropriate answer)

T F 1. My graduation means that I can now get along more easily without God.

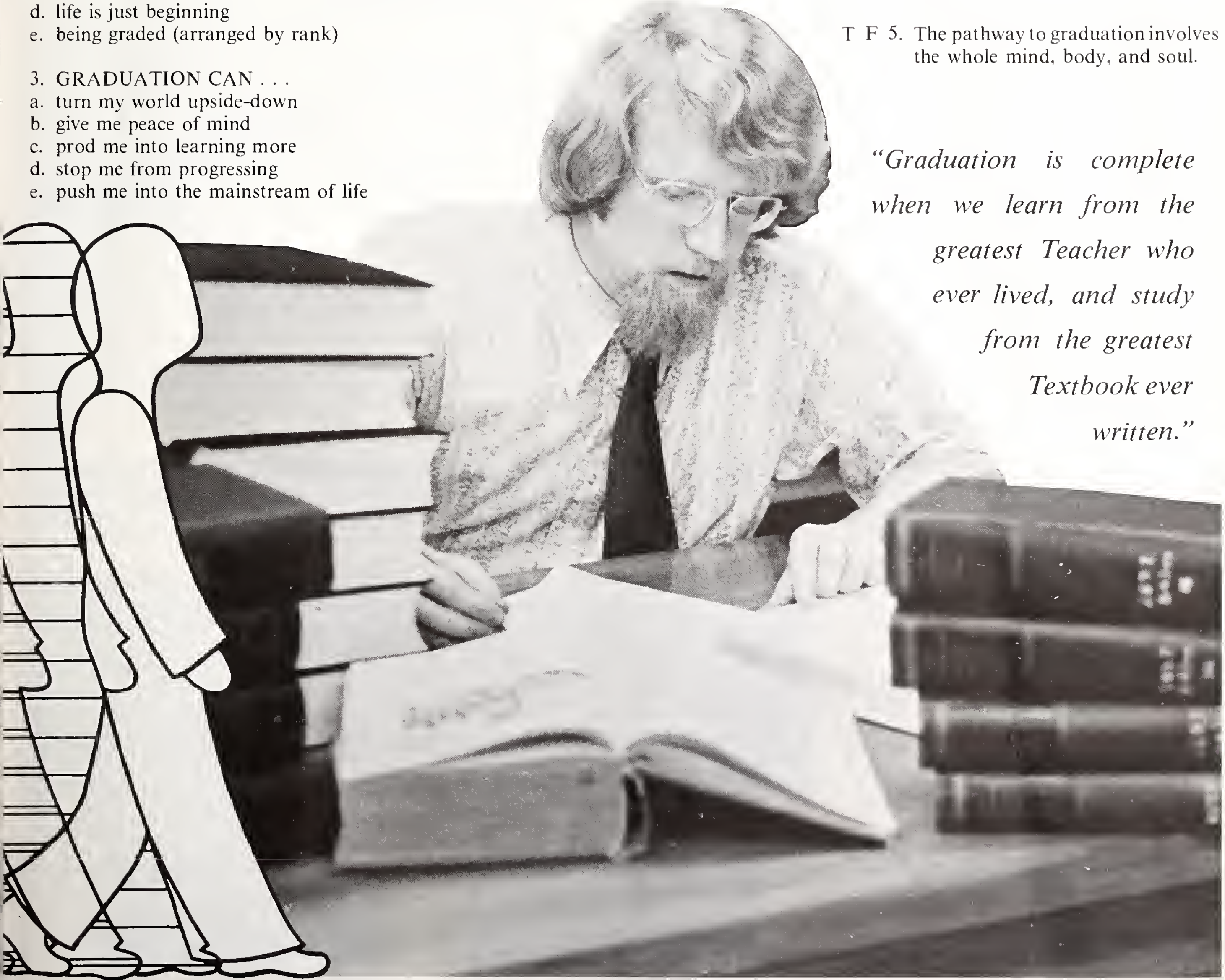
T F 2. Graduation means more to others than it does to me.

T F 3. Graduation would be impossible without teachers, libraries, buildings, and an administration.

T F 4. Graduation should be more important for young people than for older people.

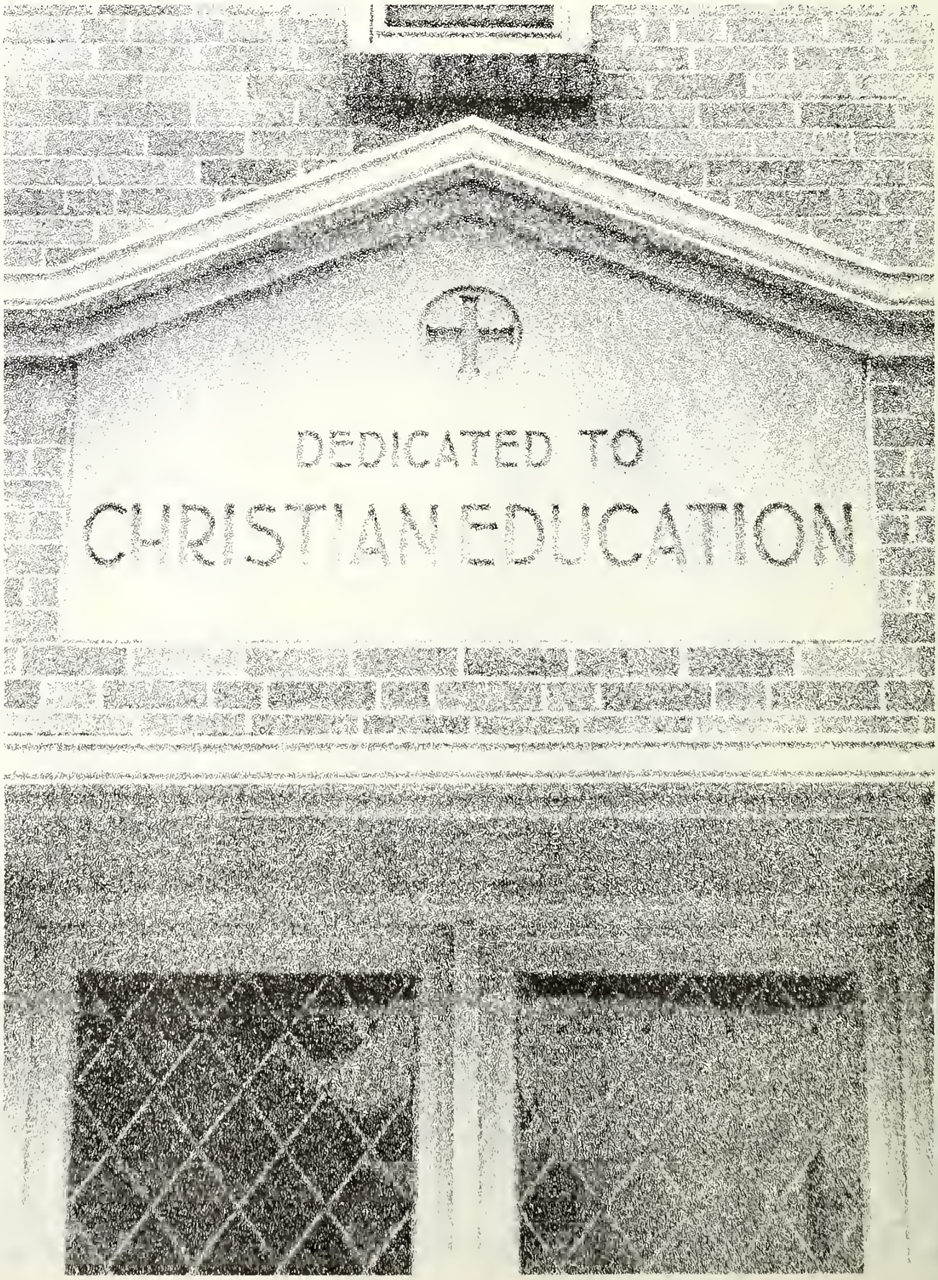
T F 5. The pathway to graduation involves the whole mind, body, and soul.

"Graduation is complete when we learn from the greatest Teacher who ever lived, and study from the greatest Textbook ever written."



Education:
midwife of knowledge

John Rempel



Going to university makes little sense to someone convinced that the time for revolution is at hand. To pursue higher education a student begins with a decision to set aside at least three, perhaps four or more years. To seek knowledge a student removes life from the routine into an undisturbed place where development is not measured by immediate, visible change.

The teacher shares this world. Teaching depends on enough time to discover all the aspects of a problem and enough space to analyze them without being hemmed in by social pressure or ulterior motives.

All of us would like to live that way—with enough time in an undisturbed place to pursue things which have captured our imagination and loyalty. Yet society—even university itself—has become uneasy with this ideal. The ivory tower has not stood above the fragmentation and disillusionment of our time. It has been unable to resist the attack of technology and ambition as the ingredients of education and the definition of the good. In a time of diminishing resources those who pay for the university demand that it prove its worth according to the only standards of value common to our society, technology as a means of creating material and economic growth and ambition for personal status and private gain, rather than accountability to God and man for what one knows and can do well. Jobs are seen as the purpose of education.

The argument against going to school to learn a profession is that one goes there to think. Ideas have an existence of their own, abstracted from their religious, social, or political form. Science inhabits this abstracted world and can make value-free judgments about the meaning of facts.

In my bias, education is not job training. But it is also not the abstraction of the world of ideas from that of action. And the value-free orientation claimed by some for the scientific method has become the social cancer of our time, devouring direction, purpose, and passion.

“The Christian is free to disentangle, doubt, and change because God’s purposes for the world can be found and acted out.”

In education the teacher uses the time and space of the university to bring a student into personal encounter with thoughts, events, and people—to grasp them and be changed by them. We set boundaries of time and space according to what we hope to achieve—be it a doctoral program or a single night school course—but the process of “becoming educated” is the same.

Such process always involves risk. Leaving the familiar and agreed upon world for the unexplored and uncertain provokes change. In the process the student is disentangled from a past sense of belonging to one time, place, and culture, and from an obligation to reinforce their role in one’s life. Doubt and criticism probe their object until it yields answers beyond popular prejudice, unexamined belief, or immediate self-interest. True learning disciplines the learner to think other people’s thoughts and understand their emotions—the wise people of all ages *and* one’s own parents and roommates. It awakens empathy for beliefs and ideas other than one’s own. It offers Christians a way to live in a pluralistic world where good people and reasonable evidence support many views. Only thus can one believe passionately and live freely without at the same time negating another person or position. Such learning acknowledges particular commitment as the basis on which life is given meaning, yet keeps one from arrogance. Many people have insisted, and many Mennonites have feared, that learning relativizes commitment and dispenses with belief. This is not so from the vantage point of a Christian worldview.

The final motive for learning is moral. Education is one’s own encounter with thoughts and events and people, such that the learner grasps them and is changed by them.

The most significant change comes as a student grasps enough to gain a vision of what the world is and what it can become. Most of us pull apart and put together our world in fragmentary and disjointed ways. Sometimes we criticize only enough to disarm the past or escape the present.

The most gratifying aspect of my work with students is to be in their world as insights come to them, when past thought patterns and career visions are suddenly no longer adequate to account for life as they now see it. No pleasure is greater than to see a new fit to one’s experiences, beliefs, and possibilities. It is at such times that a new vision of life and the passion to act on it is opened to people.

The teacher and the university act as a midwife—assuring the person pregnant with new insight that the embryo will become something in its own right—standing watch and counseling at the time of birth pangs and persisting with the person in giving birth rather than aborting this creation.

Everything I have proposed makes sense only because of God. The rationality and purposefulness of creation on which my argument for education rests is vouchsafed for us only by God, not by ourselves. This God is known to us in creation, in Scripture, and finally in Jesus Christ. The Christian view of education, and indeed of life, is that time and space are inhabited by eternity.

Its significance for learning is this: questioning, enquiring, and doubting are worthwhile because they lead to truth and to God. Science arose only because it posited an ordered universe. The church college, specifically, need not fear the destructive power of learning. Learning can destroy only when it is broken from its roots in revelation and faith. The world around us is torn in two directions: by a last vain insistence that man is the measure of all things and by disillusionment with humanity. The biblical beliefs about God and the world give education a reason and make sense out of humanity’s role in history. It is these beliefs, rather than technique or ambition or marketability, which give meaning to learning and change—in and out of school—and which offer the much maligned university of our day an indisputable reason for being.

Because of these beliefs knowledge of God is as indispensable to finding and acting truth as is knowledge of oneself or of the world. None exists unto itself. Each is part of the other. Separating them has broken our world and our places of learning into confused, garrisoned ghettoes.

Faith is the unexpected, unrecognized friend of learning. It is the confidence that God is almighty, trustworthy, and merciful. We know this by the life, death, and resurrection of Jesus Christ and see it at work in the world through the Holy Spirit.

The Christian is free to disentangle, doubt, and change because God’s good purposes for the world can be found and acted out. In this life we shall always see through a glass darkly, yet we can believe that in disentangling ourselves from an unexamined past we can come to belong to it on a higher plane, and that our labor to change ourselves and the world is not in vain.

Thus understood, learning and the calling of the university are an analogue of the Christian life, promising to “those who seek” that “they shall find.” ●

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News

AIMM analyzes program, probes theology

Vic Reimer

The Africa Inter-Mennonite Mission (AIMM) self-study is over. Its implications and proposals will affect AIMM mission activity in Africa for the next decade.

Five major topics were scrutinized by as many study groups, and in plenary sessions, 20-23 April at Miracle Camp near Lawton, Michigan. Nearly 50 persons, including board members, furloughing missionaries, staff persons, and women's auxiliary leaders attended. Among the special guests were pastors Kazadi Lukuna and Mukanza Ilunga, leaders in the Zaire Mennonite church.

The consultation evaluated AIMM's present work in four African nations—Botswana, Lesotho, Upper Volta, and Zaire—involving a missionary team of 65 and an annual budget of $713,000. A redefined mission for AIMM evolved during the consultation. However, the AIMM board postponed "specific study and actions" until its fall meeting, although it accepted the findings as a "basic guideline for AIMM."

The inter-Mennonite character of the meeting was its most noticeable dynamic. Differences in theology were particularly evident in the discussions related to the nature of Christian mission in today's world.

AIMM (originally Congo Inland Mission) has been inter-Mennonite since its founding in 1911. Its supporting constituency includes the Evangelical Mennonite Brethren, Evangelical Mennonite Church (US), Evangelical Mennonite Conference (Canada), General Conference Mennonite Church, and the Mennonite Brethren. The General Conference is the largest partner in AIMM, providing approximately 69 percent of its finances through the GC Commission on Overseas Mission (COM).

In a paper focusing on the inter-Mennonite nature of AIMM, Elmer Neufeld, president of the General Conference, observed that the multiplicity of Mennonite mission programs has come under more and more criticism. "To explain to overseas Mennonite leaders," he said, "why there might be a dozen different Anabaptist/Mennonite churches in one country is incomprehensible."

Neufeld advocated a common Mennonite mission, seeking to avoid the duplication of Western Mennonite church groups, and based on the principle of mutual participation at all levels and in which no conference group would have preemptive privileges.

He also spoke to the theological and biblical issues symbolized by those "who feel strongly called to address the social, economic, and political issues of racial discrimination . . . and oppression," and by those "who believe deeply that our primary occupation must ever be to call men and women to personal salvation in Christ. . . ."

"The former," he continued, "accuse the latter of not being Anabaptists, and the latter accuse the former of not being Christians."

Neufeld concluded that the good news of the gospel integrates the personal and social.

Vern Preheim, one of two respondents to Neufeld, said that while he dreams of more inter-Mennonite mission, trends toward regionalization counter this. Preheim, who is Asia director for Mennonite Central Committee, and also chairperson for COM, said AIMM and MCC need to look seriously at joint administrative personnel for southern Africa. He also underlined the need for African churches to relate to North American churches in other ways than through administrators.

Speaking to issues confronting AIMM in southern Africa, AIMM vice-chairperson Jim Juhnke said that although South Africa is "an affront to our Christian sense of justice," it may be best to "adjust our planning to the probability that racial injustice is here to stay in South Africa."

Juhnke, who is professor of history at Bethel College in North Newton, Kansas, noted that Afrikaners and Mennonites have "embarrassingly much in common." Besides Dutch origins, a history of migrations, and an emphasis upon the family and discipline, they also share "deep piety" and a strong program of missionary work. Hence, there should be understanding. "We would likely have done the same thing given the circumstances," Juhnke commented. And, he said, we should not be blind to the iniquity in other political systems, including our own.

How should AIMM relate to South Africa? Juhnke rejected the commonly suggested options of boycotting or disengagement. Arguing that God's message of reconciliation in Christ precludes withdrawal on the basis of moral compromise with an unjust system, Juhnke said AIMM should support the creation of alternative communities (the church) as a goal of development.

"We should not," concluded Juhnke, "allow ourselves to be bedazzled by the promise of a political revolution . . . nor to be depressed by the overwhelming power of the oppressors and the impotence of the oppressed. . . . The way to work for justice is through the church and not through the liberation movements."

Respondent Ray Brubacker, Africa director for MCC, asked, "Is it possible for missionaries to identify with the poor and also with the Afrikaners?" He observed that mission personnel are not in touch with either the Afrikaners or the black revolutionary movements. On the point of forming a

Kazadi Lukuna addresses the consultation. Seated in front of him is Mukanza Ilunga.

church he queried, "Are we confident of our identity?" Other participants wondered whether Mennonites in North America had anything to offer on the issue of race relations.

Missionary Stan Nussbaum presented a paper analyzing the African independent churches, or spiritual churches (AICs).

In reviewing four years of AIMM ministries among the AICs Nussbaum said, "AIMM has tried to build up in the Lord churches which we did not found, which we do not control, and which we are not trying to persuade to use our name." He outlined three questions which the conference had to answer: "Should the ministry be continued? If so, what form should it take? What priority does this ministry have among AIMM involvements?

From left to right: Andrew Rupp, executive secretary for overseas mission of the Evangelical Mennonite Church; Stan Nussbaum, AIMM missionary to Lesotho; and Jim Bertsche, AIMM executive secretary.

Nussbaum cited two different policies which AIMM could adopt. One would be to simply provide a sorely needed service, Bible teaching. The other would be to establish brotherly relationships starting with Bible teaching and "leading we know not where." He asked, "Is AIMM a service agency, or is it a cross-cultural bridge between North American and African members of the body of Christ? Are we trying to work ourselves out of a job or work ourselves into a relationship?"

Veteran missionary Ben Eidse presented an extensive paper describing the autonomous Mennonite churches in Zaire (CEM, the Mennonite Evangelical Community of Zaire, and CMZA, the Mennonite Community of Zaire). He said an autonomous church is one which is "self-adapting, self-supporting, self-giving, self-determining, self-functioning, and self-propagating."

Eidse warned against ethnocentricity and quoted Pius Wakatama of Zimbabwe-Rhodesia as saying, "I am afraid some in the West mistake technological superiority for overall cultural superiority, and have thus failed to . . . benefit from other cultures."

In commenting on the need to contextualize the gospel—to make its message comprehensible and relevant to the needs of the receptor—Eidse observed, "We as missionaries have discovered that our Western secularized and naturalized worldview is in many respects farther from the biblical worldview than what we have found in Zaire."

Eidse also focused on the structural and economic ties between AIMM and the Zaire churches. "To put it squarely," he noted, "our present structure is not really workable because administratively CMZA and CEM are dependent on foreign funds." He said that when the Zairian church gained its independence it received institutions which it could not possibly support. Eidse quoted Ogbu Kalu, lecturer in religion at the University of Nigeria, as stating, "No longer should people be dependent politically, culturally, or economically on others, however benevolent, because continued dependence prevents people from facing up to their problems." Eidse made suggestions for increasing Zairian participation in parachurch ministries such as radio, literature, and hospitals.

Paramount in the concerns shared by the Zairian leaders was education for ministries within the church, and also for improving the church's image before other denominations. Pastor Mukanza (CMZA) said that in any kind of representation to the state "we can't handle it without being on a level comparable with those with whom we deal. In the public eye we look as bad as uneducated fools." He also said that if leadership in the church does not keep pace with the rapid changes occurring in Zaire that "we will prepare for the death of the church." Attempts to manipulate the Mennonite church by the Protestant Council of Zaire, and also the church-at-large by the state were cited. Pastor Kazadi (CEM) observed, "We need evangelical leaders who can stand up to others."

Though both Kazadi and Mukanza said the Zaire church had educational needs in all areas of life they particularly held up the need for an inter-Mennonite theological school. Currently advanced theological training is done at ISTK, the Theological Training School of Kinshasa, but the problem, said Mukanza, is that the school is not concerned with Anabaptist heritage and doctrine.

AIMM chairperson Allan Wiebe authored a paper titled "AIMM: It's View of Christian Mission in Today's World." Wiebe, who teaches at Grace College of the Bible, Omaha, Nebraska, provided an overview of world mission within an evangelical perspective on the authority of Scripture, the nature of God, the fact of sin, the incarnation of Jesus Christ, the Holy Spirit, and the church as an instrument of God in the world today.

Wiebe stated that word and deed are closely linked in God's mission in the world. "The Scriptures," he said, "obviously teach both evangelism and sociopolitical responsibilities. It is clear, however, that in AIMM, as in scores of other Bible-based mission efforts, our primary emphasis has been spiritual and not economic, educational, or even medical." He said the debate on the meaning and proper relationship of social action to evangelism continues and cautioned against a blend of culture and religion producing a social gospel.

Harve Driver, former executive secretary of AIMM and the second respondent to Wiebe, said theology should express flexibility rather than stagnation. He referred to the challenge socialistic societies in Africa pose to mission strategy, and said there are limitations to an intellectual approach.

In a plenary session following Wiebe's paper questions related to Anabaptist emphases such as peace were most common. Evangelical Mennonite Church pastor and AIMM board member Charles Rupp said, "We need to develop a Christian theology, not a Mennonite one." Others, however, said that distinctives are necessary.

Another theological concern was whether a redefined AIMM mission strategy should reflect learnings from the African context. "Are our perceptions of what we're doing what is actually happening?" asked Hershey Leaman, invited guest, and associate secretary of the Eastern Mennonite Board of Missions and Charities. *Next week: a report on the findings*

"On the Yakima nation, everyone who wants a job has one. Yet, Yakima also has the highest adolescent suicide rate and the highest alcoholism and drug abuse rates in the long history of that nation. People who believe that employment and employment alone is a key to solving social problems need to examine the record in the Indian country. . . . Federal dollars were intended to stimulate skill development and motivation among native people. It hasn't worked. The logical response . . . is that native people must develop, or redevelop, their own economies."—John Mohawk, from *Borrowed Times,* Montana newspaper.

Why do church members leave? According to a recent Gallup poll, the majority drop out for personal reasons—competition of other interests and activities, a move to a new community, young people growing up, marrying, and establishing a new life, etc. Only 12 percent of those who left did so because of a "dislike for church or synagogue involvement in social or political issues." A larger percentage, 16 percent, indicated they left because the church wasn't willing to work seriously to change society.

Archbishop Pitirim of Volokolamsk has announced that in February the publishing department of the Moscow Patriarchate, of which he is the head, published 50,000 copies of the Bible and has since distributed them among the diocese of the Russian Orthodox Church. This is the fourth postwar printing of this Bible version.

MCC (US)—Just around the corner?

Akron, PA (MCC)—Working toward a simple United States structure and seeking to discover what US churches want Mennonite Central Committee to do at home are goals of a 20-21 June meeting in Chicago.

Conference and church organization representatives will meet with US MCC members. Also represented will be MCC domestic agencies—US Ministries, US Peace Section, Mennonite Disaster Service, Mennonite Mental Health Services, West Coast and Central States offices and Millindo, as well as staff and officers of MCC (Canada).

Separating US and international agenda and working toward a greater mutuality between the US and Canada has been a special priority since the MCC self-study in 1973. There it was suggested that a separate structure to handle US agenda be developed.

At a meeting of US MCC members in January it was agreed to work toward basic US structures. A major goal is working together as one body internationally in a full partnership between MCC (Canada) and MCC (US).

Some of the questions to be considered are: What do US groups want MCC to do domestically? How do we understand our relationship with MCC (Canada)? How do we organize to do the things we want to do together?

Annual Canadian sessions set for Calgary

Winnipeg (CMC)—The Conference of Mennonites in Canada (CMC) will meet for its annual sessions, 7-11 July. MacEwan Hall on the University of Calgary campus will be the center of most activities.

The theme of the conference is "Good Stewards of God's Varied Gifts" (1 Peter 4:10). It will be developed through a Sunday morning sermon and three devotional periods by Harry Martens of Elkhart, Indiana. Among the features at the conference will be the reports of the three CMC boards—Canadian Mennonite Bible College, Congregational Resources Board, and Native Ministries Board—as well as the finance committee. Other events include a Commission on Overseas Missions presentation, the ministers' and deacons' conference, the Native Ministries study commission report, and the Women in Mission session.

Single or married, you are welcome

Scenic Fort Qu'Appelle in Saskatchewan is the site for a conference on the single life, 5-8 August.

Among the resource persons are Alvin Beachy, former professor of Bible at Bethel College in North Newton, Kansas; Herta Funk, director of adult education for the General Conference; Mary Jean Kraybill, teacher at Swift Current Bible School; and Jake Froese, assistant pastor at Nutana Park Mennonite Church in Saskatoon. The Commission on Education of the General Conference is sponsoring the event with assistance from the Nutana Park Church.

Persons who have a single status—never married, widowed, divorced, or separated—and also married persons are invited to attend.

A fee of $52.50 covers room and board, coffee breaks, linens, and towels at the Prairie Christian Training Center which will host the conference. There is also a $20 registration fee. To register send the fee to Herta Funk, director of adult education, Commission on Education, Box 347, Newton, Kansas 67114, by 15 July.

God Man Land

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This unique book of ideas and graded lessons, plays and skits is the compilation and integration of ideas and dreams for camping programs. It's an attempt to add the "something's missing" dimension. It is written by Paul Paetkau with Gary Harder and Don Sawatzky.

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◀ **Geneva, Switzerland**—External Church Affairs Chairman Metropolitan Juvenaly, left, of the Russian Orthodox Moscow Patriarchate, chats with M. William Howard, president of the National Council of Churches, during a break in recent disarmament discussions at the World Council of Churches in Geneva. The two leaders led a group of 20 top-level church representatives from the US and Soviet Union in a three-day meeting resulting in a joint statement declaring that their national resources should be released from the arms race and "employed in the development of just, sustainable, and participatory societies."

Middle East workers hold confab

Ayia Napa, Cyprus—What is the role of mission and service agencies in the Middle East, where society is organizing along religious lines and turning away from Western secular modes?

How can Western churches make a contribution to the Middle East that will strengthen the life and witness of national churches, which include various Orthodox communities, Catholic traditions, and Protestant groups?

These and other questions were discussed at a Middle East consultation in Cyprus 10-12 April. The consultation was called by Mennonite Central Committee and included Mennonite Board of Mission (MBM) workers and representatives of the Middle East Council of Churches.

A day-long focus on the issues workers face in the Middle East included "The New Environment for Missions and Service in the Middle East," presented by John A. Lapp, MCC consultant for the Middle East. Some historic currents which mark the new environment, he said, are the rapid amassing of wealth from oil, the new vitality of Islam, the arms race in the Middle East, the possible denouement of 30 years of war between Arabs and the Israelis, and the omnipresent American empire with its oil interests.

In the midst of this, what does it mean to be a "Christian resource for meeting human need"? This question was repeatedly discussed throughout the consultation. But Gabriel Habiib, general secretary of the Middle East Council of Churches, suggested that the question should be "How can the foreign churches draw on resources of the national churches?"

Roy Kreider, with MBM in Israel, reported on the struggle for religious liberty in Israel and the erosion of religious freedom for Christians. Despite intense debate in Israeli society, certain elements have succeeded in the passage of new laws, one of which was the recently passed antibribery law, which places the Christian community in jeopardy. At issue is the degree to which the state shall be governed by religious law.

Discussions the second day centered on theology and Eastern Christianity. Wilbert Shenk of MBM pointed out that "mission" is interpreted differently in the West than in the East and that Western churches have not dealt adequately with views of the Eastern church. He observed that the strategy for modern mission is one of servanthood, and the goal is a united witness to God's reign.

Habiib emphasized that an understanding of the history of the ancient Christian church, which has long existed in the Middle East, is essential. Addressing the group on "Eastern Christianity and the Communal Environment," he said that fragmentation of the Christian community has been one cause of the growth of Islam as well as the modern phenomenon of Israel. The political, economic, and social intrusion of the West continues to threaten the church even today, he remarked.

Today Islamic leaders often blame Christians for past troubles. Christians, a minority, face many pressures. But through endurance and prayer the church survives. The indigenous Christian churches are now experiencing a renewal through youth movements in Syria and Lebanon and a Sunday school movement in Egypt.

One session was devoted to MCC relationships with local churches. In Jordan and West Bank there are no formal relationships with local churches, but many informal ones. In all Middle East countries MCC personnel have close contact with Moslems and Christians.

David Helmus reported that MCC work in Egypt is tied closely to the Coptic Orthodox and Coptic Evangelical churches. Their institutions serve both Christian and Moslem elements of society. *Alice W. Lapp.*

Mental health needs of Viet vets prompts bill

Washington, DC—Introduced by David Bonior (Democrat-Michigan), the Vietnam Veterans Act (HR 3102), provides for a psychological readjustment and drug and alcohol abuse treatment program for Vietnam veterans. Significantly, it allows for treatment at community mental health centers as well as in veterans' hospitals.

Bonior cites the following facts in support of his bill: the overall suicide rate of Vietnam-era veterans is now about 23 percent higher than that of nonveterans of the same age; an estimated 500,000 Vietnam veterans are in criminal custody (jail, parole, probation, or pretrial release); of those married before their Vietnam tour of duty fully 38 percent were separated or divorced within six months after their return; one Vietnam veteran in three has recurring nightmares; and 55 percent of all outpatients in the Veterans' Administration treatment program are Vietnam veterans.

$111,000 bequest received

The General Conference recently received a gift of $110,916.56 as the cash proceeds from 120 acres of land willed to the church by Hulda Goering of Moundridge, Kansas.

In keeping with the policy governing large bequests to the church the money is placed in a trust fund to be distributed over a 10-year period. Provisions in the Goering will call for disbursement of 90 percent of the money to the Commission on Overseas Mission, and 10 percent to the Commission on Home Ministries.

Born 25 May 1905, Hulda died 9 September 1977. She was a member of Eden Mennonite Church in Moundridge, was active in a women's group, taught Sunday school for several years, and particularly enjoyed visiting elderly people in various nursing homes in the community.

A seminar for high school vocational agriculture teachers to learn about world hunger issues and Third World agricultural practices will be held 27-28 June at Mennonite Central Committee headquarters in Akron, Pennsylvania. Particular emphasis will be given to sharing ways these international concerns can be communicated to high school students. The seminar is planned for vocational agricultural teachers in the eastern area of the United States and is limited to 40 registrants on a first-come basis. Write MCC, Box M, Akron, PA 17501. Costs for the seminar are registration, $5.00; lodging, $5.00; meals, $2.00 each.

Christian gospel musicians will gather in Estes Park, Colorado, 29 July to 4 August for their fifth annual convention. An anticipated 1,800 registrants and artists will participate in the event. There will be daily seminars on sound systems, arranging for choir and orchestra, vocal development, and recording. Exhibits and nightly concerts will be part of the big smash, says Cam Floria, president of Christian Artists Corporation, Box 1984, Thousand Oaks, California 91360. Write them for further information.

"Remember and pray for us as we pray for you." These words from Charles Christano, president of the Mennonite World Conference (MWC), are a call to an observance of Mennonite World Fellowship Sunday on Pentecost, 3 June. This special occasion is intended as an annual observance. It is a time for remembrance, prayer, and sharing of information. A special offering will be made to support the ongoing work of MWC and the travel fund.

Record

Workers

Peter J. and Frances Weaver Grill, Hively Avenue Church, Elkhart, Indiana, have begun a two-and-one-half-year term with Mennonite Central Committee in Recife, Brazil. He will be an agriculture extension worker and she will work in public health and agriculture. Frances, daughter of Arthur and Mary Jane Weaver, holds a BS in nursing from Indiana University in Bloomington and has worked as a registered nurse. Peter, son of Peter and Marion Grill, has a BS in agriculture from Arizona State University in Tempe. He has worked as a heavy-equipment operator in Elkhart.

Dorothy Hamilton, the Selma, Indiana, farm woman who wrote the first of her 26 published novels after she became a grandmother, will receive a doctor of letters (LittD) degree from Ball State University in their commencement ceremonies 19 May. "Dorothy Hamilton is our most prolific author, and appreciation for her sensitive children's novels is widespread," says Paul M. Schrock, book editor for Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario. "We are often told that her books are among the most read volumes in church and public school libraries."

Kent Rogers, head football coach at Hesston (Kansas) High School the past four years, has been named the new head football coach at Bethel College (North Newton, Kansas). Rogers will also serve as athletic director and interim head track coach, as well as teaching in the department of health, physical education, and recreation. Rogers received his BS in physical education and mathematics from Emporia (Kansas) State University and is currently completing his master in educational administration degree at Wichita (Kansas) State University.

Sensenig

Don Sensenig, former missionary in Vietnam, has been named Southeast Asia refugee resettlement coordinator for Mennonite Central Committee. Sensenig will serve as principal staff person for refugee resettlement in the US. He will also coordinate MCC's US refugee resettlement with MCC (Canada). Sensenig previously worked with MCC and the Eastern Mennonite Board of Missions and Charities from 1975 to 1977 in a similar position. With the increased flow of refugees in recent months, the position was reopened.

Mark E. Stucky, a teacher at Remington (Kansas) High School, has been appointed instructor in speech and forensics at Bethel College (North Newton, Kansas). Stucky, a 1971 Bethel graduate with a divisional major in the social sciences, has since studied at Wichita State University and University of Kansas, where he is in the master's program in speech communications. He has taught speech, debate, sociology, and psychology at Remington the past three years.

Ministers

Walter Dyck, retired minister from Normal, Illinois, has agreed to serve at Grace, Pandora, Ohio, this summer while *Roger Siebert* takes Clinical Pastoral Education training.

Alfred Polzin, Lac la Biche, Alberta, will serve Calgary (Alberta) Fellowship beginning 1 July. He previously served as pastor in the Mennonite Church in Ontario.

Bruce Vincent, who served as interim pastor of Eighth Street Church, Goshen, Indiana, has become pastor. He is completing work at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Harry Yoder, who recently served as interim pastor at Bethel Church, Lancaster, Pennsylvania, is serving part-time as associate pastor at First Church, Bluffton, Ohio.

Mission office staff

A person capable of doing promotional work, having journalistic skills, and preferably with some experience in Africa is needed for ministries supported by the Commission on Overseas Mission.

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Review

Embodiment

Embodiment, An Approach to Sexuality and Christian Theology, *by James B. Nelson (Augsburg Publishing, Minneapolis, 1978, 274 pages) is reviewed by Ronald J. Hunsicker, director, department of pastoral services of the Oaklawn Psychiatric Center, Elkhart, Indiana 46514.*

James B. Nelson, professor of Christian ethics at United Theological Seminary, Minneapolis-St. Paul, has written a book that is very readable, challenging, creative, insightful, and at times unsettling. Nelson exhibits a degree of sophistication and familiarity with various subject matters—something often lacking in the current debate and discussion on the issue of sexuality. The author sheds fresh light and takes courageous stands on issues which up to this point have either been ignored, resisted, or treated as if they were "settled" by the church. The style makes this book a must for theological educators, pastors, and lay persons.

This greatly needed book will enhance the discussion both in the area of sexuality and Christian ethics. The book contains a foreword by Norman Pittinger, also a scholar who has written much in the area of sexuality. Pittinger notes, "Dr. Nelson writes as one who knows the gospel and knows it as the en-gracing and healing which God's enormous generosity makes available to humanity. Far too much discussion of sexuality and sexual activity has lacked just such a grounding in a Christian understanding of God." This grounding is marvelously evident throughout the book.

Nelson states clearly and emphatically that Christian faith needs to take embodiment seriously. The embodiment of God in Jesus Christ is God's decisive and crucial self-disclosure. Those who purport to believe in God's continuing manifestation need to remind themselves that embodiment is the continuing participation in the incarnation. He pleads for a serious understanding of the concept of *sexuality*. He points out—accurately, I believe— that in recent years social scientists have affirmed the more complex and less rigid biologically determined theories of human motivation. Therefore he rightly calls us to distinguish between sex and sexuality. Sexuality is our self-understanding and way of being in the world as male and female. Sexuality "is a sign, a symbol, and a means of our call to communication and communion. Sexuality thus expresses God's intention that we find our authentic humanness in relationship." This prepares us to take an in-depth look at the place of sexuality in our theological thinking and in our spiritual experience.

Nelson shows the development of "body alienation" thinking which has dominated our theological notions. This dualism has forced us to place "good" and "bad" labels on various aspects of our nature. Often the label "bad" has been assigned to the body part of our nature. Tracing the thinking of the Hebraic people and the New Testament writers, he helps us rethink this dualism, at the same time forcing us to reexamine the sexist dualism which has existed in society at large.

The most provocative chapter is "Gayness and Homosexuality: Issues for the Church." In developing a foundation for understanding the biblical references to homosexuality Nelson states, "Nowhere does the Bible say anything about homosexuality as a sexual orientation. Its references to the subject are—without exception—statements about certain kinds of homosexual acts. Our understanding of homosexuality as a psychosexual orientation is a relatively recent development. It is crucial to remember this, for in all probability the biblical writers in each instance were speaking of homosexual acts undertaken by persons whom the authors presumed to be heterosexually constituted."

In a perceptive and challenging style Nelson calls the church to examine its assumptions, clearly understand the biblical message, and experience again the grace which is available to us through God.

This book will challenge many, disturb some, comfort others, and cause many to be uneasy in their assumptions. Nelson is courageous and bold.

It is a book which will benefit all of us, whether or not we agree with the conclusions, and provide us with additional wisdom to continually discover God's meaning and purpose for us. This book is, of course, not the ultimate word, but it is a very important penultimate word.

Notes on church growth

Unresolved conflict

Conflicts are inevitable; they are part of life. They are part of all significant relationships, including the church. Our search should not be for an absence of conflict, but to face it creatively so that the gospel of reconciliation is expressed in our relationships.

A United Presbyterian Church study revealed that one of the most significant factors hindering growth in their churches was unresolved conflict. Most declining congregations had experienced more conflict than had growing congregations.

Jesus said, "By this shall all men know that you are my disciples, that you love one another" (John 13:35). The emphasis on loving one another occurs more than 50 times in the epistles. The church is to be a fellowship of reconciliation. We talk much about love and reconciliation, but we fear the openness that the reconciled life involves. Thus we avoid facing and dealing with important differences that hinder the church's ministries. We deny hurt feelings rather than apply the spirit of Matthew 18. We detour around difficult issues, and conflicts remain unresolved. It's hard—in fact, it's impossible—except for divine grace, to be a truly reconciled fellowship which by its life and atmosphere is a testimony to its neighbors.

One congregation said, "We would find it helpful as a next step toward growth to learn from a workshop on conflict resolution." Even to say that is an important step in a fellowship where conflicts have lingered.

The Holy Spirit can use unexpected occasions to bring new reconciliation and healing *if* we are open to it. I recall several occasions in my own experience when relationships were restored and the resultant joy freed us to reach out to others in new ways. While unresolved conflict is a serious obstacle, the experience of reconciliation is a powerful asset in our outreach! *Floyd Bartel, CHM secretary for church growth, Box 347, Newton, Kansas 67114.*

Speaking out

Marching with Mobe

"They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor ever again be trained for war" (Isaiah 2:4).

As you're reading this article, the nations of the world are spending almost $1 million a minute on armaments. Current worldwide annual military expenditures total $400 billion, and "with the current rate it will top $1 trillion by the end of the century." President Carter's new administration is bringing in the largest military budget in US history, close to $120 billion.

How does one deal with a president who announces a goal of zero nuclear weapons and then approves some of the most lethal weapon systems in history—the Cruise missile, the Trident submarine, and the new MX missile system?

"Lying to the American people has become a presidential tradition in this country, which Carter is upholding" (Jim Wallis, editor of *Sojourners*).

"As residents of the US we are ashamed that this country initiated the nuclear arms race by killing over 300,000 Japanese; that the US has more nuclear weapons than all other countries combined; that the US exports 70 percent of the world's nuclear technology; that the US cares more for military superiority than the well-being of people" (from a Mobe statement).

The US ranks first among the world's nations in military power; but 18th in doctor/patient ratio, 15th in infant mortality, and 26th in life expectancy. As more money (our tax dollars) goes to defense and less to domestic programs, these inequities will become even more shocking.

On 6 August 1977 a new grassroots campaign began to try to stop this nuclear madness. It was named the Mobilization for Survival (Mobe). Its four main programs are (1) zero nuclear weapons, (2) ban nuclear power, (3) stop the arms race, and (4) fund human needs. (For more information write 1213 Race Street, Philadelphia, Pennsylvania 19107.)

On 26 May 1978 I arrived in New York for the first Mobe event, the International Religious Convocation for Human Survival. The convocation's theme was taken from Deuteronomy 30:19, "Therefore choose life, so that you and your children will live." A crowd of 4,000 gathered to worship in many tongues. We included Buddhist and Baptist, Seneca and Shinto, Muslim and Mennonite, sheikh and rabbi.

The following community affirmation was recited: "We, who live in the shadow of the mushroom cloud—whose very bones and lungs are threatened even now by radioactivity—today declare our hope in the future.

"We declare we are at peace with all people of goodwill. We need no leader to define for us an enemy nor to tell us what we need security for and defense against.

"Instead we affirm that our earth's security rests not in armaments but in the justice of adequate housing and food, in the justice of meaningful education and work, in the justice of an economic order that gives everyone access to our earth's abundance, in the justice of human relationships nourished by cooperation, in the justice of safe, clean, and renewable energy instead of the perils of nuclear power.

"We affirm people over property, community over privatism, respect for others regardless of sex, age, race, or class.

"We choose struggle rather than indifference; we choose to be friends of the earth and of one another rather than exploiters; we choose to be citizens rather than subjects; we choose to be peacemakers rather than peacekeepers. We choose a nuclear-free future and we will settle for nothing less.

"We unite ourselves with sisters and brothers the world over to join together in resistance to the nuclear threat.

"We unite ourselves with trust in the spirit of life; justice and love *can* overcome the machines of destruction.

"Before us today are set life and death. We choose life that we and our children may live. Let it be so!"

The blowing of the shofar symbolically closed our time together by calling us to assemble as a people of God ready to participate in the dawning of a new year—perhaps a year of Jubilee—when the world will finally be liberated from the yoke of the bomb.

Saturday's march of over 20,000 "pilgrims for peace" included Fellowship of Reconciliation members, Catholics and Protestants, ecological groups, secular peace people, Quakers, Brethren, and Mennonites. Our procession was led down the streets to Dag Hammarskjold plaza by over 500 Japanese. MCC staffperson John K. Stoner noted, "Usually Mennonites walk in the streets to go shopping or to attend sports or cultural events—activities which support the status quo. It is a new thing to see them here for reasons of conscience, pleading for the lives of the poor and for a future for their children and grandchildren."

Perhaps the most moving moment of the rally came when Ron Kovic, a paraplegic survivor of Vietnam—sitting in his wheelchair—moved forward to embrace 84-year-old Hiroshima survivor Masuto Higasaki. The two of them were, in Kovic's words, "symbols of living death to remind us of our past and to warn us of our future."

History has always judged civilizations by their ability to provide for their people and to advance humankind toward a civil and just existence. Continued involvement in nuclear arms buildups, scenarios for "limited" nuclear war, counterforce strategies, and first strike capabilities will only add chapters of severe human destruction and misery, or close the book on human civilization forever. How do we as a peacemaking people respond? *Robert V. Peters is a senior student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana 46514.*

Letters

Information on "zero-tillage"

Dear Editor: Your article "Between Economics and the Spirit Is a Hard Place" (13 March issue) caught my attention. You referred to Jim McCutcheon who practices "zero tillage."

Do you know his address? I would like to get more information on his methods. I am presently working with native correspondence students in federal and provincial correctional institutions. In the summertime I also get involved in our agriculture projects and this is where I could use information on "zero tillage" methods. *Mahlon Bast, Route 1, Lively, Ontario P0M 2E0* 26 March

Editor's note: Would some of our readers care to respond to Mahlon's concern?

Feetwashing and shoe-wiping

Dear Editor: James Mullet's meditation on feetwashing (20 March issue) reminded me of a very meaningful service I attended at the Church of the Ascension in East Harlem one summer when I was working in the East Harlem Protestant Parish in New York City.

Before partaking of the bread and wine together in a communion service, they wiped each other's shoes instead of washing each other's feet, feeling that this act was the equivalent of what feetwashing was in Jesus' day. As I recall, it was only the leaders who did this for each other symbolically for the group, but I think it could have been worked out for the whole congregation in much the same procedure that James Mullet described for feetwashing.

I have never taken part in a feetwashing service, but for me the symbolism of assuming the role of a lowly bootblack portrayed the kind of "loving, servant stance" that I think Jesus had in mind when he said, "I have set an example for you so that you will do just what I have done for you" (John 13:15). *Amelia Mueller, 604 North Street, Halstead, Kansas 67056* 27 March

Alive and dead language

Dear Editor: Although I realize Mark Ramseyer's tongue was lodged firmly in his cheek ("The New Mennonite Language," 20 March issue), humor often betrays serious messages, and I'm not comfortable with the reactionary message he presents. In short, I don't "affirm" his ability to "discern" what "builds the kingdom."

The article exemplifies the prejudicial attitude toward language that prevails in our society, largely through ignorance about the nature of language. A living language changes, adapts to new situations, adopts nuances. To prescribe that it shouldn't change is to desire a dead language.

To clarify what certain words have come to signify in a speech community is helpful because it bridges gaps in communication. But to poke fun at what is a part of our identity as humans—language—is hardly encouraging. *Gordon Houser, 504 West 11th, Newton, Kansas 67114* 28 March

Athletics is stepping-stone

Dear Editor: Jack Goering (27 March issue) interprets sports as contributing to a "warlike attitude" which supersedes the goals of sportsmanship and teamwork. Today's society offers numerous examples to support this theory. However, in any undertaking an individual's motivation should be the primary element under consideration. Do all who choose to farm, practice medicine, educate, preach, or enter into any form of artistic endeavor do so honorably or as an example of true, evangelical Anabaptist faith?

Many feel a need for educators who can lead us toward fusing the delicate dimensions of the individual, the nonverbal, somatic humanity, in the kinesthetic and other senses, memory, the autonomic nervous system, and in spiritual insight. The key seems to lie at the root of somato-psychic education and from this may come the ability to heal the split in modern humanity's nature. Friedrich Nietzsche, German poet and philosopher, left us these words: "A man who lives from a *why* can handle any *how*. But he who knows how, but not why, cannot even live as a man."

Athletics is a stepping-stone in my education at Bluffton College. As a health, physical education, and recreation major, I choose to compete. The lessons I receive on the volleyball court contribute as much to my personal understanding and relationship with God as any of my "formal" instructional classes do.

"Are sports really fun for anyone?" Yes, they are; just as realizing, living, and sharing God's love is fun and exciting. Mankind, Americans, and those who believe in the Anabaptist faith should never stop growing and building on the intellect as a means of extending our abilities to live as exemplary Christians. This cognitive and/or affective knowledge is intertwined with the psychomotor for many athletes. I see the freedom, or complete inhibition, experienced during athletic performance, either individually or as a member of a team, as an example of faith in action. God has given us the gift of *life*, and physical expression is an excellent way to show how wonderful his creation is. *Judy Stutzman, Box 1204, Marbeck Center, Bluffton, Ohio 45817* 3 April

Mennonites in East Germany

Dear Editor: From my time among European Mennonites a concern has stayed with me which I am unable to dispel. It concerns the fate of the Mennonite church in East Germany.

Our reporting on Mennonites in Europe has to a large extent centered on West Germany. We praise the Lord for the many good things he has done for the people there. We praise God for allowing our people to settle in West Germany from the Soviet Union.

We seem, however, to report little of what is happening in East Germany. We read reports of tours and of our conference leaders going to the Soviet Union, but rarely about any travel to East Germany. We read little of the life of the Mennonite church there.

Yet a Mennonite community exists there. They are a very small group as reported in the Mennonite World Handbook. They are also struggling against great odds. In their 1978 annual report they say, "However, we could not take one concern off our shoulders. Our concern is how we can bring our youth—also the children of our church members—to become members of our church. The reason for this concern that this is not happening is manifest" (translation is mine).

They need our support. We can pray for them. We can communicate with them and report their activities. Maybe God is calling someone to go and assist them in this work of building the church. The Lord will do his part. If we do not support them there is a real danger that within a generation the Mennonite church in East Germany will cease to exist. May God help us to be faithful and support our fellow Mennonites in East Germany.

I very much welcome contact from people who share this concern with me. *Bert Friesen, 6 Crestlynn Crescent, Simcoe, Ontario N3Y 4V2* 5 April

Meditation

On knowing God

"Oh, my God!" What that phrase brings to your mind may indicate how well you know God, or what you know about him. Our knowledge of God is the most important information we can learn in this life. With such knowledge so critical, it is the wise who will heed the message of Micah.

Micah was a prophet of God to the people of Judah. He had that familiar but unpopular message of judgment. Micah castigated the citizens of Judah to arouse them to repentance in order to be spared the fate of Israel, their neighbor to the north. But his pointed reproof failed to penetrate the dull hearts of the people.

But why the dullness? Dullness of heart and soul is the result of a lack of knowledge—knowledge of God. The burden of Micah's heart was, "You must know God, and you must know him as he is, not as you wish him to be." According to Micah God is the person with whom we have to do. And to whom we will give an answer concerning the life we have lived. God is not only our judge; he is a witness for the prosecution (Micah 1:2). And Micah's point to his listeners was, "If you have any other concept of God, you do not know him."

And indeed, they had other concepts. It would be fair to say that all they had or knew of God were their own concepts, the creations of their own minds. Thus they took offense at Micah's harsh words about their greed, injustice, violence, and other common activities. For "their" God did not condemn such activities (Micah 2:6-7).

It should not escape our notice that these were affluent, prosperous times in Judah. Money was plentiful and those filled with its lust were savvy to every means of making it. "It's good business" and "It's a good investment" became euphemisms for greed, robbery, and bribery. The knowledge of God that is most readily rejected is his holiness—his judgment. Did not the false prophets proclaim, "Is not the Lord in our midst? Calamity will not come upon us" (Micah 3:11b)? There is no more dulling ignorance of God than that God would not judge sin.

It is dangerous to live in ignorance of God. And nothing dulls our knowledge of God like affluence and prosperity. In the quest for things, money, and wealth, God is left out or refashioned in the image of greedy man. And gods made in the image of man do not call men to account for their actions. Much less do they condemn those actions.

The knowledge of God begins with repentance from sin and faith in Jesus Christ. It continues from there in daily surrender to the will of God.

Stephen C. Strunk

Do not be afraid

As far as I know, the disciples of Jesus did not expect the resurrection. They did not expect anything like this. It was harder then. Probably they had no notion of an immortality that is guaranteed. There were no imitation ideas, no doctrine of the immortal soul.

They had buried their hopes with Jesus, a coming kingdom, and choice assignments. They had also buried their quarrels, their shabby faith, their betrayals. No wonder they were beside themselves when he overtook them. It all came back. So, according to the account found in Matthew 28, the first word they heard was not "Be of good cheer;" it was "Do not be afraid."

Resurrection comes when there is nothing left. The Bible does not speak of an immortality that is inherently ours. It tells rather of a life that comes to people: a power that lays hold of us, bestowed like a mantle, poured on like precious oil, given like a ring. Resurrection is a gift.

Who of us does not have our times of fear? Sometimes afraid to live, afraid to die. In such times Jesus still says, "Do not be afraid."

Martha M. Friesen

Prayer at the Acropolis

Infinite God, creative power,
so lead us as a civilization
that we leave monuments of eternal beauty
instead of Gehennas of destruction.

Harriet Bunting Shirley

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A graduate's prayer

Daniel R. Seagren

O LORD,
as I have reached this important moment along life's way,
may it be another chapter in my life rather than the last.

For those things and people that have made it possible
I do give thanks:
  for the books which I have read
  and for the exams which have read me;
  for the teachers I have learned to love
  and for those who learned to love me;

  for the scrambles to meet maddening deadlines
  and for the struggles I failed to win;

  for all those who encouraged and scolded—
  for all those who made the experience enjoyable
  as well as for those who prolonged my miseries
  I am thankful . . . and deeply indebted.
  Above all, I am grateful for my mind—a mind I inherited:

  strong enough to keep from breaking down
  large enough to never get overcrowded
  flexible enough to adjust when necessary
  porous enough to absorb new thoughts
  sharp enough to slash away worthless ideas
  hard enough to protect body and soul
  resilient enough to bounce back after defeat . . .

It is marvelous to know and to admit, Lord, that I am made in your image—but with a mind of my own. I also realize that without you I would be nothing.

Yes, Lord, I worked hard, but I also sometimes loafed and barely got by. But without my God-given intelligence I could neither read nor write.

O Lord, as I move on now in life, help me to be a credit to my teachers, to myself and those I hold dear, to these old and new buildings which have been my home during these years, and above all, help me to be a credit to you.

  Keep me proud, but not arrogant.
  Keep me humble, but not self-deprecating.
  Keep me inquisitive, but not nosey.
  Keep me searching, but not insatiable.
  Keep me learning, but not at your expense.

Remind me, Lord, now and in the days ahead, that a righteous awe of that which is above is both the beginning and the end of wisdom. Help me avoid the folly of considering myself wise and eternally omniscient simply because I have successfully passed another milestone in my life.

Whatever the future holds, Lord, I submit my life,
my mind,
and my soul—
and on this graduation day,
diploma and all—
to YOU.

In your eternally wise name I pray. Amen.

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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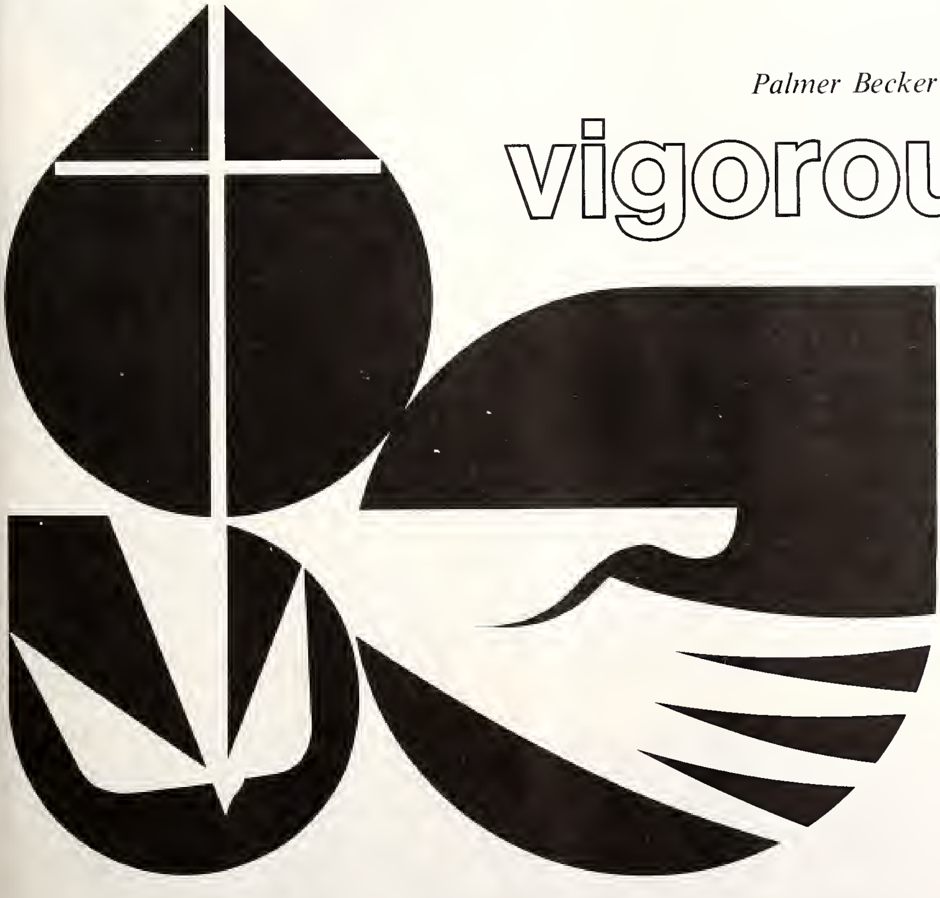
On being servants . . . Commission on Home Ministries

Ten vigorous years

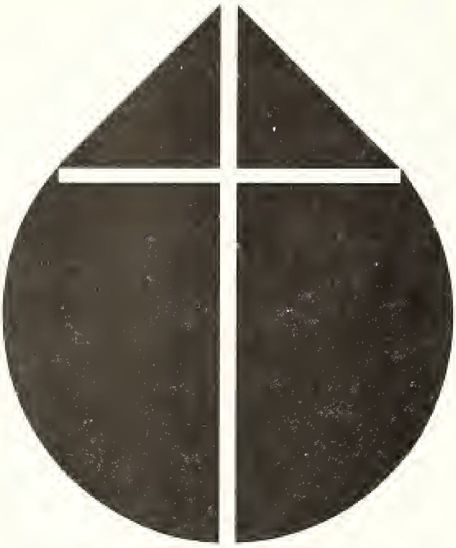
Palmer Becker



Ten years of history have been written since the Commission on Home Ministries (CHM) was born in 1968. They have been 10 vigorous years. Much has happened. There is more than ever to be done.

I came to the commission as executive secretary in 1969 and will be concluding my service this summer to again take a pastorate. Perhaps this would be a good time to reflect on the way CHM has served the church.

CHM's emblem depicts the cross, the dove, and the outstretched hand of service against a backdrop of growing leaves. Do these symbols accurately reflect the work CHM has done in the past 10 years and represent its intent for the future?



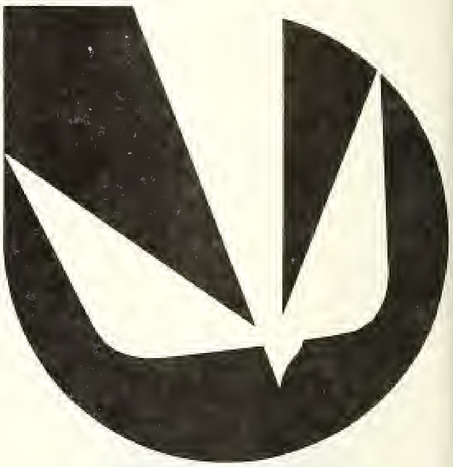
The cross and evangelism. The city church movement which helped bring 50 churches to life in the 1950s and early 60s died about the same time CHM was born. Income for home mission work dropped by $120,000 in two years, and a 25-year-old conference committee on evangelism was dissolved. Home mission and service programs were consolidated. To many it looked as if CHM were not holding high the cross of Christ. Predictions were that the conference would drop in membership to 50,000 by 1980 and to 44,000 by 1989.

A turn of events came in 1971. While many were preoccupied with looking for those places where God was *not* at work, he seemed to be asking CHM to light a candle and to look for that which he *was* doing. We found God at work in the Hively Avenue Church in Elkhart, the Crystal City congregation of Manitoba, and the Kempton Fellowship of Pennsylvania. These findings were depicted in a multimedia presentation at the Fresno conference and in a filmstrip circulated throughout the churches. The theme, "Living, Active Congregations," gave new confidence and hope.

Probe 72, an inter-Mennonite consultation on evangelism, followed. Myron Augsburger had the vision; CHM staff proposed the program design. Two thousand three hundred people gathered for one of the most memorable events in recent Mennonite history. We emerged from it with new ministries and new confidence. God used *Evangelism-that-Cares* programs, *Congregational Goals Discovery* weekends, church growth seminars, and *Lay Witness Missions* to bring renewal to many. With new hope and purpose young couples and others began putting together 50 new fellowships and congregations. The cross was indeed being held high.

There has also been much agony. We have had continuing difficulty in putting together our act and our message in a way which blends the good news of forgiveness, the confrontation of issues, and the outstretched hand of service. Setting goals and establishing priorities has often been neglected because it felt too task- or number-oriented. Persons from unchurched backgrounds brought to Christ and into our churches during the decade probably number less than 2,000 for the whole conference.

But new opportunities always present themselves and will continue to do so. Millions of Spanish-speaking people have moved to the United States. Thousands of Chinese and East Indian people have immigrated to Canada. Some live near our churches. The 1980s will likely be the decade of Hispanics in the US and the decade of a variety of ethnics in Canada. As we seek to share Christ with these peoples, the cross held high before a growing leaf will continue to be a fitting and relevant symbol.

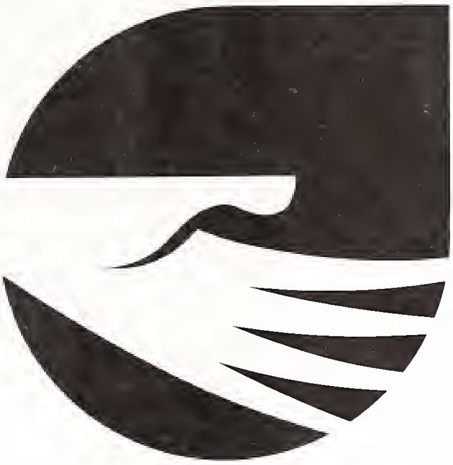


The dove and peace. Ten years ago the war in Vietnam was deeply dividing our people. The American Indian Movement and other forces came to divide our Indian communities. The Woodlawn Church in the heart of Chicago's black ghetto burned down, as did Grace Church a few years later. Our voluntary service unit was forced out of Chicago. We stumbled and faltered in knowing how to respond to poverty. And then the abortion, lifestyle, women's roles, divorce, open file, and war tax issues came to haunt and challenge us.

Through it all the descending dove has been felt. God's comforting and disturbing Spirit has been experienced.

By a vote of 1,031 to 374 the conference in 1971 voted to adopt a statement called "The Way of Peace." Peace spots produced for television were seen by at least 40 million

"One out of every 40 GC members is currently involved in full-time mission, service, and Christian education work."



persons. Indian leaders like Elmer and Nadenia Myron, Ted Risingsun, and Lawrence Hart stepped forward to take responsibility in Indian ministries. And the conference in an unprecedented special session came to nearly unanimous consensus that we should ask the US government for legislation that would exempt peace-teaching churches from collecting military taxes.

In the 80s even more than in the 70s we will want to ask God to grant us his peace. Peace is at the heart of the gospel. It must be applied personally so that peace will settle deep within us individually. It must address the personal anxieties and stuggles that are possibly causing cancer, heart failures, and sleeplessness. Our gospel of peace must also have the integrity to confront poverty, racism, militarism, and the other anxieties and struggles in our world. Thousands of persons are looking for that kind of gospel. If we don't water down the peace of the gospel, it may be our most powerful entree for bringing people to Christ in the 1980s. If we are embarrassed by it, the peace position can feel like a millstone around our necks.

My hope is that we will not be ashamed of the gospel of Christ which is able to bring both a deep peace within our broken souls and reconciliation in our fragmented world. What better symbol could we find to give us continuing courage than one that includes a descending dove before a growing leaf?

The hand of service. The third dimension of the CHM symbol is the outstretched hand. Ten years ago we had a dozen scattered voluntary service units constituted largely of young people forced into service by the draft. Most were young. One analyst characterized the program as a baby-sitting operation for 18- and 19-year-olds.

During the 70s we have had grand visions of seeing each congregation begin or sponsor at least one mission group in its community. Small groups were emphasized. Self-study and goal-setting materials were prepared. Speaking tours and seminars were arranged. But progress was often painfully slow. It is so easy to be preoccupied with our internal problems. We lose sight of the larger callings in our communities. Or sometimes the dire needs of overseas mission and relief cause us to skip over from the struggles of next-door neighbors to those who are far away.

But the hand remains outstretched. The number of voluntary service units has doubled since 1969. Over 800 persons have served during the decade. And nearly 100 poverty projects have been funded.

Many congregations have also reached out anew to the needy around them. The number of churches involved in day-care ministries has multiplied. Visits to prisoners have increased. Housing rehabilitation programs have mushroomed. The mission and service budgets of district conferences have tripled. All told, General Conference people during this decade have given over $118,728,641 for religious causes and approximately one out of every 40 members is currently involved in full-time mission, service, and Christian education work.

Some Christian groups are characterized by the upraised hand or hands. Some secular groups are known for their clenched fists. Let us be increasingly known as a people with an *open hand. Open* to each other. *Open* to people in need. *Open* to taking new people into our fellowship.

The cross held high . . . the Spirit descending with peace like a dove . . . an open hand against the backdrop of growing leaves. It's a symbol that says much about who we are and about who we hope to be. The Christ who has called us to preach good news to the poor, bring liberty to the captives, and offer recovery of sight to the blind has helped us through 10 vigorous years. The Lord who empowers us in the ways that the symbol depicts will certainly help us through the next 10. •

"We have had continuing difficulty in putting together our act and our message in a way which blends the good news of forgiveness, the confrontation of issues, and the outstretched hand of service."

CHM: a serving commission

"CHM has provided broader vision for the possibilities of new churches across North America."

Melanie Mueller

The Commission on Home Ministries is a mission board and a resource commission to help each congregation be involved in mission.

Following are testimonials from seven persons who have been helped by the CHM resource team. Might one of these represent a way in which your congregation could also be helped?

"Gerald Loewen (CHM's media consultant) came to Fairfield two times. He helped us explore ways to enrich our worship experience. He challenged us to sponsor the Faith and Life radio and TV spots in our area, conducted a Television Awareness Training workshop, got us to look at different ways to advertise our annual Mennonite Central Committee self-help sale, and even designed and led us through a three-dimensional multimedia worship experience.

"Most significantly he helped us turn outward, pushed us to think in terms of outreach, and defined ways to communicate our perceptions of Jesus and build bridges of understanding between two different groups within the church."

—Joyce Shutt, pastor intern
Fairfield Mennonite Church
Fairfield, Pennsylvania

"As soon as the 'word was out' regarding the special study materials on the Christian and civil responsibility, the education committee of our congregation initiated plans for their use. Sufficient copies of the two study booklets, *The Rule of the Sword* and *The Rule of the Lamb,* were ordered so each active family of the congregation could have one. We also secured the packet of resource materials for each teacher.

"We had a very good experience participating in this *search.* To us it became very obvious that without the experience of this study, without having the opportunity of *doing our homework,* we would not have had the good experience of arriving at a consensus statement or of participating in the midtriennium conference in Minneapolis.

"We are indeed grateful to CHM for providing these materials and to the persons who spent many hours in thought, writing, and preparation of them."

—Claude Boyer, pastor
First Mennonite Church
Reedley, California

"The students expressed strong appreciation for Floyd Bartel's (CHM secretary for congregational mission) presence and his input the second week of our interterm. They felt comfortable with his format. They liked the variety, including the many times in which they were able to work in smaller groups at specific tasks related to the work of the congregation.

"Much gratitude was also expressed for the way in which he shared his personal

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada: $10 00 one year; $18.00 two years, $25.00 three years, foreign $10.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114

"We could work in small groups at specific tasks related to the work of the congregation."

"We were challenged to sponsor the Faith and Life radio and TV spots in our area."

pilgrimage—his own experiences—as related to the various aspects of congregational ministry. Many students appreciated the simulation process (working out a problem as though they were a congregation). The sessions on baptism and church membership were mentioned repeatedly in evaluations as having been good for them—a time in which they were able to grapple with problems very relevant for them."

—Walter Franz, principal
Swift Current Bible Institute
Swift Current, Saskatchewan

"CHM's voluntary service resources have helped a core of people come together and witness to the gospel here in Cincinnati. Through the unit members and the work they do the presence of the church has become known. The VS program models a Christ-centered theology of service and self-giving love. It serves as an alternative lifestyle in the midst of a self-serving society bent on over-consumption. The volunteers, the program, and the ideals of VS remind all of us that we have been redeemed to become 'servants of all' instead of seeking to be 'the greatest.' "

—Mark Weidner, pastor
Cincinnati Mennonite Fellowship
Cincinnati, Ohio

"Just as I and Willis Busenitz were about to leave for meetings of the Mennonite Indian Leaders Council a man came. He had a heavy heart. 'The guilt of the past 18 months is so heavy I feel I am about to break,' he confessed.

"He shared how God had nudged him to come to the two of us for counsel. He shared deeply, wept, and prayed—first with Willis and then the next day with me. We read Scripture together. He recommitted his life to Christ.

"The Commission on Home Ministries has been supportive to us so that ministries like this and many others can happen."

—Ted Risingsun, staff person
Mennonite Indian Leaders Council
Busby, Montana

"Through Leonard Wiebe (staff person in church planting) and its church planting resource council CHM has provided several things to us area church planters: inspiration and broader vision for the possibilities of new churches across North America, practical ideas and handles on how to plant churches, information on resources such as publications and seminars, subsidies for new churches, and tools for researching a given locale for new possibilities."

—Bernie Loeppky, conference minister
Northern District Conference

"A poverty grant from the CHM poverty-affluence reference council made it possible to develop the Rosedale Cooperative Tool Bank. Using a $1,000 grant as seed money, the tool bank purchased a variety of tools for use in home repair and gardening. With the arrival of spring, people are renting the rotary cultivator for $2.50 per hour (compared to $10-$15 elsewhere) to get their gardens ready. By providing access to tools the tool bank helps people help themselves."

—Richard Friesen, community
ministries coordinator
Rosedale Team Ministry,
Kansas City, Kansas

CHM resources exist for you. Are you making good use of them? There are print materials ranging from pamphlets to curricula to books. There are workshop resources on various topics and audiovisual resources. Most of these are available either free of charge or at a small cost to cover expenses.

Staff members are not limited to being administrators of programs. They are available as consultants to you and your congregation to help your church develop its own vitality and ministry.

As a consultant, a staff person does not promote a program nor push a particular plan. The staff member seeks to understand your church's situation or need and helps you to develop your own response.

Schedules are being arranged for this fall. Contact Floyd Bartel for help in developing evangelism or church growth possibilities. Peter Ediger, David Orr, Charles Neufeld, or Jean Krahn can assist in developing service ministries. Robert Hull will be available to assist you in peace-related issues, and Barth Hague and Gerald Loewen in the use of media. Stan Bohn, the new executive secretary, will be available for specialized community and church consultant ministries.

For further information contact the Commission on Home Ministries, Box 347, Newton, Kansas 67114, telephone (316) 283-5100. •

Stop a rumor. Thousands of letters continue to pour into the offices of the Federal Communications Commission (FCC) opposing an alleged campaign spearheaded by atheist Madalyn Murray O'Hair to remove all religious programming from television and radio. The estimated 10 million, largely anonymous letters are an uninformed response to the Lansman-Milan petition which sought to limit application by religious institutions for television and FM channels that are reserved for education systems. The FCC ruled against that petition 1 August 1975. More than $1,350,000 has been spent on postage alone.

India's 14 million Christians are upset because they feel a proposed religious anti-conversion law might be used to harass them. The legislation seeks to punish conversion from any religion through "force," "fraud," or "inducement." It makes conversion a cognizable offense. What troubles Christians, who have been staging massive protest marches, is that it is left up to petty police officials to interpret the law. Many see the bill as a threat to the secular character of Indian democracy and a subtle attempt at building a state that accepts Hindus as prime citizens and relegates others to second-class status.

Inspirational paperback books are finding their way into Canada's Yukon Territory, according to Paul Yoder, director of Choice Books, for Mennonite Broadcasts, Harrisonburg, Virginia. Yoder recently visited the district programs in Canada and learned that the Manitoba program has placed two racks in the Yukon, with the one rack and initial book inventory being taken by dogsled. He met 19-20 March in Winnipeg with the Choice Books Canadian Council to evaluate and plan ways to strengthen the ministry.

AIMM self-study projects actions

Second of two parts

Africa Inter-Mennonite Mission staff, furloughing missionaries, board members, and staff from supporting agencies met 20-23 April in Lawton, Michigan, to evaluate and redefine AIMM mission strategy. Five major papers were presented. These dealt with mission in today's world, southern Africa, the African independent churches, Zaire's autonomous Mennonite churches, and AIMM's stance in North America. (See last week's issue, "AIMM Analyzes Program, Probes Theology," page 342.)

Following the presentation of the papers the participants divided into five groups. Each group was assigned one of the above topics. The task for each was to frame a statement during the final two days of the self-study. The issues were also discussed in plenary sessions so cross-fertilization occurred. Jim Bertsche, AIMM executive secretary, and Howard Habegger, executive secretary for the Commisssion on Overseas Mission of the General Conference, served as coordinators. Elmer Neufeld, president of the General Conference, chaired the findings committee.

What were the results? At a meeting on the Tuesday following the consultation the AIMM board accepted the findings as a "basic guideline for AIMM," but deferred "specific study and actions" until autumn. Some of the findings are specific, others are guidelines.

If the AIMM board follows through on the findings the supporting constituency can expect the following emphases:

1. AIMM will give priority to Bible teaching and leadership training ministries among African independent churches.
2. AIMM personnel will take a more active role in speaking to issues of justice and oppression. More coordination between AIMM and Mennonite Central Committee ministries in southern Africa can be expected. AIMM will work with MCC toward the appointment of a coordinator in southern Africa.
3. AIMM will expand its work in Africa to other countries, including the homelands in South Africa.
4. AIMM will seek greater mutuality in mission, so that the work of missionaries is defined by the Christian community in the region where missionaries work. Missionaries are to avoid "cultural imperialism either by imposing a foreign culture or by undermining national culture unnecessarily."
5. In its relationship with Zaire's autonomous Mennonite churches (CEM—Mennonite Evangelical Community of Zaire, and CMZA—Mennonite Community of Zaire) AIMM will encourage both to become financially independent in their internal administration. AIMM would remain involved in special projects. A way will be sought for CMZA and CEM to participate in AIMM mission work in Upper Volta. The consultation affirmed the importance given to leadership training by the visiting Zairian church leaders, Mukanza Ilunga and Kazadi Lukuna.
6. AIMM will seek an increase in inter-Mennonite mission activity with the Mennonite Board of Missions, Elkhart, Indiana, and the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, wherever it is functional. Dialogue with other Mennonite conferences is anticipated.

On two other recommendations the board took action. AIMM will add a third staff person to its administrative team who will be responsible primarily for promotion, publicity, and the *AIMM Messenger*. The executive committee is increased in size from four to six to allow for representation from each of the conferences supporting AIMM. Consequently the Evangelical Mennonite Brethren, and the Evangelical Mennonite Church (Canada) will be asked to appoint representatives to the executive committee.

Officers on the executive committee for the coming year are Jim Juhnke of North Newton, Kansas, president; Allan Wiebe of Omaha, Nebraska, vice president; Andrew Rupp of Fort Wayne, Indiana, secretary; and Howard Habegger of Hesston, Kansas, treasurer. *Vic Reimer*

Lesotho missionaries Bob Gerhart and Lori Nussbaum participate in the southern Africa study group.

More young women smoke than young men, according to Joseph A. Califano, Jr., US Secretary of Health, Education, and Welfare. "Today there are 1.7 million girls age 12 to 18 who smoke as opposed to 1.6 million boys," he said. Califano, who quit smoking four years ago, made the statements in a speech to a meeting of the Interagency Council on Smoking and Health. He said the message from the two studies—one from the National Institute for Education and the other from the National Center for Health Statistics—"is that most people, once they begin smoking, feel trapped. They wish they had never started."

With Americans smoking some 130,000 pounds of marijuana each day and spending close to $25 billion each year to do it, there is no shortage of smugglers—who are reaping profits undreamed of by the rum-runners of Prohibition days. Ten tons of marijuana can reportedly fetch from $5 million to $8 million in the US. The Drug Enforcement Administration (DEA) has been having greater success lately in its war against cocaine and marijuana traffickers, but DEA administrator Peter Bensinger has conceded that "as of today, we have not seen an appreciable decrease in marijuana availability in the US."

Have players, will travel

Proehl

Seven persons will form the special traveling drama troupe which will visit General Conference churches this summer. The repertoire of the company will focus on issues related to poverty and affluence.

Geoffrey Proehl, Canby, Oregon, and a member of Calvary Mennonite Church in Aurora, Oregon, is director. The other members of the troupe are Geoffrey's wife, Morlie; Frank Howard, Aurora; Mark St. Amant, Canby; Helen Stoltzfus, Linville, Virginia; Charlotte Hofer, Freeman, South Dakota; and Aaron Bass, Enid, Oklahoma.

The group will function for the months of June and July. After two weeks of rehearsal at Peace Mennonite Church in Portland, Oregon, the company will tour from Oregon to Washington, British Columbia, Alberta, Saskatchewan, Manitoba, South Dakota, and Nebraska. The group will perform at the annual sessions of the Conference of Mennonites in Canada, 7-11 July in Calgary, Alberta.

Through stories, poetry, and plays by published authors as well as original material by Mennonite authors, they will share Mennonite concerns about poverty and affluence with large and small churches, conferences, house fellowships, and camps.

LOOKING FOR RESOURCES?

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Donations reach 23 percent of budget in four months

Although April 1979 receipts for General Conference ministries were $50,000 less than in April 1978, total receipts this year are up by $93,000.

To the end of April donations totaled $834,608, as compared to $741,237 for the first four months of 1978. Receipts in April 1978 were $203,010, as compared to $154,284 in April this year.

The percentage of budget receipts for the two years are almost the same. The four-month figure for 1978 is 23.3 percent of the 1978 budget; for 1979 the four-month total is 23.4 percent of the current budget.

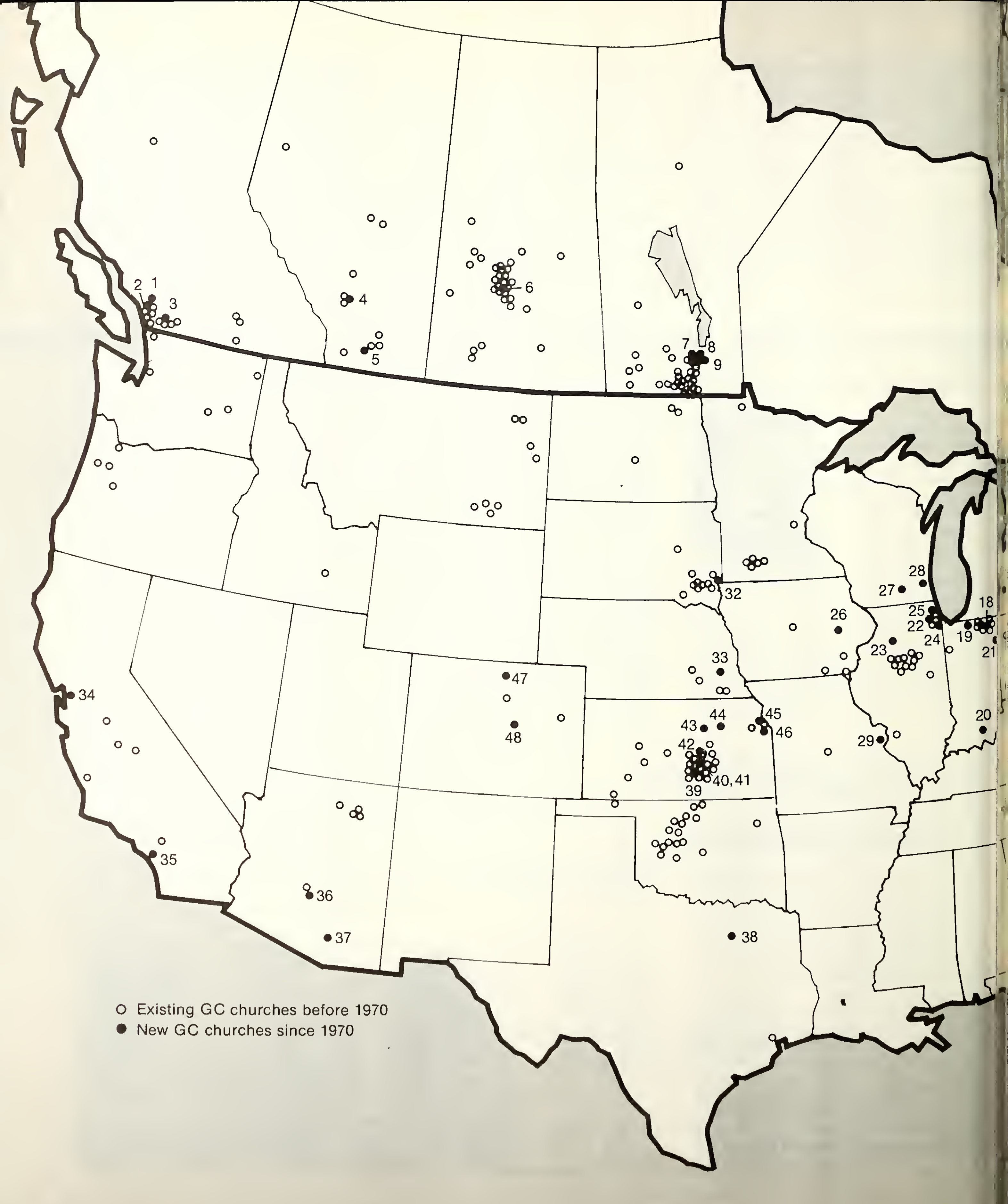
The 1979 budget is $3,571,550, which represents the total for the three program commissions and the seminary. The particular budgets are as follows: Commission on Overseas Mission—$2,335,143; Commission on Home Ministries—$649,508; Commission on Education—$272,215; Mennonite Biblical Seminary—$314,684.

Memorial service held for Mexico accident victims

Funeral services were held 12 April for three Mexican Mennonite youth killed in an automobile accident four days earlier. More than 1,500 people gathered for the memorial service held in the Mennonite Church of Cuauhtemoc.

On Sunday 8 April 10 young people traveled from Cuauhtemoc to the Village of 77 (Quellen Kolonie), about 80 miles north of Cuauhtemoc to give a program in the Kleine Gemeinde Church. On their return trip their Volkswagen van rammed into an unlit parked truck on the highway, killing Maria Letkeman, Maria Giesbrecht, and Gerhard Rempel.

Four others were seriously injured, including Jakob Letkeman, General Conference missionary in Cuauhtemoc.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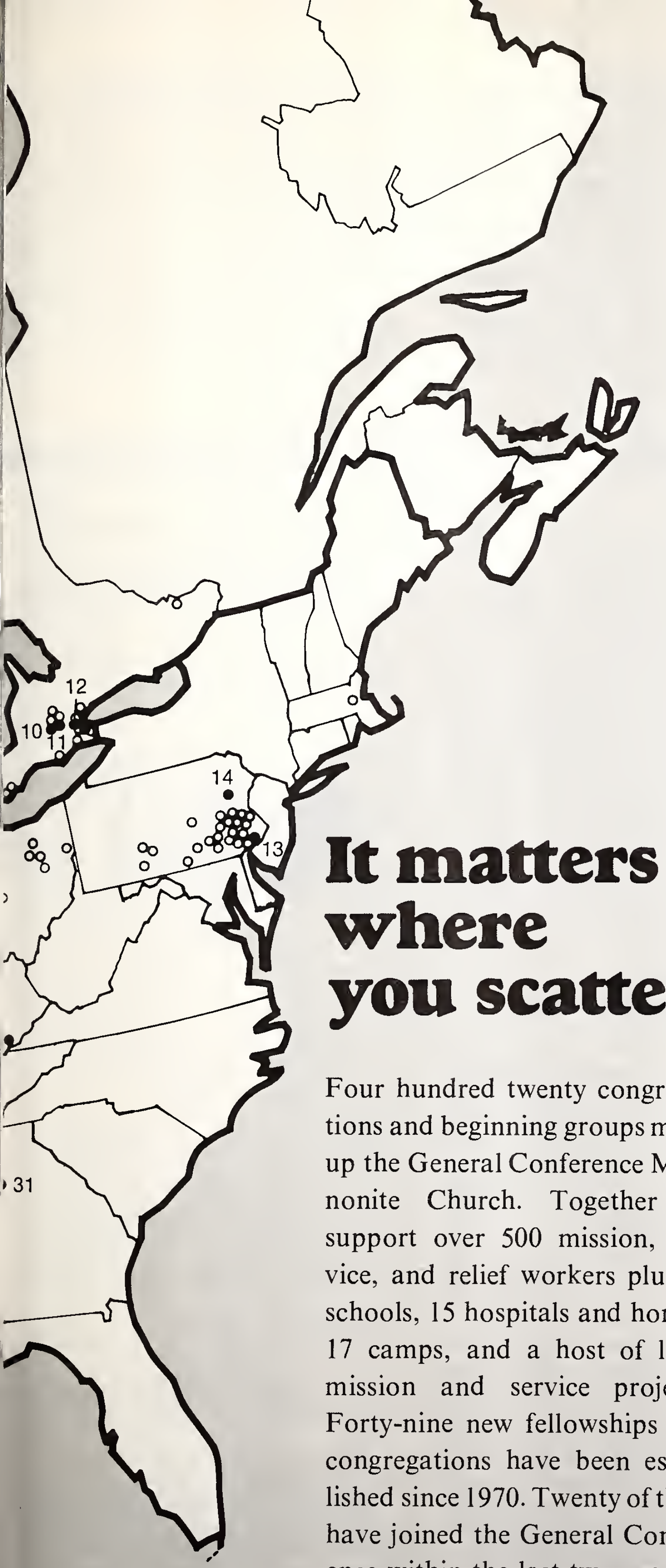
○ Existing GC churches before 1970
● New GC churches since 1970



It matters where you scatter

Four hundred twenty congregations and beginning groups make up the General Conference Mennonite Church. Together we support over 500 mission, service, and relief workers plus 14 schools, 15 hospitals and homes, 17 camps, and a host of local mission and service projects. Forty-nine new fellowships and congregations have been established since 1970. Twenty of these have joined the General Conference within the last two years.

New fellowships and congregations in the General Conference since 1970

1. Chinese Mennonite Church, Vancouver, British Columbia
2. Richmond Mennonite Fellowship, Richmond, B.C.
3. Langley Mennonite Fellowship, Abbotsford, B.C.
4. Calgary Mennonite Fellowship, Calgary, Alberta
5. Lethbridge Mennonite Church, Lethbridge, Alberta
6. College Park Mennonite Church, Saskatoon, Saskatchewan
7. Chinese Mennonite Church, Winnipeg, Manitoba
8. Northdale Mennonite Fellowship, Winnipeg, Manitoba
9. Douglas Mennonite Church, Winnipeg, Manitoba
10. Kitchener-Waterloo House Churches, Kitchener, Ontario
11. Rockway Mennonite Church, Kitchener, Ontario
12. Chinese Mennonite Church, Toronto, Ontario
13. Philadelphia Assembly, Harleysville, Pennsylvania
14. Wilkes-Barre Mennonite Fellowship, Wilkes-Barre, Pennsylvania
15. Cincinnati Mennonite Fellowship, Cincinnati, Ohio
16. Detroit Mennonite Fellowship, Detroit, Michigan
17. Mennonite Student Fellowship, Ann Arbor, Michigan
18. Fellowship of Hope, Elkhart, Indiana
19. K-Dorm Fellowship, New Carlisle, Indiana
20. Paoli Fellowship, Paoli, Indiana
21. Homestead Community Church, Fort Wayne, Indiana
22. Hyde Park Menno Group, Chicago, Illinois
23. Plow Creek Mennonite Fellowship, Tiskilwa, Illinois
24. Oak Park Fellowship, Oak Park, Illinois
25. Evanston Mennonite Fellowship, Evanston, Illinois
26. Cedar Rapids Mennonite Fellowship, Cedar Rapids, Iowa
27. Madison Fellowship, Madison, Wisconsin
28. Milwaukee Mennonite Fellowship, Milwaukee, Wisconsin
29. St. Louis Mennonite Fellowship, St. Louis, Missouri
30. Harlan Mennonite Fellowship, Harlan, Kentucky
31. Atlanta Mennonite Fellowship, Atlanta, Georgia
32. Sermon on the Mount Fellowship, Sioux Falls, South Dakota
33. Maranatha Fellowship, Lincoln, Nebraska
34. San Francisco Fellowship, San Francisco, California
35. Faith Chapel, Westminster, California
36. Koinonia Fellowship, Tempe, Arizona
37. Shalom Mennonite Fellowship, Tucson, Arizona
38. Dallas Mennonite Fellowship, Dallas, Texas
39. Mennonite Church of the Servant, Wichita, Kansas
40. New Creation Fellowship, Newton, Kansas
41. Jubilee Mennonite Church, North Newton, Kansas
42. Covenant Mennonite Church, Hesston, Kansas
43. Salina Mennonite Fellowship, Salina, Kansas
44. Manhattan Mennonite Fellowship, Manhattan, Kansas
45. Lawrence Mennonite Fellowship, Lawrence, Kansas
46. Ecumenikos, Shawnee Mission, Kansas
47. Fort Collins Mennonite Fellowship, Fort Collins, Colorado
48. Palmer Lake Mennonite Fellowship, Palmer Lake, Colorado
49. Anchorage Mennonite Fellowship, Anchorage, Alaska (not shown)

The willingness to produce, possess, and use nuclear weapons must be named for what it is—a chief manifestation of human sinfulness and rebellion against God in our age.... To build weapons of ultimate destruction and to be ready to use them are the marks of a people who are in danger of losing their minds and their souls. The preaching of the gospel in our time must make it clear that to turn to Christ is to turn from our acceptance of nuclear weapons. The fruit of conversion must be visible in an active refusal to follow the leadership of those who are marching the world into nuclear oblivion. *Jim Wallis, editor of* Sojourners

A six-month-old grass roots group is drawing upper midwesterners together in the latest phase of a long struggle to keep the Navy from digging hundreds of miles of crisscrossed trenches through the woods of northern Wisconsin and the upper peninsula of Michigan. In the trenches would go a grid of "extremely low frequency" (ELF) electrified wires to act as an early warning system against Soviet attack. The farms and forests south of Lake Superior would be turned into a huge antenna. For information contact Stop Sanguine/ELF Committee, Box 474, Mellen, WI 54546.

Mennonite Mental Health Scholarships for 1979-80 have been awarded to four persons and two alternates. They are Donald E. Kraybill of Fresno, California, and Emerson L. Lesher, Ruth Detweiler Lesher, and Rowland Shank, Jr., all of Pasadena, California. Alternates are James L. Frantz of Portland, Oregon, and Lou Ann Lichti of Greenbelt, Maryland. Four $500 grants are made each year from a fund created by MCC voluntary service workers at Brook Lane Psychiatric Center, Hagerstown, Maryland.

"What we do not use we lose"

"Talents—Use or Lose" was the theme of the 14th annual convention of the Canadian Mennonite Health Assembly, meeting at the Central Mennonite Brethren Church, Saskatoon, Saskatchewan, 5-7 April.

What is this organization? It has been meeting since 1966. Concerned with the isolation of the many Mennonite health-care institutions, MCC (Canada) initiated their first informal meeting.

Although the assembly has struggled with its objectives, format, and purpose, it continues to be loosely structured, with its major activity being an annual convention, mainly for inspirational and educational purposes.

Using Matthew 3:10-12 as the theme for his Friday morning devotional, Ruben Baerg stressed, "What we do not use, we lose; this is observable in all of nature, in human life, and especially in spiritual life."

John Regehr, from the Mennonite Brethren Bible College, Winnipeg, used Luke 19:12-26 as his text for the topic "Volunteer Your Mina" (Greek term meaning personhood; that in which we all are the same). Regehr commented, "We're serving *people*, not a program. How do we deal redeemingly with those who bury their mina in the sackcloth of sickness, aging, or retardation? We must make a personal investment in them. Affirming what I am sets me free to invest the most of what I have."

Although some delegates expressed fear that more formality could lead to another powerful, Mennonite superstructure, the assembly decided to write "a decent constitution" and apply for licensing as a registered charity. Executive secretary Helmuth Klassen described needs of the various institutions which could be met by an expanded program.

In an effort to develop these services the budget was doubled, from $3,600 for 1978 to $8,000 for this year.

Clearly the highlight of the convention was the banquet held Saturday evening. For his address John Regehr used Matthew 25:31-46 to present "Caring—Your Talents." When we can accept ourselves totally as God does, he counseled, then we are free to become aware of others. Using Maslow's hierarchy of needs as a base, Regehr said, "It is possible for us to love from the top down and to keep people at the safety and survival level; however, we can meet the highest need that it is possible to meet, a love that sets goals."

The 48 delegates represented 28 different organizations in four provinces—British Columbia, Saskatchewan, Manitoba, and Ontario. *Luana Enns*

House vote on military registration likely

Washington, DC (NISBCO)—The House Armed Services Subcommittee on Military Personnel voted 30 April to submit to the House of Representatives legislation which would require the registration of young men who turn 18 after 31 December 1980.

The legislation is expected to come to a vote by the end of May. It is modeled after the "Nichols bill," HR 2500.

It would also require that President Carter prepare a reform of existing registration and induction procedures by 15 January 1980 including the following: an automatic method of registering persons using school and other records; giving the president permanent induction authority; the registration and induction of women; and any changes in the Selective Service System necessary for mobilization. The president would also be required to submit legislation to implement the plan by 15 January 1980. The subcommittee has attached the above legislation (as amendments) to a Department of Defense bill, HR 1872.

A History of
General Conference
Mennonite Overseas
MISSION

James C. Juhnke's
interpretive survey
of the GCMC
missionary movement
CELEBRATES,
REEVALUATES,
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Faith & Life Bookstore, Berne, Ind.
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Fellowship Bookcenter, Winnipeg, Man.

A youth/young adult energy caucus will be held 6-8 July on the campus of Bethel College (North Newton, Kansas). Its purpose is to educate participants to the facts and issues of energy, to think through a Christian response, and to motivate participants to move toward a commitment for action. Costs for the weekend include $11 for food; $3 for registration; and either 50¢ per night for camping, $6.50 per night for air-conditioned dorms, or $5.50 per night for unair-conditioned dorms, plus $1.75 per night for linen. Write to Dick Van Dyke, director of student activity center, Bethel College, North Newton, KS 67117.

A bike trip from Minnesota to Colorado, following the migration of the Cheyenne, is being sponsored by the Commission on Education and Out-Spokin'. Study will focus on the history, culture, and heritage of the Cheyenne people. From 21 June to 12 July 1980, the trip will involve 33 bicycles, and costs $242.50. For applications and/or questions contact Youth Office, Box 347, Newton, KS 67114.

Record

Calendar

3 June—Mennonite World Conference Sunday

15-17 June—New Men/New Roles in Light of the Gospel, Winnipeg, Manitoba

6-8 July—Youth/Young Adult Energy Caucus, Bethel College, North Newton, Kansas

8-10 July—Council of Mennonite Seminaries summer session, Philadelphia, Pennsylvania

5-8 August—Conference on "The Single Life," Fort Qu'Appelle, Saskatchewan

18-20 October—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

Canadian

25-26 May—Arts Festival, Edmonton, Alberta

27 May—Mennonite Festival of the Arts, Winnipeg, Manitoba

22-24 June—Rosthern Junior College graduation, Rosthern, Saskatchewan

7-11 July—Conference of Mennonites in Canada, Calgary, Alberta

Central

25-27 May—Bluffton College graduation, Bluffton, Ohio

Northern

14-16 June—Northern District Conference, First Church, Mountain Lake, Minnesota

Pacific

14-17 June—Pacific District Conference, Menno Church, Ritzville, Washington

Western

26-28 October—Western District Conference, First Church, Hutchinson, Kansas

Deaths

Sheila Ann Thiessen, daughter of Arthur and Jeannette Thiessen, former General Conference missionaries to India, died 28 April. Born 15 May 1959 in Geneva, Illinois, she was a physically handicapped child from early infancy who suffered from Sjögren-Larrson Syndrome. The immediate cause of her death was pneumonia. She resided at the Lincoln (Illinois) State School during the last several years of her life. Sheila is survived by her parents and three sisters, Karen, Camilla, and Velma, all of Wheaton, Illinois. A Sheila Thiessen Memorial Fund has been established with the Commission on Overseas Mission. The Thiessens served as missionaries under COM in India from 1952 to 1974 at the Bethesda Leprosy Hospital in Champa, Madhya Pradesh. Arthur is a medical doctor, and Jeannette is a nurse.

Workers

Charles Benjamin, a PhD candidate in international relations at the University of Southern California, has accepted the position of assistant professor of political science at Bethel College (North Newton, Kansas) beginning this fall. He has a BA and MA from USC, and expects to receive his PhD there in June.

Edward Diller, Cincinnati (Ohio) Fellowship, has been selected to represent the Central District of the General Conference on the Bluffton (Ohio) College Board of Trustees. A 1969 Bluffton College graduate, Diller graduated cum laude from Harvard Law School in 1976 and is an attorney. He and his wife, Karen, served with Mennonite Central Committee in the teachers abroad program in Jamaica.

Dave Paulovich has accepted the position of principal at the Hopi Mission School, Oraibi, Arizona, for the 1979-80 school year.

Diller

Wiebe

Sam Thomas, East Petersburg (Pennsylvania) Church, was appointed director of the Eastern Mission Board's voluntary service program 1 April. He served the past three years as associate director of VS.

Leonard Wiebe, Charleswood Church, Winnipeg, Manitoba, has been appointed principal of Westgate Mennonite Collegiate, Winnipeg, beginning 1 July. He has taught physics and science at St. John's High School in Winnipeg and is a graduate of the Mennonite Collegiate Institute, the University of Manitoba (BS, BA, and BEd), and Temple University in Philadelphia (MS).

Faculty positions at

Rosthern Junior College

Community-life director—to work at group and community living skills

Residence dean—two are needed for the boys and one for girls (couples welcome)

Director of music program—chorale directing and administration of entire program

Send applications to: Robert J. Suderman, principal, Rosthern Junior College, Rosthern, Saskatchewan S0K 3R0, or telephone (306) 232-4222.

One family, One Lord…

The work of missions and service agencies takes North Americans throughout the world and brings others to North America. Their work builds bridges, but it is God who welds all into one people, through common work, suffering, joy and sharing His Word.

The above part of God's family and Eph. 4:4–6 are the focus of a new MCC poster. Would you like to see their finished family portrait? The poster is free. Simply write to MCC. We want to share this family with you.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

A walk in beauty

Lawrence Hart

"MVS in Indian communities is a call for skills and presence with a promise of a hand-in-hand walk in beauty with *Indian people."*

Mennonite Voluntary Service (MVS) among Indian people in North America can be a walk in beauty. Unfortunately it has not always been the case.

There have been disappointments. Volunteers and Indian leaders have at times had different expectations. It is incumbent upon MVS office leadership and local Indian leadership to come to a complete understanding of what is expected from MVS workers in Indian communities.

The first steps have been taken. Though MVS has been limited in some areas to strictly a teaching ministry, initial steps have been made in other areas of Indian country to have broader and varied forms of service. But as with an infant learning to walk, falls have been made and missteps have occurred. While not dwelling on the few failures, all parties involved should learn from them.

There is more compatibility between MVS personnel and Indian people than one realizes. The greatest similarity is to be found in economic lifestyle. On the average, Indian people are still on the bottom of the economic ladder. The most effective volunteer is the one who chooses to live at the average or lower level of those served. It is not an easy effort. It is difficult to give up middle-class comforts.

The Indian's world is changing. The Indian world, for the most part, is seeking to be "in" the white world while remaining distinctively Indian. Thus a volunteer finds a wide spectrum of Indian "in-ness" in the white world. This wide spectrum gives rise to Indian societal disorganization manifested by petty jealousies, schisms in church, family/clan loyalty versus family/clan feuding, and varied forms of political alignment. While finding less structure meaningful and rewarding, the volunteer finds frustration in developing relationships with all Indian groups.

The movement of the Indian world to be "in" the white world may spell difficulties for MVS in Indian communities. This movement to be "in" can best be characterized in the Indian struggle to assert treaty rights. Adopting tactics of the white world—lobbying, use of law, filing court suits, and using publicity—the Indians have been gaining land, water, and mineral rights rightfully theirs.

Mennonite partnership in this struggle has not sat well with all constituent groups. It is allowable, it seems, to have volunteers teach and do youth work. But permit a volunteer to become a member of a team using skills and presence in an advocacy group advocating Indian rights? Such efforts are now being reexamined in some Mennonite circles. MVS must walk through Samaria. It will be a walk in beauty.

It has been heartening to see the development of MVS in Indian communities. It is gratifying to see a volunteer meeting the needs of people and to find satisfaction in nitty-gritty work. Many volunteers have given of themselves. But volunteers are not the only givers. The best times of service are when VSers acknowledge to also be on the receiving end. This can happen only if volunteers are open to learning and, more importantly, to unlearning. Volunteers must contend that church and society have given many myths about Indian people. Sifting these myths is time consuming and painful.

The strong "self-determination" atmosphere pervading Indian country must not be an excuse for saying no to a calling for skills and presence in Indian communities. Let it be voiced from the Indian community that volunteers are needed. Self-determination simply means that Indian people are saying no to domination and paternalism. MVS in Indian communities is a call for skills and presence with a promise of a hand-in-hand walk in beauty *with* Indian people.

Letters

Promote what is scriptural

Dear Editor: I appeal to you as a Christian believer to limit your printed material to matters of biblical, moral, and ethical help. You have had many letters appealing for a clean paper. Why do you allow persons to promote their sinful homosexual idiosyncrasies and vomit their filth into a church publication? There is not a verse in the Bible that will support the homosexual's sin, in fact the Bible states that "they which commit such things are worthy of death" (Romans 1:32).

The letter of Howard Goering (13 March issue) has stated the most clear and forthright scriptural description of homosexual practicing individuals. This is the only way to handle such sin. I do not believe we should give them the recognition of being called "gays." They are perverted persons who have involved themselves in the sin of homosexuality that dates back over 4,000 years to the cities of Sodom and Gomorrah. The first

Letters *continued from previous page*

mention of this in recorded history dates back to Lot and these wicked cities (persons). Every mention of it in the Scripture connects it with woe and destruction, from Lot to the anti-Christ.

I recommend that every person interested in knowing the truth of the matter or getting help should secure the following two paperbacks: *The Unhappy Gays* by Tim LaHaye (Tyndale House); and *The Bond That Breaks: Will Homosexualtiy Split the Church* by Don Williams (BIM, Box 259995, Los Angeles, California).

Please promote the positive, advocate the clean and wholesome, stay with the scriptural. You don't have to print letters that advocate or promote the questionables of modern day life. *Dan U. Dalke, Route 2, Bluffton, Ohio 45817* 20 March

Stance on telephone tax

Dear Editor: We request that you publish our public stance on the US telephone tax.

We of the St. Louis Mennonite Voluntary Service unit affirm Jesus' call to nonviolence and declare our refusal to support war and preparations for war.

We understand that the federal tax on our phone bill directly pays the expenses of the Vietnam War. We have not supported the military activities of the United States in the past and we will not pay for them now.

Through our refusal to pay this tax into the military we are demonstrating our continued opposition to buying death and destruction. We feel we must choose instead to caringly support life. Therefore we are sending that portion of our phone bill to an internationally recognized relief organization, Mennonite Central Committee.

We encourage others to likewise follow the dictates of God above the immoral requirements of temporal government. *Doug Hardin, Patti Hughes, Kevin Chestnut, Linda Klassen, members of the MVS unit, 6054 Westminster Place, St. Louis, Missouri 63112* 26 March

We must do our part

Dear Editor: Upon reading and reviewing aspects of the Carter budget for FY 1980 I am again dismayed at the increase in military spending. The Pentagon is continuing to lessen our security through the development of first-strike weapons systems (like the MX and the modified B-52 bomber, which will carry Cruise missiles). The policymakers continue to justify the budget for strategic weapons and other military expenditures in Western Europe and the Third World by building on the distorted myths of Soviet threat and dominance.

As the time approaches when the Carter budget will go to the Senate and House Budget Committees and eventually to a total congressional vote, we have a responsibility to promote a substantial cut in the military portion of that budget, reflecting the inconsistency of the Pentagon's rationale for the proposed expenditures.

My hope is that our national budget will begin to be reflective of a new national policy that calls for cooperation rather than armed confrontation, trust rather than fear. We must move beyond competition and our superpower image, and begin to see ourselves as sustainers of life in a world community. Otherwise we can complete our world epitaph now:

For wealth and power some did strive,
While millions died of hunger and thirst.
We tried so hard to stay alive,
But someone pushed the button—first.

Mary Patricia Lawless, 3339 Moncrieff Place, Denver, Colorado 80211 5 April

Called to a closer walk

Dear Editor: We appreciate the energy stewardship feature in *The Mennonite*. It's a very good way to promote lifestyle through practical ideas. Thanks for sharing this concern with the readers.

"The New Mennonite Language" by Mark Ramseyer (20 March issue) brought a chuckle to us. It was plainly a new vocabulary upon joining Mennonites from my Methodist background. *Ronald and Lynda Goertzen, Henderson, Nebraska 68371* 5 April

Affirmation of Bluffton past

Dear Editor: Thanks for the (27 March, 3 April) issues on church music. It's definitely a timely subject which we all need to think more about, plus do some constructive discussing and sharing in our congregations.

A special thank-you for Earl Lehman's article (27 March). The Mennonite church has a significant, meaningful musical heritage which has brought much inspiration, Christian growth, and even a bit of pride to us. Earl's article prods us to creative, constructive thinking about a new age for our Mennonite musical heritage.

Beyond what Earl shares and my positive reaction to it I appreciate your having him write. Since returning to the Central District four years ago and renewing our ties to Bluffton College I have been impressed with how much creative energy and commitment to our Christian community is expressed within the Bluffton faculty, staff, and student body. I feel our General Conference and Mennonite church-at-large doesn't recognize or utilize these resources to the fullest extent. Since our conference offices are located in Newton, conference leadership is readily aware of the fine resources available at Bethel College. I would not subtract in any way from that. Also, through the years Mennonites have made up less than 25 percent of Bluffton's student body. Bluffton alumni have gone out into various denominations and haven't been as strong a voice in Mennonite circles to spread the good word about Bluffton's resources.

This whole feeling was brought home again when *Festival Quarterly* (November-December 1978—January 1979) highlighted individuals and groups in the Mennonite churches of the 20th century who have contributed significantly to music-making in the Mennonite church. Having spent some time in Bluffton's music program and knowing what a strong part it played in my life, I eagerly scanned the list looking for a Bluffton name. Surely Russell Lantz, Earl Lehman, or James Bixel will be there, I thought. But no, not one.

When your 27 March issue came out with an article by Earl Lehman and a smaller piece about Bluffton grad Ruth Krehbiel Jacobs I felt someone had recognized the resources. It was an affirmation for me in my Mennonite past plus what the college is today.

I don't relay my appreciation with a sense of competition with other Mennonite schools. I feel strong affirmation for each and their special gifts. Each is unique and an important part of the total Mennonite picture. I just say thank-you for helping Bluffton seem a part of this total picture for me. *Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Indiana 46815* 10 April

Outrageous prophecy article

Dear Editor: I cannot recall ever having read anything in *The Mennonite* that I found outrageous . . . until "Discerning Biblical Prophecy Today" (17 April issue). I was always led to think acknowledgment of the Spirit's gifts came from the faith community; not privately discerned, publicly published criteria. The author's reasoning belongs in the theology "text" that pontificated how many angels dance on the head of a pin; now we can "learn" which prophets will give us that information "accurately." Finally, I wonder where the author was living during the witness of Martin Luther King. If King did not address the American people, a priesthood of all believers (rather than "American civil religion"), I'll eat my 60s guilt and shame and my 70s commitment to a faith community broader than one ethnic, racial group. *Richard Rose, 15730 Spaulding, Markham, Illinois 60426* 19 April

Meditation

Seeds

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies it bears much fruit" (John 12:24).

A seed on a shelf can be stored indefinitely. Grain thousands of years old from the tombs of the pharaohs has been grown successfully. But once a seed has been planted it faces—along with the prospect of new life and a bountiful harvest—all sorts of perils.

Mennonites in North America have been like seeds which have been stored on a shelf. Their faith was founded upon a simple, single-hearted obedience to Jesus Christ, the Word of God. Because of the radical nature of their faith and their single-hearted allegiance to one Lord above all the other lords of this world the Anabaptist Christians were persecuted. After a time they became a tired and, in some ways, a beaten people. So they withdrew from the "world."

Whether by God's plan or by social change that seed of Anabaptism which the Mennonites have been carrying since they withdrew from the world has been planted. It is no longer safe on a shelf. The Mennonite people of faith have begun to be well mixed with the soil of the world. They no longer speak a different language. Their children attend the same schools as others. Many Mennonites are moving to cities far from rural enclaves. Radio and television are pouring into their homes and having the same incalculable influence upon them as on society at large.

How is the seed of the Mennonites faring in the cultural soil where it has been planted? Alongside the traditional Mennonite strengths we see signs of possible death and decay. Mennonites have become richer than at any other time in their history and with this new affluence may be insensitive to the needs of the world. Participation in the armed forces, which was unthinkable in many Mennonite communities, even when faced with a prison term, is now a live option for some. Some Mennonites are reluctant to speak openly about their "peculiar" faith. Mennonite contributions to churches and relief programs are small compared to the amount they are paying through their taxes for wars and preparation for wars. We have indeed gone a long way down the road to assimilation by the dominant North American culture. We have eagerly adopted its ways and values.

The soil of the world threatens the seed of the Mennonites. It may put an end to our heritage and Anabaptist beliefs. But that same soil also presents tremendous opportunities for new life and growth which seeds on a shelf could never experience.

I do not believe that God has preserved the Mennonite people and their Anabaptist beliefs these hundreds of years only to have them quietly absorbed into the cultural mainstream. That is precisely where we are headed but there is still time left. There is still life in the seed and a chance for new growth. Mennonite people may still rediscover the same simple, single-hearted obedience to God which characterized the Anabaptist movement. Christ's teachings demand it.

At a time when material possessions seem to be of the greatest importance, it may be that Mennonites, with their emphasis on a simpler lifestyle, are the ones to call attention away from possessions and money to the true God; away from mammon to the Lord. In an age when the center of attention is focused increasingly on the self, it may be that God will use the Anabaptist heritage preserved among Mennonites to issue a resounding call in the Christian world to a healthy—even sacrificial—concern for our neighbors. At a time when the world teeters on the brink of nuclear holocaust, it may be that the Mennonites are called to say NO to the ways of death, to say NO to the gods of nuclear bombs. And at a time when life seems meaningless and empty it may be that God is readying the Mennonites to again proclaim with zeal and joy the good news which we have received from him through Jesus Christ our Savior and Lord.

There is yet life in the seed of the Mennonites as it lies planted in the soil of the world. It is germinating. The new plants will grow or die. May they blossom forth and bear abundant fruit!

David Orr

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This special Commission on Home Ministries issue was prepared with much help from the CHM staff. Writers are Palmer Becker, executive secretary; Melanie Mueller, secretary; Lawrence Hart, Mennonite Indian Leaders Council staff person at Clinton, Oklahoma; David Orr, associate director—West, for Mennonite Voluntary Service; and Floyd G. Bartel, secretary for congregational mission.

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Evangelism

Floyd G. Bartel

At our recent Minneapolis conference we focused on one issue—how we as a church are implicated in the continuing world military buildup. Some felt deeply responsible. Others felt we should simply give greater attention to the missionary task of the church. A few spoke a conviction shared by many: evangelism and peace issues belong together.

We have previously said that evangelism and peacemaking belong together. Yet there is a continuing concern that they *are not* together.

Our desire for evangelism with integrity means we cannot avoid the issues Christians face in a non-Christian world. But these "issues" force us to discern what is sin and what is not sin.

Facing the issues has always been basic to authentic evangelism. Evangelists have usually proclaimed the good news of God's grace in Christ and defined the sins to be renounced. Genuine response involved *both* faith and repentance.

To identify and define sin, and to clarify what repentance means, very quickly gets us involved in today's issues. Some would like to choose issues that deal only with personal matters, while others would like to focus only on the larger societal problems.

Evangelism with integrity means that we allow God to speak to us through his Word and his Spirit on *all* issues—not just ones of our choosing. There are no personal issues without social implications and no social issues without personal dimensions.

Repentance may begin around a personal issue. For others it may begin around a larger societal problem. That depends on where the Lord makes real to you the need to turn from the world's way to the Jesus way.

Churches and individuals who identify sin and define what sinners must renounce—in personal violence or in international violence, in personal cheating or in international injustice, in personal self-righteousness or in national arrogance—seem to be in the minority.

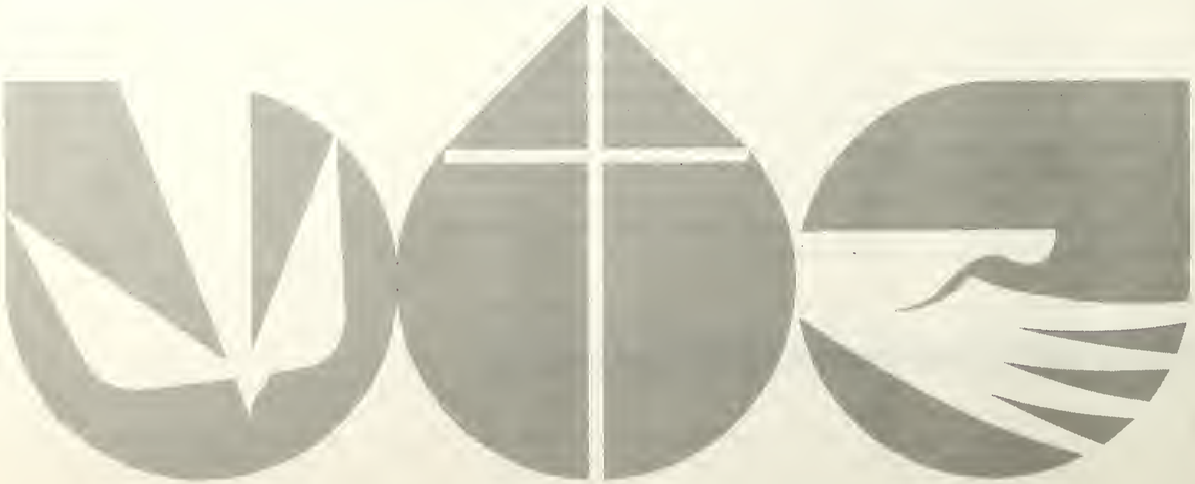
Integrity in evangelism has never come from the majority. It has always come from a deepening commitment to Jesus Christ who is our Lord. This may bring suffering rather than popularity. But it is often at the point of suffering for Christ that the gospel message is clarified afresh for the world.

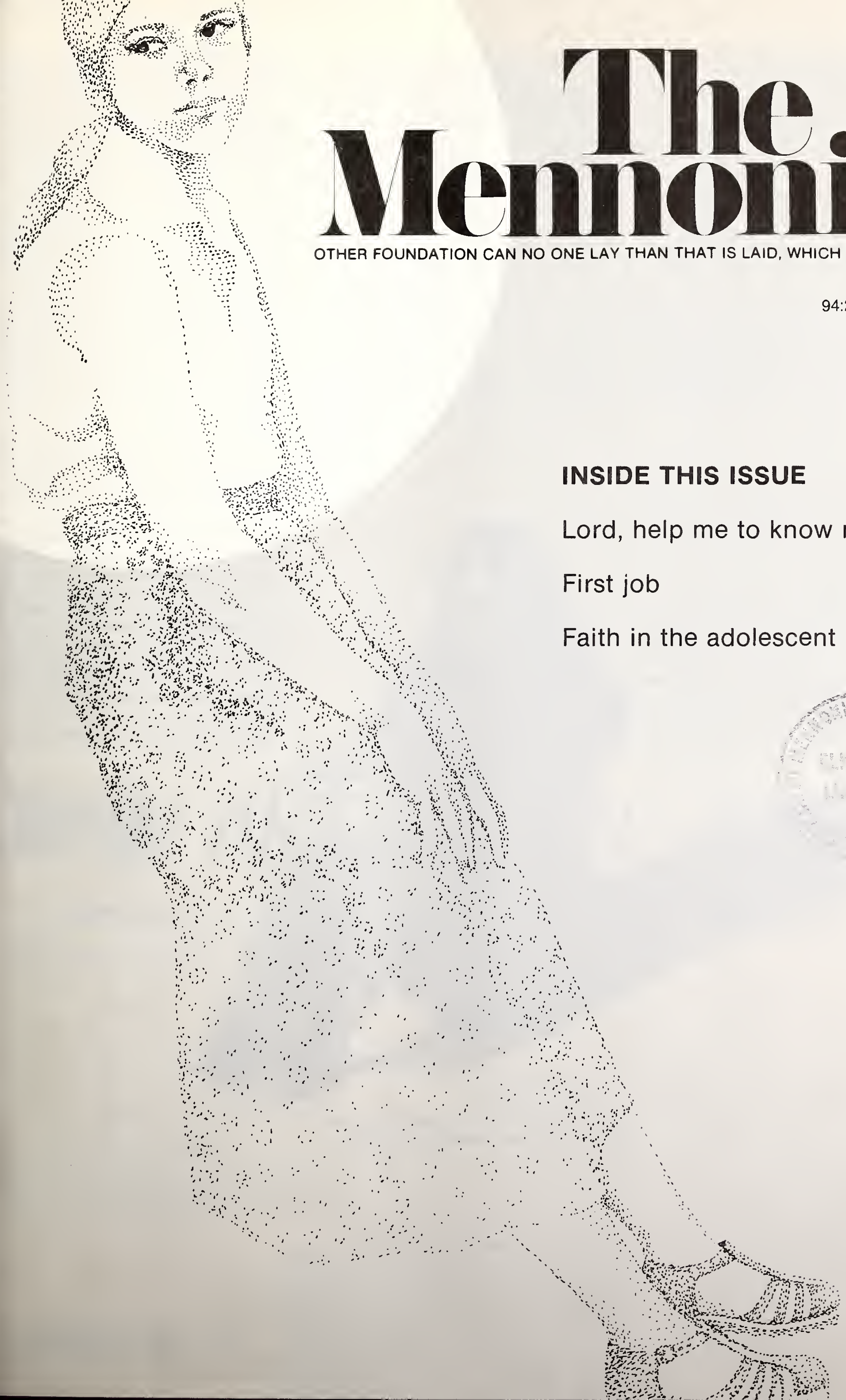
Facing the issues is crucial to evangelism. But I also know what brought me personally to repentance and faith was not simply discerning and debating the issues. What finally brought me to a deep and meaningful repentance was hearing and seeing the good news of God's grace in Jesus Christ.

Repentance and faith may begin from a clear naming of sin, but they come—above all—from a clear personal sharing of the good news that in Christ God reaches out to us in love while we were and still are sinners.

My immediate hopes for Mennonite evangelism are: (1) that we keep facing the hard issues together; (2) that we not allow our differences to immobilize us; and (3) that our evangelism might gain integrity as we follow the Jesus way of facing the issues.

God is leading us in some very special ways to bear witness to the lordship of Christ in our world in our time. I am more persuaded than ever that God is giving us a unique opportunity through voluntary service and other ministries to be light *and* salt in our world. I believe that he is nudging us to "get our act together" so that our "bugle call" of evangelism will ring clear and true in today's world.





The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:22 29 MAY 1979

INSIDE THIS ISSUE

Lord, help me to know myself

First job

Faith in the adolescent

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Lord,

Abe Bergen

St. Irenaeus has written, "The glory of God is a human being who is fully alive." Vibrant aliveness is experienced as I become attuned to my inner thoughts and feelings, conscious of how I am relating to others, and aware of God's caring for me. Awareness is the process whereby I can experience life in greater fullness and with deeper intensity.

If I want to discover the unknown elements of myself I need to look behind some of the masks I am wearing and recognize my uniqueness and individuality. Sometimes I'd rather not look at myself because I am afraid that my true self will not measure up to my notions about myself. Other times I want to hide my real self from others and show a better image because I fear that I will be rejected if others see my frailties and imperfections. Not facing my fears and insecurities restricts personal growth and stifles my development. I become a slave to the expectations and opinions of others and myself.

Arthur always went along with his peer group. When they planned things which he knew were wrong he became uncomfortable. He wanted to say something, at least not participate, but he feared rejection by the group. After all, these were the only friends he had.

Feelings, thoughts, wants, expectations, and observations are the components of my inner being, the motivations for my actions. I come to know myself better as I identify these forces within me. For me it is easiest to be aware of my thoughts. They are shaped by what I observe as well as by what I have experienced in the past. I find it more difficult to recognize my feelings and to understand the cause of certain emotions. It helps me to know that some of my negative feelings are caused when my wants and expectations are not met. As I become more aware of what is happening inside of me, the choices and controls I have over my actions are increased. The greater the harmony within myself the more assurance I have that my choices are right for me. This can be useful when facing crucial vocational decisions or everyday ones.

Joan had an ideal job in an office. Yet she could not feel content working there. She tried to convince herself that she should be happy, but this didn't change her feelings. As she came to identify her childhood desire of becoming a lawyer, the options became clear and a satisfactory choice could be made.

When I know myself I am able to become the person I want to be (or God wants me to be). Paul, in his lengthy argument about the law, concludes that the purpose of the law is to be a mirror, to make us aware of our sin (Romans 5:20). I have two options when I see myself as I really am. I can accept myself if I am pleased with what I see or I can change myself (with the help of God and others) if I am dissatisfied. Psychiatrists and counselors tell us that the first step in dealing with any problem is to become aware that it exists.

James found it hard to motivate the committee of which he was chairman, especially to get help in carrying out the tasks they agreed upon. In a moment of discouragement he consulted with the pastor. Caringly the pastor was able to tell him some of the things that the committee had complained about. "I suppose I insist on doing things my way rather than take the suggestions of others seriously. Maybe if I listen to them, they will become more involved," he concluded at the end of the conversation.

As I come to a fuller understanding of myself, self-acceptance is more likely. A positive view of myself is healthy for I can act with greater confidence and less fear of the opinions of others. My need for affirmation and approval from others is diminished.

Jeff was self-conscious about being overweight and awkward. He was convinced that nobody liked him and anybody talked to him only to be polite. To compensate for his inferiority complex he tried to be super nice to everyone, never disagreeing with them or stating how he really felt about certain issues. All his friendships were superficial, never an honest sharing of feelings.

People I relate to are constantly telling me

"Feelings, thoughts, wants, expectations, and observations are the components of my inner being, the motivations for my actions."

who I am. If I listen perceptively—become open—I can learn a lot. Affirmation suggests a task well done, perhaps natural abilities. John was surprised when his Sunday school teacher asked him to teach his grade 11 class one Sunday morning. He worked hard to prepare an interesting lesson. After the class he received many compliments about the way he had facilitated the discussion. Since he had also enjoyed the background reading in the Bible dictionaries and commentaries, the thought of attending a Bible college after high school now held much more appeal.

If people respond to my actions by remaining silent, this leads me to deduce that not all was met with approval. Maybe I had a bad day, wasn't quite prepared, or lack ability in the area. I may see myself as a comic, constantly telling jokes. If others don't laugh at my attempts at humor I will soon realize I am not funny and should quit trying to be. I can be sure that through such an informal process of discerning my gifts, notions about myself will become more accurate and my view of who I am more realistic.

As I come to value myself—to trust my inner voices—I also learn to value others and to accept them. I believe there is a direct correlation between my acceptance of myself and my acceptance of others. If I can't accept clumsiness in others, is it perhaps that I can't accept it in myself? In the great commandment Jesus says we should love God and love others *as ourselves*. Can I love others if I don't love myself?

Janet envied persons who could play guitar and sing. She wished that she could be a song leader in the youth group. In fact she hated anyone who led group singing well. Then she was appointed to the youth retreat committee. As she took charge and organized the recreation and study sessions she found satisfaction in this work. During the weekend she received many affirmations. On Saturday evening during the singsong she found many of the negative feelings towards the song leader had dissipated.

The reason I can accept myself and love others is because of God's love for me. I do not have to prove my worth but am worthy because he created me and cares for me. To experience God's love enables me to see the potential in others, and to relate to them in a way that they too will feel God's love. God's love frees me from my selfish need to defend myself and gives me the courage to face myself and others. Rather than making me self-indulgent and self-centered, self-awareness can actually free me from unconsciously trying to have my needs met in all my relationships and gives me the knowledge of what I can contribute to others.

"Search me, O God, and know my heart. Try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

If you are interested to pursue further reading to know yourself better, I recommend Miller, Nunnally, and Wackman, Alive and Aware, *The Carriage House, 300 Clifton, Minneapolis, 1975; and John Powell,* Why Am I Afraid to Tell You Who I Am? *Argus Communications, Niles, Illinois 60648, 1969.* •

First job

Pollyanna Sedziol

A suitcase and a bedroll
and an extra pair of shoes;
he'd like to take his cat
but needs now nothing more.

Wind and clouds will be his books,
pictures on his walls will be
these stately ageless trees
which line his new life's shore;

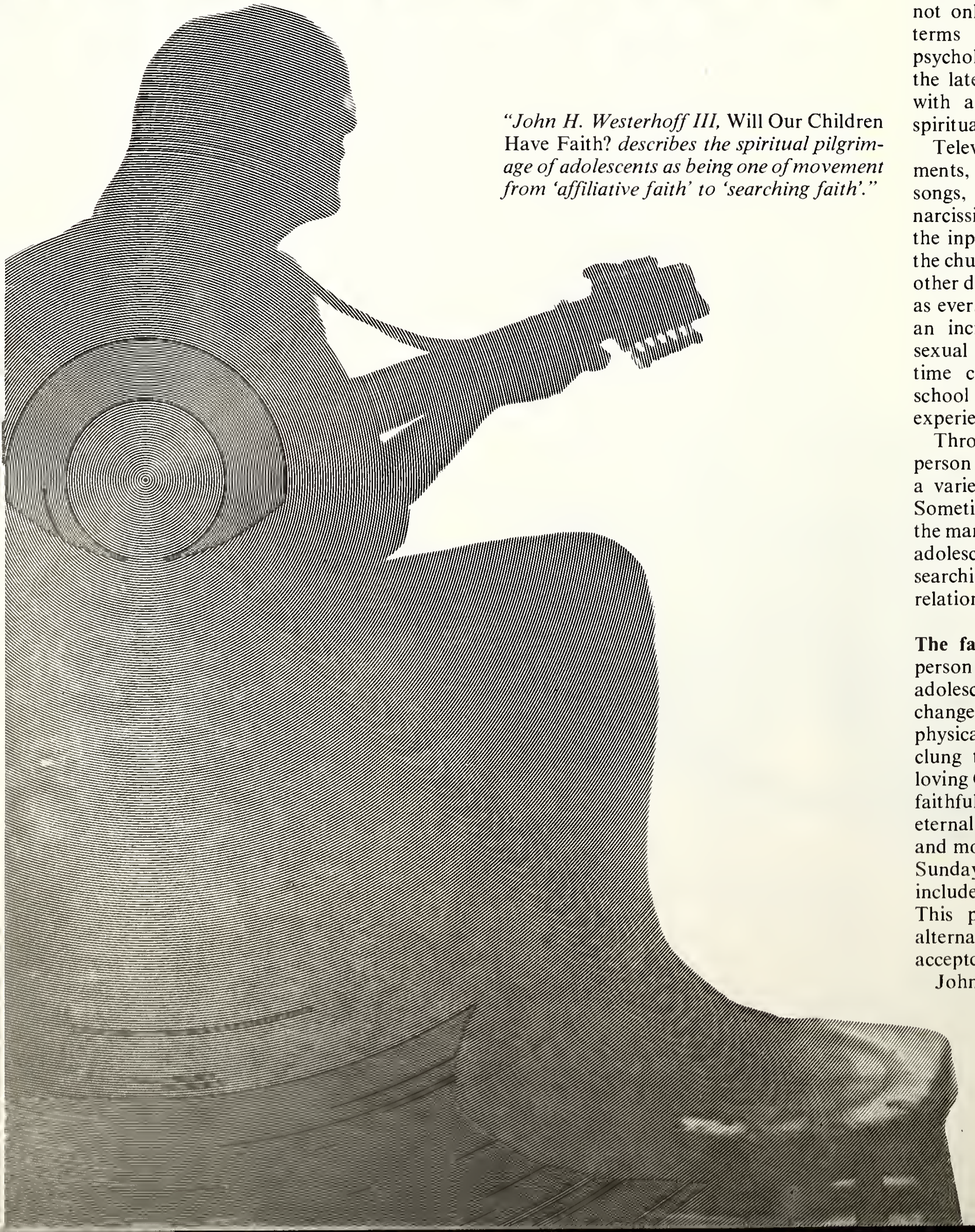
Swift will this sixteenth summer
absorb and be absorbed by him;
a young man working far from home
as childhood ways grow dim.

help me to know myself

"To experience God's love enables me to see the potential in others, and to relate to them in a way that they too will feel God's love."

Larry A. Cornies

FAITH IN THE ADOLESCENT



"John H. Westerhoff III, Will Our Children Have Faith? *describes the spiritual pilgrimage of adolescents as being one of movement from 'affiliative faith' to 'searching faith'."*

Adolescence can be defined as the transitional period between puberty and adulthood in human development, extending mainly over the teen years. It is the process which brings children into young adulthood. It is the set of experiences which transforms immature frivolity into mature responsibility. It is a highly important yet mysterious time in the life of a young person, not unlike the beautiful pupal crystal out of which the mature monarch emerges.

What are the expectations we as families, friends, and churches have of adolescents? To what extent do we allow them to search for faith? At what point can we expect firm faith commitments from them?

The world of the adolescent. The world of the adolescent, like the universe itself, is expanding. That world is probably more complex than it has ever been. Confronted not only with the challenges of coming to terms with rapid physical, mental, and psychological development, the teenager of the late 1970s is also being forced to cope with an unprecedented bombardment of spiritual and ethical alternatives.

Television programming and advertisements, motion pictures, lyrics to popular songs, and the values of an increasingly narcissistic society are today supplementing the input provided by family, schools, and the church. The use of alcohol, tobacco, and other drugs in teenage society is as prevalent as ever. The "adult" world brazenly flaunts an increasingly liberal set of social and sexual ethics. The net result is that by the time children graduate from elementary school some are already reciting songs of experience rather than of innocence.

Throughout the teenage years the young person becomes a kind of testing ground for a variety of ideologies and value systems. Sometimes unable to distinguish between the many voices crying out for allegiance, the adolescent experiences a time of sorting and searching in attempts to determine the relationship of personal faith to those voices.

The faith of the adolescent. As a young person moves from early teens to later adolescence, personal faith undergoes a change as radical as that occurring in physical appearance. The "aesthetic" faith clung to as a child—the knowledge of a loving God, the beauty of creation, Jesus the faithful shepherd, the wonder of heaven and eternal life—is augmented to include social and moral implications. The faith learned in Sunday school is gradually enlarged to include a Christian set of values and lifestyle. This process becomes more difficult as alternative values, so loudly preached and accepted by society, increase.

John H. Westerhoff III, *Will Our Chil-*

dren Have Faith? describes the spiritual pilgrimage of adolescents as being one of movement from "affiliative faith" to "searching faith." Adolescents generally have a sense of belonging to the church community in their early teens. They affiliate with the faith which has been taught to them; with the faith they have seen being lived out. They feel a sense of belonging, they see the church as being authoritative, and their faith is largely of the heart rather than the mind.

As young people move toward their later teens, however, a searching phase often sets in. It is a stage in faith development characterized by doubt and critical judgment. The Christianity learned during childhood is subjected to vigorous reexamination in the light of the norms and demands of the "new" real world. It is a time of experimentation, of mistakes, and of correction. Only by passing through this stage of searching faith can an individual come to "own" one's personal faith in later years.

The faith of the adolescent, then, is characterized first by affiliation and then by searching. It is a process by which the teenager attempts to relate the faith one has learned to the world that one knows.

Jesus and the searching. In considering the searching faith of the adolescent we must remember the way in which Jesus related to people who were searching. The people of Jesus' time saw the Master face to face. They witnessed his marvelous miracles. They walked the dusty paths of Palestine with him. They heard his words and judgments. Yet many still had questions. To those who approached him with earnest requests for healing or wisdom Jesus extended both his hands and his heart.

Even Zacchaeus, one of the most earnest searchers in the New Testament, was not chided for his "immature" or tentative faith. Zacchaeus the seeker on the way to find Jesus is himself already found.

"Zacchaeus, be quick and come down; I must stay with you today" (Luke 19:5).

This is not to say that Jesus was not decisive and at times judgmental in his confrontations with people. The words "Go, and do not sin again" imply both a judgment and a reprimand.

Jesus discipled people. He was clear in his judgments, yet patient with those who found themselves somewhere between affiliating with him and owning a faith in him.

The year of the child. As parents, teachers, and friends we sometimes cross our fingers, say our prayers, and hope that our adolescents will jump from an affiliative faith to an owned faith. Because of our concern for their spiritual safety we are tempted to want to help them bypass this stage of spiritual growth or at the very least artificially shorten it.

In this "Year of the Child" can we begin to allow our young people the time to search, to find faith? Can we begin to affirm their searching? Most importantly, can we redouble our efforts to allow them the freedom to search *within* the community of faith instead of stifling the process and accepting them only after faith is owned; after it ceases to be threatening? Can we become a helping community instead of a constricting community?

For our adolescents faith must be relevant to the world in which they find themselves. We need to help them discover that real faith in Christ *does* meet every challenge. Yet as individual congregations we will need the patience and wisdom to allow the search to happen. That process may at times be uncomfortable. Like Jesus we are called to be decisive, yet patient and helpful.

The world of the adolescent, with its thousands of alternatives and pressures, demands that we provide opportunities for the expansion of faith in the teenager. •

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A quest for God

Kiki Klassen

I searched for God
When I was a child,
Looking for him,
Laughing out loud.
In the center of my ego
I could not believe
There was one greater than me.

I searched for him
In faraway places,
In wedding vows,
In strangers' faces.
I scanned the sky at night
Wondering which star
Was his favorite light.

I listened for his voice,
A deep warm melody.
I wondered why
Of all his creatures
He did not talk to me.

I gave him coins
In church on Sunday.
I gave him my word
And broke it the next day.
I told him my secrets
Knowing he'd never tell.
I sang him songs—
And when I tripped and fell
I'd get up alone
And later be thankful.

I tried to find him
In the Holy Bible,
But the words were too large
For one so little,
And the theme was so solemn
In its black leather cover—
So I closed the book
And went out to play,
Saving it for a rainy day.

I searched for God
In my favorite things:
In rainbows,
In strawberries,
In butterflies' wings.
I peeked round every corner,
Thinking I could catch him unaware.
I ran through hallways
And up from downstairs.

I shadowed him
With boundless energy
But he was always
A step ahead of me,
An elusive creature,
This God of immortality.

News

Eastern District stresses church renewal

The 181st Eastern District conference met under sunny and cool skies 3-5 May at the Grace Mennonite Church in Lansdale, Pennsylvania.

Richard Detweiler, pastor of the Souderton (Pennsylvania) Mennonite Church, spoke on "The Greening of the Church," "Leadership in Congregational Renewal," and "They Who Believed Were Together."

The highlight of the sessions was a joint worship service with the Franconia Conference on Friday evening at the Zion Church, Souderton, celebrating many shared ministries through music, drama, and slides. It was the first official meeting of these two groups since 1848.

Small groups met on Saturday morning to discuss Detweiler's presentations. Among the points raised are the following: (1) Is renewal planned or spontaneous? (It is often a combination.) (2) An important role of leadership is to help the congregation see the need for renewal and foster a freedom and openness to new ideas. Leadership should affirm the life and work of groups within the congregation and of individuals. (3) Preaching and teaching are important. There should be feedback on sermons. (4) Older or longer established congregations tend to become institutionalized. We need to realize that the options open to such congregations are renewal or decay. (5) Prayer and seeking the leading of the Holy Spirit are of key importance in renewal. (6) Small groups are often the nucleus for renewal. There will always be a faithful remnant. Caring and sharing within the fellowship are necessary and have in them elements of renewal. It is unwise to depend on others for renewal to happen. (7) Renewal is an awakening of gifts of the members. Renewal takes place in an atmosphere of optimism and expectancy.

The upbeat mood of the conference was contagious—committees and boards presented optimistic goals for the coming year. The business administration committee challenged churches to increase 1979 contributions per member by 12 percent (the inflation rate), to increase 1979 membership, and to develop personal involvement among members.

A constitutional change on the call of ministers passed unanimously. It states, "Whereas the final decision in calling a pastor is always the prerogative of the local congregaton, yet for the congregation's assistance, each church seeking a new pastor should discuss with the Eastern District ministerial committee each potential pastoral candidate for the committee's evaluation before presenting the person to the congregation for a possible call."

The question of a conference pastor for the next year will be studied.

The missions committee set goals. To heighten awareness of church growth and evangelism, Floyd Bartel, General Conference church planting resource person, will be asked to visit the Eastern District this fall. Another goal is to form a gospel team of four to six young people to visit youth groups. Also adopted is a three-year goal to survey one community per year as a possible site for a mission outpost.

The Germantown Corporation has the option to buy the Johnson House, a colonial property near the Germantown Church worth $100,000, if it can raise a trust fund of $40,000. About 25 percent of this is pledged. The corporation is acquainting Mennonite business people with the potential for involvement in the Germantown area, as both investment and a form of witness.

Two lots behind Crossroads Community Center in Philadelphia have been purchased for $17 as a recreational area. The Crossroads staff would like to acquire nearby abandoned garages for safe parking of Crossroads workers' cars and expansion since the present buildings are bursting at the seams. Carlton Minnis, pastor of Second Mennonite Church, will visit City Hall to try to acquire these garages.

The Christian School Fund was increased to $3,000. Some inner-city Philadelphia students are being transported to Christopher Dock High School. Although there is culture shock the students do not want the standards lowered for them.

The peace and service committee name has been changed to peace and social concerns committee to coincide with the other districts and the General Conference.

Resolutions on working together with other peace fellowships and individuals committed to the peace position, educating our people and youth to seek a peaceful lifestyle, rejecting the security of the military, and studying the 1971 General Conference statement "The Way of Peace" evoked the most discussion.

A budget of $89,305 was adopted—a 3 percent raise over last year's. Nearly 94 percent of the 1978-79 budget was raised.

President Gary Stenson closed the conference with the passage from 1 Corinthians 12 about the importance of each member of the body, reminding us simply, "We need each other." *Marjorie Geissinger*

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Christano anticipates in-depth discussion at 1984 Mennonite World Conference

Mennonite World Fellowship Sunday falls on Pentecost, the first Sunday in June.

Charles Christano, president of Mennonite World Conference and pastor of Muria Christian Church, Kudas, Jateng, Indonesia, gave an interview in Goshen, Indiana, en route to a meeting of the Mennonite World Conference executive in Strasburg, France. The interview was conducted for Meetinghouse by Daniel Hertzler, editor of *Gospel Herald.*

Meetinghouse: *In the past, Mennonite World Conference has been labeled a fellowship only, not a church. H. S. Bender did not even want to hold communion at the assembly. Recently MWC has begun to operate more like a church. What is Mennonite World Conference?*
Christano: To me MWC is a global fellowship of Mennonites. It is not a super church. It is a forum whereby Mennonites from different backgrounds, areas, and races can come together to share with one another their joys and sorrows, their victories and defeats.

We had communion at Wichita not because we wanted to function as a local church, but because, I believe, it is around the Lord's table that the fellowship is visualized and experienced both as individuals and as a global community. At the Lord's table we come as sinners who have experienced the blessing of the Lord, being united by the invaluable grace of the Lord.

Are there different functions for the Mennonite church from continent to continent? For example, is there a unique Indonesian Mennonite contribution?

If I am not mistaken I sense that North American Mennonites are less aggressive and enthusiastic in evangelization and tend to be complacent. I believe the Indonesians have a contribution to make in this area. On the other hand, North Americans can contribute a lot with leadership, with heritage and historical background and resources. You have more expertise.

Have you other observations about the church in other parts of the world?

I have observed certain evangelists from North America (not Mennonites) who came to Indonesia and tried to "help" us with simplistic, naive, capsulized formulas. They are later disappointed because their help is not appreciated. The issue is not so much that we do not want to be helped, but they seldom ask what our needs are.

What are your hopes for the 1984 MWC assembly?

The tenth assembly at Wichita, Kansas, was a good one, and we want to have another good one in Europe in 1984. But we need to remind ourselves not to measure the 1984 assembly by the one at Wichita, for it could discourage the hosts of the next assembly.

We want it to be a "world" family gathering and reunion—meeting old friends and making new acquaintances—and also a celebration. But I also anticipate that there will be enough room for an in-depth discussion of issues, which was rather lacking in the Wichita assembly.

What are some things MWC does between assemblies?

Prior to the executive committee meeting in Strasburg we will have a special session with the two French Mennonite conferences, trying to get to know their needs and to provide whatever help we can. We want to continue a prior practice that the nine executive members will be serving in local Mennonite congregations.

Christano—makes appeal for travel fund

In 1980 the executive committee is scheduled to meet in Japan. This has a special tentative item on the agenda. We would like to meet with the executive committee of the Asia Mennonite Conference and the MWC General Council members from Asia to facilitate their work.

Also in 1980 some of the executive members would like to visit Russia in preparation for involving Russian Mennonite representatives in the 1981 meeting of the MWC General Council, which is scheduled for Nairobi, Kenya. We also hope to explore the possibility of sending an Asian team to China.

In preparation for the 1984 assembly we expect to move the office from Lombard, Illinois, to Strasburg, France, at the beginning of 1982.

I also have these additional comments. Because the Wichita Assembly had many representatives from Latin America, Asia, and Africa, we have heard many voices encouraging us to continue bringing these representatives from "emerging" Mennonite countries. This calls for a travel fund. So we make an appeal for all conferences to help this desire be realized.

These representatives should include women. In the last assembly including women among this group seemed to be an afterthought. But it was a good thing. The role of women should be a serious concern of the next conference.

Ernst Harder appointed secretary for Spanish ministries

Newton, KS (GCNS)—Ernst Harder of North Newton, Kansas, began work 1 May as the first secretary of Spanish ministries for the General Conference.

From 1958 to 1975 Harder served as a teacher and president of the Mennonite Biblical Seminary in Montevideo, Uruguay. Since that time he has been a pastor at Lehigh (Kansas) Mennonite Church, and at Bethel College Mennonite Church in North Newton.

Harder

The Spanish ministries portfolio is half-time for May, June, and July, and quarter-time thereafter. Beginning in August Harder, age 57, will also serve the Dallas (Texas) Mennonite Fellowship, an inter-Mennonite congregation.

As Spanish ministries secretary he will work with the home missions committees of the five US districts in the General Conference. This includes determining potential places of ministry and persons for leadership. "There are," said Harder, "about 20 congregations in the General Conference which are strategically placed to be involved in Spanish ministries." With an estimated 19 million Hispanic Americans in the US they are the second largest minority, he said. Part of his job, he said, is conscience raising among Mennonites of the wide potential for ministries within this minority.

"But many Mennonites don't know how to plug in to this," he continued. "In Dallas there are 300,000 Spanish-speaking people, but the Mennonites there have minimal contact with them." One of Harder's immediate goals is to arrange a cross-cultural seminar to introduce Mennonites to the culture of Hispanic Americans.

Love knows no bounds, and it cannot be locked out of prison by iron bars and stone walls. The state of Indiana handed down a new policy in 1978 permitting inmates, men and women, to get married, and a number are taking advantage of it. In 1978, from June through December, Abe Peters, prison minister for Mennonite Steering Committee on Corrections, New Carlisle, Indiana, performed 26 marriages in the Indiana State Prison. He has numerous opportunities to counsel these men and women.

Christ is the only one who can truly rehabilitate drug addicts and prisoners, a former drug pusher told the staff of Mennonite Broadcasts, Harrisonburg, Virginia, 9 April. Bryan Lowe, home Bible studies student turned prison evangelist, said that 97 percent of parolees today return to prison. A major goal for Bryan is reaching drug users, especially youth, with the changing power of Christ. "The only way to stop drug abuse is to cut the demand for it," he said. And the way to bring that kind of change is through Christ who changes the people involved.

First anniversary protest attracts more than 10,000

Rocky Flats: "Denver's Three Mile Island"

Denver, Colorado—A crowd estimated at between 10,000 and 15,000 gathered 28 April at the Rocky Flats nuclear weapons facility to call for an end to the manufacture of nuclear weapons. They asked for the conversion of the facilities and workers' skills to the production of socially useful products.

Braving chilly, sometimes rainy weather, the demonstrators doubled the number who protested at the site one year ago. Located 16 miles from Denver, Colorado, the Rocky Flats plant is operated for the Department of Energy (DOE) by Rockwell International. It is here that all the plutonium triggers for all the nuclear weapons in the US nuclear arsenal are manufactured and reprocessed. It is here also that the neutron bomb would be produced.

Speakers at a Saturday rally included congressperson Pat Schroeder, who reported on recent hearings in Denver on economic conversion of the plant. She is highly skeptical of the credibility of the DOE studying its own plant. She urged citizens to demand the facts and be directly involved in the decision making.

Nobel prizewinning scientist George Wald criticized Salt II as essentially meaningless to the goal of real disarmament, calling it "part of the mythology of our time." He stressed that the US current strategy of counterforce weapons can only work on the basis of a first strike.

Helen Caldicott, a pediatrician from Boston and leader for a group called Physicians for Social Responsibility, charged that radioactive contamination from the plant threatened the lives of people in the northwestern suburbs of Denver and called Rocky Flats a "death factory."

Marion Stamp, community organizer and developer from Chicago, spoke of the human needs that are being sacrificed in favor of massive military and political spending, saying that under the Carter administration there have been 100,000 less new housing units designated for low-income families than under the Nixon administration. She expressed dismay that more minorities and poor people weren't involved in the demonstration because they are severely affected by government military policies.

Former Pentagon analyst Daniel Ellsberg called Rocky Flats a "Harrisburg waiting to happen. . . . Denver's own Three Mile Island." He noted that the First Amendment gives Americans freedom of religion, freedom of dissent from the age-old "religion of the state." He described that religion as "the cult of the president, the cult of military violence, the religion of war, the religion of science and technology, and unlimited destructive power. It is a cult of leadership all over the world that has converted this earth, the citizens of this earth, into one vast Jonestown.

"All of us in the world are in this ark together," he continued, "We all live in Guyana now . . . with the leaders who are telling us, 'Trust us, have faith in us . . . show your loyalty by signing up, getting in line, and drinking this Kool-aid and giving it to your children.'"

Ellsberg called participants to mutiny against impending nuclear suicide.

Native American Lauralie Means brought words of opposition to uranium mining on Indian lands from native Americans in the southwest and northern plains.

American Labor was represented in statements from the Colorado AFL-CIO and the International Machinists and Aerospace Workers, Washington office.

The afternoon rally was followed in the evening by decision-making sessions in preparation for civil disobedience planned for Sunday.

This further action involved about 300 men and women who blockaded both road entrances to the Rocky Flats Plant and the railroad tracks leading into the plant. All had received training in nonviolent action and were organized into smaller affinity groups averaging 20 persons.

Individuals freely chose to do direct action and be arrested or indirect action through support and logistics for those directly disobedient. Mennonites involved in direct action included Marge Roberts, Sue Lang, Patty Lawless, Roger Overby, and Peter Ediger from Arvada Mennonite Church; Hedy Sawatsky and Mary Sprunger-Froese from Colorado Springs; Art Stoltzfus from LaJunta, Colorado; and Spencer Cunningham from the Bethel congregation in West Liberty, Ohio. All were arraigned in federal court in Denver 7-9 May.

Four persons — Sally Dowitt of the Catholic Workers, Hedy Sawatsky, Mary Sprunger-Froese, and Mark Wesley—were held in jail until Wednesday, 9 May, because they decided not to pay a $50 bond. In a hearing before federal magistrate Hilbert Schaurs the foursome argued that paying the bond would create a hardship for the poor they work with. Subsequently the magistrate released them on personal recognizance.

Ediger has been involved in the Rocky Flats action throughout the year during which hundreds were convicted of trespassing. These trials helped Denver-area people become aware of the dangers of low-level radiation, nuclear weapons proliferation, the cost of arms expenditures, and the spiritual values which are compromised. *Spencer Cunningham*

The Institute for World Order will present Wallach Awards of $10,000, $3,000, and two of $1,000 each to authors of the published articles which in the judges' opinion best demonstrate the advantages of an enduring peace system to all nations and groups of people. The institute will also present five Wallach Awards of $1,000 each to the college or university students whose essays best meet the above criteria. To qualify writers must abide by the entry guidelines which may be obtained from the Wallach Awards Committee, The Institute for World Order, 777 United Nations Plaza, New York, NY 10017, (212) 575-0055.

Groton, CT—The first of the Trident submarines was launched here 7 April. The untested, 560-foot, 18,700-ton giant has already been beset by a $400 million cost overrun—the largest ever in Pentagon history. The Trident program as now planned, including 13 submarines, missiles, and a new base at Bangor, Washington, will cost $25.5 billion, an increase of $1.6 billion from the last quarterly report. A single Trident submarine is designed to launch up to 576 separate warheads at the Soviet Union. Anti-Trident groups note that 82 percent of the manufacturing jobs in the area are defense related.

A New Call to Peacemaking group met in Denver 25 March. They heard Dana Wilbanks, professor of Christian ethics at Iliff School of Theology in Denver, who lifted up three biblical views of God—God as creator, God as judge, and God as redeemer—as foundations for the call to be peacemakers. Wilbanks summarized her talk by saying, "A committed remnant living out the vision of peace may be more effective after all than large numbers of persons committed to reforming the power structures."

STOP MAKING NUCLEAR BOMBS!
COLO. SPRINGS NUCLEAR ACTION COMMITTEE

Rocky Flats film released

Newton, Kansas (GCNS)—The 16mm sound film *Useful Work at Rocky Flats* has just been released.

It centers on last year's historic demonstration at the nuclear weapons plant and follow-up events. It begins with nonviolent disobedience training and includes scenes from the Saturday rally (29 April 1978) at the Denver Federal Center, the demonstration at the Rocky Flats Plant site, the initial occupation of the railroad tracks leading into the plant, an ecumenical worship service on the tracks, Governor Lamm's religious prayer breakfast with President Carter, and the arrests at the tracks 5 May 1978.

Funded by a Mennonite house church in West Liberty, Ohio, the film was produced by Duane Beck, pastor at Bethel Mennonite in West Liberty, and Spencer Cunningham, moviemaker and Bethel member.

Useful Work at Rocky Flats contains statements on various aspects of the issue from Jim Wallis of Sojourners Fellowship; Richard Barnett of the Institute for Policy Studies; Daniel Ellsberg of Pentagon papers fame; Peter Ediger, copastor of the Arvada Mennonite Church; Helen Caldicott, physician at Boston Children's Medical Center; Bob Degrass of Coalition for New Foreign and Military Policy; Cliff Aaron of SANE (Citizens Organization for a Sane World), and others.

The film is available for rental or purchase from Spencer Cunningham, 520 South Park Street, Bellefontaine, Ohio, 43311, telephone (513) 592-9308; or Duane Beck, Box 548, West Liberty, Ohio 43357, (513) 465-5466. It uses both color and black-and-white and is 28 minutes long. It may be rented for $30 and purchased for $300.

Ron Rempel appointed *Mennonite Reporter* editor

Waterloo, Ontario—Ron Rempel, a pastor at Stirling Avenue Mennonite Church in Kitchener, Ontario, for the past six years, has been appointed editor of the *Mennonite Reporter* effective 1 September.

From 1968 to 1970 Rempel was youth and camp worker with the Conference of United Mennonite Churches of Ontario. In 1973 he completed a Master of Divinity program at Mennonite Biblical Seminary in Elkhart, Indiana. He is currently enrolled part-time in studies leading to a Master of Theology degree at the Toronto School of Theology.

For ten years he was associate editor of *WITH,* a magazine for teens published in Scottdale, Pennsylvania.

The *Mennonite Reporter* is a biweekly inter-Mennonite paper published in Waterloo edited by Dave Kroeker.

Ralph Lebold named Conrad Grebel president

Waterloo, Ontario—Ralph Lebold will become Conrad Grebel College's third president beginning 1 July.

Lebold, a native of Waterloo County, comes to the presidency with wide experience in clinical pastoral training at the London Psychiatric Hospital and as pastor and conference minister of two Mennonite conferences. He is currently completing a Doctor of Ministry program at the Toronto School of Theology.

He succeeds Frank Epp, president of the college for the past six years.

For the initial year of his presidency as he completes his doctorate Lebold will be devoting only a quarter of his time to the college, mostly in administration. In July 1980 he will assume full-time duties and begin teaching part-time in the areas of religion and conflict resolution.

The number of theological students studying at the Theological Seminaries of Zagorsk, Leningrad, and Odessa (USSR) has increased considerably, according to the East German newspaper *Der Sonntag,* 19 November 1978. It reports that 404 students, 50 more than in 1977, are now studying at the Theological Seminary and Moscow Theological Academy at Zagorsk. One hundred forty new students were admitted in 1978. Approximately 300 students are studying at the Leningrad Seminary and Theological Academy and about 200 in Odessa. In all, more than 1,700 future priests are being trained for the Russian Orthodox Church.

An Elkhart urban ministries committee, consisting of people from several Elkhart Mennonite congregations, the Elkhart City Church of the Brethren, and the Associated Mennonite Biblical Seminaries, met recently to consider efforts to strengthen interest and training in urban ministry. Several members of the Belmont Mennonite Church formed a group who bought a run-down house which is being renovated. The project was presented to the forum and students were invited to consider living in the house when it is finished.

Winnipeg—Three Vietnamese families arrived on the second of May at Winnipeg International Airport. They were met by their hosts, the Home Street Mennonite Congregation in Winnipeg, and the Winkler Mennonite Brethren Church. Jobs are being sought for the heads of the families. Early in May, 14 Manitoba congregations had arranged to sponsor 21 families through Mennonite Central Committee (Canada). MCC reports that other congregations are in final stages of decision making.

$670,000 endowment to benefit General Conference and MCC

Newton, Kansas (GCNS)—A $670,000 endowment fund whose earnings will benefit the General Conference and the Mennonite Central Committee was established in March by The Mennonite Foundation, Inc., Goshen, Indiana.

The money for the fund came from a bequest by the late Aaron J. Claassen of Beatrice, Nebraska. He died 14 October 1977, just before his 90th birthday.

Income from the Aaron J. Claassen Endowment Fund will be distributed according to instructions in Claassen's will. The General Conference will receive 50 percent of the income, one-half of which will be prorated among the three program commissions and seminary according to their respective budgets, and the other half shared by the Commissions on Home Ministres and Overseas Mission. The Western District Conference, North Newton, Kansas, will receive another 25 percent, and the remaining 25 percent will go to Mennonite Central Committee, Akron, Pennsylvania.

Claassen began planning for the distribution of his estate in 1971 with Mennonite Foundation. According to Harold P. Dyck, Hesston, Kansas, western regional manager, "Aaron Claassen decided the best method of meeting his stewardship objectives would be to set up an endowment fund administered by the foundation."

During subsequent visits with Dyck, Claassen also wanted those who were renting his farmland to have the first opportunity to buy it when the estate was settled. This objective was also accomplished.

For many years Claassen was involved in agriculture in the Beatrice, Nebraska, community. He was a charter member of the Farm Bureau, served on the board of the Federal Land Bank in Beatrice, and was always active in soil conservation practices and in experimenting with new crop varieties.

Always active in church affairs, he was a charter member of the Beatrice Mennonite Church and served on the church board for many years. Conference activities, missions, Bethel College, Mennonite Biblical Seminary, Mennonite Disaster Service, and Mennonite Central Committee were special interests which he supported generously.

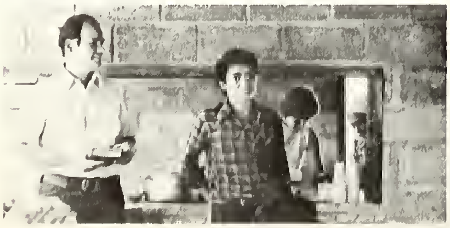
William Snyder, executive secretary of MCC, recalled that Aaron Claassen held a real interest in MCC, was always concerned, and gave generously during his lifetime. "MCC is appreciative of his contributions of funds, counsel, and expressions of concern and interest over the years," said Snyder.

Ted Stuckey, treasurer and business manager of the General Conference, said the endowment fund "is a beautiful example of Christian stewardship motivated by love for the church."

Claassen's wife, Gertrude, died in May 1966. They had two adopted children, Ellen and Danny.

At work on the main building

Pastor Osvaldo from Goiania expresses appreciation. Erwin Rempel is at left.



Building blitz by US volunteers creates Brazilian camp

Newton, Kansas (GCNS)—A retreat center for Brazilian Mennonites was built within two weeks, 1-15 April, when 14 American volunteers and four missionaries teamed up for the project.

Made of cement blocks, the buildings will serve as a youth and retreat camp for the Mennonite churches in the Goias area, which includes Brasilia, the capital city.

On Sunday, 15 April, about 100 people were bused in to the campsite from Gama, Taguatinga, Ocidental, and Goiania for the dedication service. Named Aconchego Cristao (A Place of Unity), the camp is about 100 kilometers (60 miles) from Gama.

One hundred acres of land for the camp was donated by an American working in Brazil. An additional $7,000 was raised by the Yellow Creek Mennonite Church in Goshen, Indiana, for materials. The 14 volunteers (7 couples) also affiliate with the Yellow Creek congregation. In Brazil, the inter-Mennonite effort was directed by Erwin Rempel, General Conference missionary.

Rempel reports that he encountered frustrations in purchasing materials—blocks, cement, wood, nails, roofing—for the project. He had arranged for 3,500 blocks to be delivered by 31 March, but when the work crew arrived on Monday, 2 April, only 450 blocks were available and they had not been delivered. However, by that evening these were on site and the crew began building. The churches in the area are doing the finishing of the buildings.

"That All Nations Might Believe and Obey Jesus Christ" is the theme for the 12th Inter-Varsity Student Missions Convention, Urbana '79, to be held at the University of Illinois, Urbana, 27-31 December. Delegates will be taught by 14 world renowned Christian leaders, who represent the five major continents of the world. The first evening John W. Alexander, convention director, and Ronald G. Mitchell will speak to the question "Why are we here?" Each of the following mornings John R. W. Stott will teach from the first five chapters of Romans from the New Testament. The first full day, 28 December, will center on the question "What is our responsibility?" Elisabeth Elliot and Luis Palau will speak on personal and corporate witness. The "where" of Christian responsibility is considered 29 December by Michael Haynes, Gregorio Landero, and Isabelo Magalit. December 30 will answer the question "How can we carry out our responsibility?" Then that evening Billy Graham will speak on the topic of commitment. The last day, 31 December, raises the question "What does it mean to be responsible?" David Adeney and John Kyle will speak on missionary lifestyle and service. For information contact Jimmy Locklear, 233 Langdon Street, Madison, WI 53703, (608) 257-0263.

Record

Workers

Richard Bowman, Downey, California, has accepted an appointment as assistant professor of chemistry at Bethel College (North Newton, Kansas) for the 1979-80 school year. He replaces *Tom Lehman,* who will be on leave for research at the National Institute of Environmental Health Sciences, Research Triangle, North Carolina. Bowman, after graduating from Eastern Mennonite College (Harrisonburg, Virginia), spent three years as pastor of the Belize City Mennonite Church in Belize, Central America. He has an MA in physics from Kent State University and a PhD from Oregon State University in biophysics/biochemistry.

J. R. Burkholder and *Pauline Kennel* will be joining the faculty of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, for the 1979-80 school year. Burkholder will teach courses in peace studies and ethics, and Kennel in Christian education. Burkholder is on a one-year leave from Goshen (Indiana) College, where he has been professor of religion since 1963. He was a missionary in Brazil from 1954-57, a pastor in Philadelphia, and in 1975 a visiting professor at the Seminario Biblico Latino-Americano in San Jose, Costa Rica. He holds a ThD degree from Harvard. Kennel, a PhD candidate at Northwestern University

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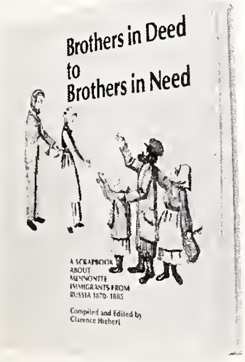
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Assistant houseparents needed

Cedars, a home for the mentally retarded in Rosedale, B.C., requires assistant houseparents to work part-time. The work is living at the home four days out of every two weeks plus days on which the regular houseparents are on vacation. Responsibilities include supervising the eight residents and carrying out general household duties.

Direct inquiries to Mennonite Central Committee, Box 2038, Clearbrook, B.C. V2T 3T8.

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◀ **Dying mother seeks sterilization of children.** Pamela Gooch, 33, of Cannock, England, terminally ill with Huntington's Chorea, is seeking permission to have her children sterilized to insure the disease will not be carried to another generation. They have a 50-50 chance of inheriting it. She said, "It is a drastic step, but my husband and I have not decided upon it lightly. If people with this disease did not have children it would be wiped out." Her father died from the same disease at 45. Huntington's Chorea attacks the brain cells.

Mission office staff

A person capable of doing promotional work, having journalistic skills, and preferably with some experience in Africa is needed for ministries supported by the Commission on Overseas Mission.

Call or write: John Sommer, Commission on Overseas Mission, Box 347, Newton, KS 67114. Telephone: (316) 283-5100

in Chicago, holds a MDiv degree from Bethany Theological Seminary, Oak Park, Illinois.

Richard Deats has been appointed executive secretary of the Fellowship of Reconciliation (FOR). He succeeds *Barton Hunter,* who filled the post for five years. Deats served as director of Interfaith Activities for the past seven years at the FOR headquarters in Nyack, New York. Prior to that he taught social ethics for 12 years at the Union Theological Seminary in the Philippines. He organized and participated in numerous actions against the Vietnam War in areas where there was hostility toward the antiwar posture.

Oswald Goering, chairman of the faculty of outdoor teacher education at Northern Illinois University, will become director of the Kauffman Museum at Bethel College (North Newton, Kansas) 1 August. Goering will give leadership to making the museum operational again and to designing a display and exhibit unit for the museum and raising funds for its construction. He has a doctorate in outdoor recreation from Indiana University and has served as Mennonite Central Committee field representative in Paraguay and director of community recreation in Puerto Rico.

Lloyd and Esther Kauffman, Salem Church, Freeman, South Dakota, have returned to the United States after nine years of missionary service in Taiwan. They will be available for itineration during the fall. During their years in Taiwan Lloyd supervised the maintenance and repair of property and equipment at the Mennonite Christian Hospital in Hualien. In addition to these duties he also assisted missionaries with their repair work. Esther served as secretary to the medical director, and also as hostess for many of the guests who required food and lodging while visiting Hualien.

Robert Kreider, director of the Mennonite Historical Library and professor of peace studies at Bethel College (North Newton, Kansas), has been appointed acting academic dean at the school for the 1979-80 school year. Kreider, a Bethel alumnus, served 11 years as dean and seven as president of Bluffton (Ohio) College. He has held major posts in church and conference activities. He was founder and director of the Teacher Abroad Program in Africa.

George Myvett, Belize, Central America, having experienced help from Mennonite Disaster Service (MDS) in his own community following a hurricane, served a six-month term with MDS in 1978-79 doing cleanup and carpentry work following floods in West Virginia and Kentucky.

Published

1979 Disarmament Action Guide is a definitive 16-page booklet analyzing the arms race, SALT, arms sales, and economic conversion. It provides specific action suggestions and a comprehensive listing of organizations and resources. Also available are *Your Taxes—Your Choice* brochure and the *Human Rights Covenants Action Guide,* 20¢ each. Add 20 percent for postage. Write Coalition for a New Foreign and Military Policy, 120 Maryland Avenue, Northeast, Washington, DC 20002.

The Fear Brokers by Thomas J. McIntyre, former US Senator from New Hampshire, is a book about the Radical Right, which he charges is gaining a position of power in American politics by championing single issues and ignoring the general welfare. The book describes the history and characteristics of the New Right, using documentation from political, religious, and social critics who have studied the movement. *The Fear Brokers* is available from Pilgrim Press, 297 Park Avenue South, New York, NY 10010. Cost is $9.95.

Pastor needed

The Zoar Mennonite Church in Waldheim, Saskatchewan, requires a pastor by August.

Send inquiries to James H. Andres, Box 803, Rosthern, Saskatchewan S0K 3R0.

URGENT OPENINGS: Overseas

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Write to:
Mennonite Central Committee
21 South 12th St., Akron PA 17501 or
201-1483 Pembina Highway, Winnipeg
Manitoba R3T 2C8

Speaking out

At the Bruderhof

Robert Peters

"And all who believed were together and had all things in common, and they sold their possessions and goods, and distributed them to all, as any had need" (Acts 2:43-47).

The Hudson River was once a major artery of the US, spilling the fresh new blood of immigrants into an unsettled wilderness. While the valley has retained some of its splendor, it has been ravished by the onslaughts of those it bore. Yet the river continues to flow, to affirm life.

Many groups and individuals have chosen the valley as a base from which to pursue life affirmative action. Only a few miles northwest of New York lies the quaint river town of Nyack, where the Fellowship of Reconciliation (FOR) makes it home. It has been a leading voice for active pacifism for over 60 years. Their charter states that "the fellowship is composed of men and women who recognize the essential worth of all humanity and have joined together to explore the power of love and truth for resolving human conflict." (For more information write Box 271, Nyack, New York 10960.)

Up from Nyack at Rifton, nestled amidst the scenic mountains, is the home of the Hutterian Society of Brothers' main colony, the Woodcrest Bruderhof. Benjamin Zablocki in *The Joyful Community* writes, "I felt as if I had wandered into a medieval village where neither time nor space existed. Never before have I experienced such a joy and love permeating a place!" I can only echo his comments from my own experience there.

The Society of Brothers has its origin in Germany during the early 1920s. Eberhard Arnold, described by many as a saint, provided the founding vision. In his day Eberhard Arnold was an acclaimed New Testament scholar, evangelist, writer, and youth worker. An upper-middle-class Lutheran by birth, Eberhard soon embarked on a radically different path. As a youth he would sneak out at nights to help a Salvation Army uncle in his work among the poor and outcast. Later as a college student he studied the writings of the "heretical" Anabaptist movement. During his seminary years Arnold worked with the German Student Christian Movement in a time marked by deep ferment. Though deeply attracted to the vision of a socialist society, Eberhard believed that he had found something even more radical—the vision of the church as a social movement in the world's midst. Its mandate? The teaching of Jesus, especially the Sermon on the Mount; the witness of the early church as recorded in Acts 2 and 4; the witness of numerous radical disciples, Francis of Assisi, Kierkegaard, Tolstoy, and perhaps—the most important to Arnold—the Anabaptists.

With students, hoboes, and other seekers forming the nucleus, the "hof" expanded. On his deathbed, though Gestapo agents were present, Arnold's last words to his wife, Emmy, were, "Has Hitler repented yet?" A year later in 1937 the hof fled to England. Suspicion of their German identity forced them to flee to Paraguay where they settled in the Chaco next to the Mennonite colonies. In 1954 the hof moved to Rifton.

Today there are three hofs in the US: Rifton, one in Pennsylvania, and one in Connecticut, with a fourth being planned. (For more information write Rifton, New York 14711.)

The manufacture of wooden toys, products for handicapped children, and a publishing house provide the colonies with their main source of income. Gardening and beekeeping are two important communal enterprises. My arrival at the hof coincided with the opening of a small man-made pond created for the children. It was very enjoyable to experience their life together as we gathered by the pond for singing, swimming, games, and refreshments. Celebration, work, and the pursuit of "culture for service" are integral parts of their life.

Work at the hof is truly an exciting alternative to the alienating conditions I've experienced in capitalist-run factories. Here there are no time clocks, efficiency experts, and bosses. Almost everyone learns to play a musical instrument or to be creative in one of many art forms. Their young people attend the bruderhof school until grade eight, after which they go to public school. After graduation, college is encouraged. The hof hopes by these means to allow the young persons to freely choose whether life as a society member is for them. All the members I met had an amazing grasp of their historical background.

Theology as the struggle over abstract questions was largely not a part of their life. Rather, they explained to me, to know Jesus is to follow him in life. The heart of the struggle is not very academic at all, but one of "fleshing" out the injunction of Jesus "to love one another as I have loved you" in their daily life together. I can only agree with these comments by Gerald Studer: "Surely the situation in the world today only enhances the relevance of this witness to the contemporary world. To what extent an institutionalized church is able really to hear so radical a view of church renewal is another question entirely, but Christendom generally will be unfaithful to its Lord and the gospel if it neglects to give this option serious consideration." *Robert V. Peters is a senior student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana 46514.*

Letters

God's Word full of promises

Dear Editor: Dennis Derksen (3 April issue) gives a quote from Satan that is not in the Bible. The quote is instead an opinion of what is in the Bible, probably rearranged from Genesis 3:4 and 5. Next he says that God will not forgive us our sin of omission. I'm not sure where that came from either, but we are given many assurances in the Bible itself that we will be and have been forgiven of our sins.

A little open-minded time spent reading will show that God's written Word is full of promises and high expectations. While the word "holy" is not an exact replacement for "sacred," there are many verses which tell us that we are to respect life. We are not to worship life itself as being more sacred than the God who created life.

First Corinthians 3:13-17 says that we are the holy temple of God and that anyone who destroys God's temple will himself be destroyed. Why do we in the body of believers spend so much time paying homage to the half-truths of Satan when God's written Word tells so much more about what we are to be? *John Griffin, 1410 Oak Street, Newton, Kansas 67114* 3 April

Art for hunger's sake

Dear Editor: Back about 1940 Dan West invited Harry (Doc) Yoder and me to lunch at his little farm near Goshen, Indiana, to bounce a new idea off our heads—the heifer project. We liked it and I took it to MCC (I was then on the advisory committee). They laughed at the idea of "relief on the hoof" but it caught on and became a fine project.

Yesterday a friend at church (she has Brethren roots) gave me a Church of the Brethren bulletin. On the back was an account of a new project from the Brethren, presented by Patricia Kennedy Helman. Seeing a poster "Art for art's sake," and having pictures of starving people in her mind, she said, "Why not art for hunger's sake?"—and suggested that artists show their works and give half the sale price for hunger funds. A group of Brethren artists in Indiana has raised $15,000 for this cause. The Association for the Arts in the Church of the Brethren has taken this on as a project.

I can imagine academic centers like Bluffton, Bethel, Goshen, Winnipeg, Waterloo, and Freeman making good use of such an effort to use God-given talent to help "the least of his brethren." Information is available from AACB, Old Mill Road, Franklin Grove, Illinois 61031, or Parish Ministries Commission, Church of the Brethren Offices, Elgin, Illinois 60120. I can imagine that if he were still living my next-door-neighbor in Goshen back in the 1930s and 40s—Art Sprunger—would have given his support to such a project of "Art for hunger's sake." It would have had double meaning for him.

I feel very deeply about this hunger problem. I've worked with CROP almost from its beginning in Kansas and I have a citation for my work with CROP in California. *Grandpa Crop—George Stoneback, assistant pastor, United Church of Christ, 3057 South Higuera, San Luis Obispo, California 93401,* where our 150 members give from $800 to $900 each year for "One Great Hour of Sharing."

Easter poem corrected

Dear Editor: A line was omitted from my Easter poem (3 April issue). Following line 12, "Joy is an Easter country," should be the line "On the finished side of pain." Thankyou for noting this correction. Otherwise both the rhyme and rhythm are destroyed. *Elaine Sommers Rich, 102 South Spring Street, Bluffton, Ohio 45817* 17 April

Editor's note: Sorry for the error, the mistake was ours.

Thanks to 20 March writers

Dear Editor: I would like to thank Mark Ramseyer for his enjoyable article on "The New Mennonite Language"; and Gary Martin for his letter questioning the priorities of the Mennonite church (20 March issue). Their combined message brought again to me a concern for our church that we do not become merely an introverted "community of mutually affirming people living a kingdom lifestyle" (that is, use solar heating, recycle paper, and eat granola) or a social justice organization. I have deep respect for Cornelia Lehn, Peter Ediger, and all the others who express their faith in action, but I think that they would be among the first to say that the faith must be there first. Let's think of what it means the next time we call ourselves disciples. *Debbie Schmidt, Rosthern Junior College, Rosthern, Saskatchewan* 18 April

Let's stop recrimination

Dear Editor: I too was disappointed by the too-reluctant stance toward tax resistance drafted by the Minneapolis conference in the amendment to the substitute motion.

However, the conference's position was probably the best possible, given prevailing attitudes among the churches. Thus we should not spend time recriminating each other over the conference's outcome. Rather we need to address ourselves to at least two important tasks.

First, as individuals and congregations we need to participate fully in the "search for a legal alternative." I suggest that the special task force publish in *The Mennonite* frequent updates on their work with specific information about how we can support their efforts through letters, calls, etc. As the committee contacts tax officials and legislators there ought to be an overwhelming shower of messages from us. I suggest that each person who writes or calls also communicate the action to *The Mennonite* for publication or tabulation so that we can share ideas and support each other in following the Minneapolis mandate.

Second, as we look for a legal alternative for the church *institution* let us not ignore the call to each of us *individuals* to consider stronger forms of witness against evil policies. Direct tax resistance should not be forgotten for three years but should be actively debated in our congregations and experimented with in our lives. One of the biggest barriers to this is not knowing who and how many others are currently engaged in tax resistance. I am refusing to pay voluntarily my telephone tax (being a student, I have no income), but I'm finding even this relatively simple stance rather difficult because I feel I'm standing alone. I suggest that *The Mennonite* could provide a forum—perhaps through a special column—in which all those resisting taxes could find each other and communicate experiences they've had, arguments they've encountered, statements of the bases of their actions, etc.

In our efforts to be faithful to God in this matter—to attempt to change US military policy through tax witness—we need to be "wise as serpents and harmless as doves." We need to refine our strategies, improve our communication, and support each other's involvements. *Stanley E. Kaufman, 3749 Eaton, Kansas City, Kansas 66103* 23 April

Editor's note: We keep receiving copies of people's correspondence on this issue. Should The Mennonite *be a clearinghouse? I'm tempted to send our copies to the task force.*

Meditation

Ghasidas: faithful and humble

When the mass evangelism movement was going on in India in 1940s-50s, 90 percent of the new converts went back to Hinduism because of persecution in their own villages.

One that persevered was brother Ghasidas, who accepted Jesus Christ in unbelievable circumstances. Ghasidas was a well-respected member of the *Raidas* group who worship the "sandals" of Ram, the Hindu incarnation. They also call themselves the "seekers of the truth." He had great faith in Hindu deities. He performed all the rituals of his sect.

One day Ghasidas' oldest son got very ill. He started to pray and worship his gods for his son's recovery. But his son died. He gave much thought to this tragedy. Why? This . . . after so much worshiping and pledging to gods!

After three days his son appeared in his dreams and said to him, "Father, you cannot attain *modsha* (or salvation) through these rituals." Then the figure of Jesus Christ entered the scene, and his son said, "This Jesus Christ can save you."

Next day Ghasidas went to the Christian preacher, brother Balamdas, who lived in the same village. The preacher asked him straightforwardly, "What did you come for?" He said, "For only one thing. I have seen the vision of Jesus Christ and want to accept him as my savior."

"Well," the preacher said, "I will teach you about Jesus Christ for two weeks and then you can be baptized." Ghasidas came daily to learn about Jesus Christ.

When his group heard about it, they came to argue with him. "We have heard that you are becoming a Christian. Look, you are one of our religious leaders. We will accept you as our *guru* (religious leader or priest) and your descendants will become our gurus."

"No, I can't give up the call given to me in my vision," Ghasidas firmly answered.

Finally he and his wife were baptized. Since he had the gift of teaching, he opened a school in the village and taught the children. As a Hindu priest he used to chant the *mantras* (the "sacred verses") on his ektaru (one-stringed musical instrument); now he composed songs in praise of Jesus Christ and sang them in a beautiful melodious voice with his ektara. He had Sunday services in his own house. His was the "house of devotion."

Very strange—but remarkably—whenever he invited the Christian brothers and missionaries into his house for meals, he never served a plate to himself. He asked for a mouthful from each one's plate after everybody had started eating. Thus he felt blessed by eating from the plates of "Christian saints" (this is a Hindu belief and custom).

In spite of the pressure from Hindu society he remained a good Christian. In his last days he was brought to Mauhadih, a mission station which he called "heavenly Canaan." He passed into glory after two days. His three daughters and two sons are good Christians. Today Ghasidas' humility challenges our pride, self-respect, and self-image.

A preacher, brother Phoolsingh, who told me this story, thinks that the late Ghasidas' striking humility is beyond the understanding of Indian minds of this age. But this is what he had learned from Jesus Christ who "of his own free will gave up all he had, and took the nature of a servant. He became like man and appeared in human likeness" (Philippians 2:7).

Leah Sonwani

Have you met a refugee?

"Have you ever met a refugee?"

"No."

"I met many while studying in Nairobi. You can tell they are refugees."

"How is that?"

"They look lost. They are lost. They wear rags, or clothing that is nearly in rags. And they like to talk a lot."

"Oh?"

"To try and find someone who will help them."

My friend from Kenya made me realize how sheltered I am. How often have I taken my home, my family, and my friends for granted? How many times have I complained about a leaky faucet or a little rust on my car?

Lord, someday I will meet a refugee. And when I do, help me to listen and try to help.

James F. Amstutz

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The homeless ones

As I write this hundreds of families in North Dakota and Manitoba are being evacuated from their homes. Our beautiful Red River Valley is suffering one of the worst floods in its history. Sandbagging and other diking operations go on around the clock.

Flood devastation is a tragedy.

But we always know that our floods are temporary. The sun will shine and the water will go. Governments and insurance policies will help.

Even as we commiserate here over the temporary inconvenience of flooded basements, detours (yes, even to my office), and financial loss, my mind keeps thinking about another group of people.

The Associated Press recently sent Peter Arnett on a 45,000-mile trip to document the plight of refugees in our world. Arnett reports 10.5 million men, women, and children without homes. Because of wars, revolutions, shifting ideologies, nationalism, racism, and other human follies, a "fourth world" of misery, disease, and hopelessness has been created.

Estimates indicate 2,650,000 homeless people in the Middle East; 1,500,000 in southeast Africa; 1,400,000 in southern Africa; 70,000 in Latin America; and 100,000 in Central America. And the numbers are growing.

In addition to hunger, squalor, and disease, many refugees are faced with hostility from resentful citizens who often try to push them back where they came from. Partly this is because refugees often end up in less developed countries which already struggle hard to cope with economic, political, and social instability.

What can we do? How do we grab hold of such a massive problem?

I recall asking a Pacific Garden Mission (Chicago) worker how he could relate to their skid row clientele. His reply: "When I see any one derelict I realize that there—but for the grace of God—go I."

Who are we to be so privileged? When we read of the "boat people," there—but for the grace of God—go you and I.

The Ben-tre, a wooden boat 20 meters long and 4 meters wide, holding 250 Vietnamese refugees, after seven days on the stormy sea without food and water, tried to land at Malaysia. They were resisted for eight days and finally ordered to land on a nearby island. *The Ben-tre* struck a rock and sank. Only 61 young people—of the 250—were saved. There—but for the grace of God—were you and I.

Some communities are adopting one or more refugee families. MCC is prepared to help us arrange for refugee sponsorship. Our congregation (Fort Garry Mennonite Fellowship—70 members) has applied to sponsor a family in our midst. The Chinese Mennonite Church in Vancouver is operating a refugee resettlement center.

The flow of our world's over 10 million homeless ones will test especially the western world's humanitarian sympathies. It also tests the church's compassion. Are we concerned to "save" people? What is Jesus' mandate for us toward these people?

I see a great opportunity to demonstrate how our *faith* and *life* are integrated. It is a beautiful chance to show Christ at work in our world. We can demonstrate God's Holy Spirit at work as a challenge and inspiration for our children.

In case you wonder if this issue really does relate to missions and evangelism, read again, "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire . . . for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me. . .'" (Matthew 25:41-43). Among those cursed—but for the grace of God—will be you and I.

As much as we can—because of the grace of God—let us make homes for the homeless ones.

Bernie Wiebe

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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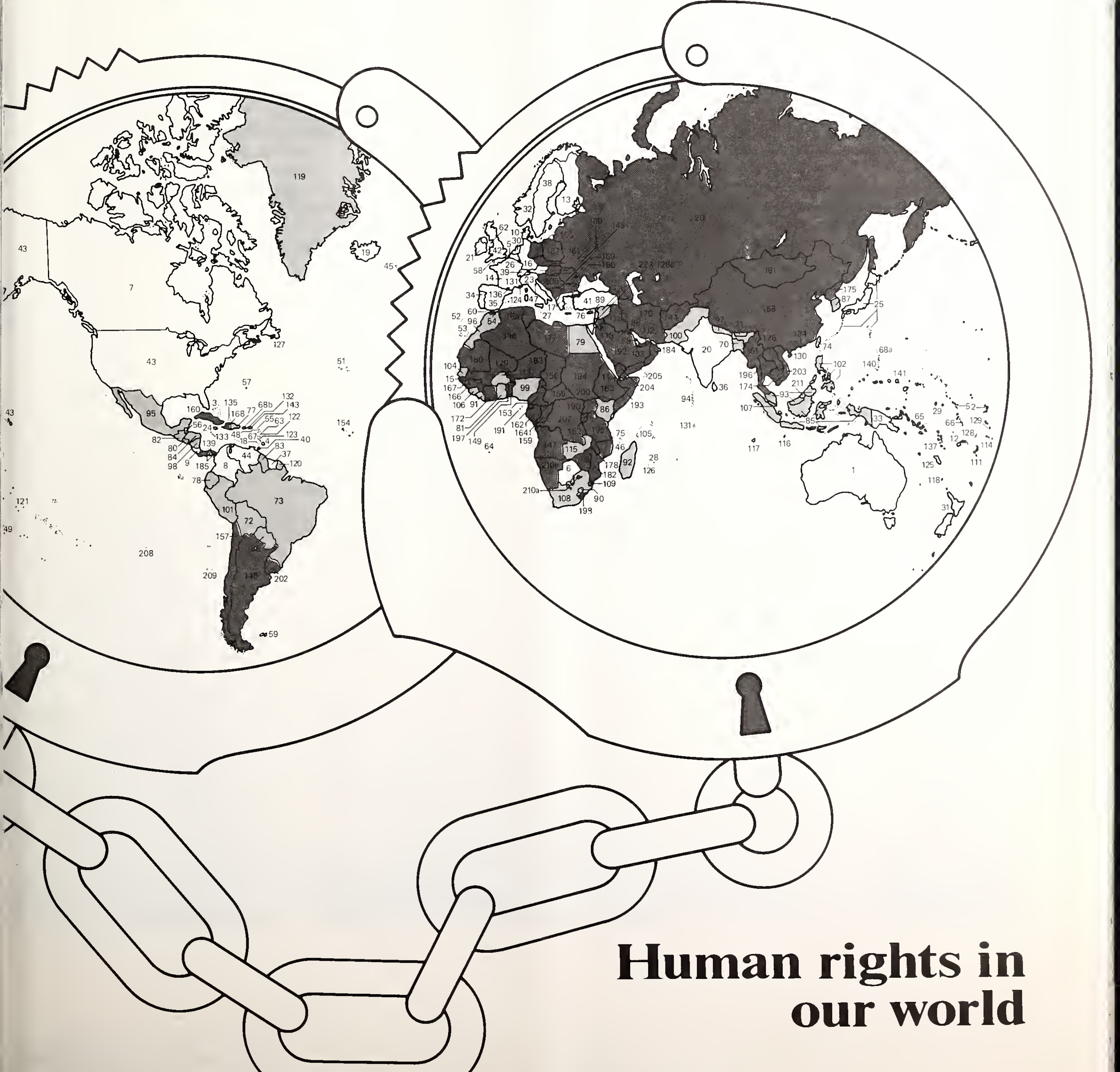
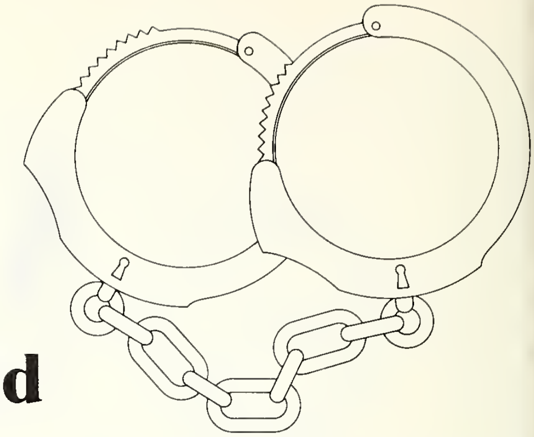


Human rights in our world



Human rights in our world

God created human beings to be free and to grow into their potential. Through Jesus Christ he provided a way for all to be redeemed from sin and to experience spiritual wholeness.

In our world there is much talk of human rights. But human rights do not exist for 4,500 prisoners of conscience listed by Amnesty International, or for thousands of other victims of tyranny in the 73 countries whose citizens are subject to torture, arbitrary arrest, disappearance, or execution.

Such 20th-century terrors as genocide and nuclear bombs have tended to obscure the world's progress in human rights. The postwar dismantling of colonial empires made it possible for the first time to talk of rights in global terms. Nevertheless, as we celebrate our independence and freedoms, liberty and security in many parts of the world are conspicuous by their absence. The illustration (see cover), based on a map in the book *Freedom in the World 1978,* published by Freedom House of New York, classifies countries as free, partly free (gray), and not free (black), according to their political rights and civil liberties. Freedom House is an anticommunist organization—it lists Taiwan as China—and consequently rates most socialist countries below tyrannies like South Africa and Chile. The accompanying table lists prisoners of conscience (as of December 1978) in countries investigated by Amnesty International. The table also indicates torture, arbitrary arrests, summary executions, and disappearances. People are still inventing instruments of torture (e.g. the Mitrioni Vest, a rib-crushing inflatable jacket named after an American official in Uruguay). But people are still fighting for human rights too. Thomas Paine wrote in *The Rights of Man,* "Man did not enter into society to become worse than he was before, nor to have fewer rights than he had before, but to have those rights better secured."

NUMBERS INDICATE PRISONERS OF CONSCIENCE
[i] ARBITRARY ARRESTS
[●] TORTURE
[☠] SUMMARY EXECUTIONS
[?] DISAPPEARANCES

1. AUSTRALIA					
2. AUSTRIA					
3. BAHAMAS					
4. BARBADOS					
5. BELGIUM					
6. BOTSWANA					
7. CANADA					
8. COLOMBIA	4				
9. COSTA RICA					
10. DENMARK					
11. DJIBOUTI					
12. FIJI	1				
13. FINLAND					
14. FRANCE	12				
15. GAMBIA					
16. WEST GERMANY					
17. GREECE	42				
18. GRENADA					
19. ICELAND					
20. INDIA	28	[i]			
21. IRELAND			[●]		
22. ISRAEL					
23. ITALY	3				
24. JAMAICA					
25. JAPAN					
26. LUXEMBOURG					
27. MALTA					
28. MAURITIUS					
29. NAURU					
30. NETHERLANDS					
31. NEW ZEALAND					
32. NORWAY					
33. PAPUA NEW GUINEA					
34. PORTUGAL					
35. SPAIN					
36. SRI LANKA		[i]			
37. SURINAM					
38. SWEDEN					
39. SWITZERLAND					
40. TRINIDAD & TOBAGO					
41. TURKEY	31				
42. UNITED KINGDOM			[●]		
43. UNITED STATES	10				
44. VENEZUELA					
45. FAROE ISLANDS (Den.)					
46. MAYOTTE (Fr.)					
47. SAN MARINO (Ital.)					
48. ANTILLES (Neth.)					
49. COOK ISLANDS (N.Z.)					
50. NIUE (N.Z.)					
51. AZORES (Port.)					
52. MADEIRA (Port.)					
53. CANARY ISLANDS (Sp.)					
54. N. AFRICA TERRITORIES (Sp.)					
55. ANGUILLA (U.K.)					
56. BELIZE (U.K.)					
57. BERMUDA (U.K.)					
58. CHANNEL ISLANDS (U.K.)					
59. FALKLAND ISLANDS (U.K.)					
60. GIBRALTAR (U.K.)					
61. GILBERT ISLANDS (U.K.)					
62. ISLE OF MAN (U.K.)					
63. MONTSERRAT (U.K.)					
64. ST. HELENA (U.K.)					
65. SOLOMONS (U.K.)					
66. TUVALU (U.K.)					
67. WEST INDIES ASS. STATES (U.K.)					
68a. NORTHERN MARIANAS (U.S.)					
68b. PUERTO RICO (U.S.)					

69. BAHRAIN	25	[i]			
70. BANGLADESH	36	[i]			
71. BHUTAN					
72. BOLIVIA	17		😱		[?]
73. BRAZIL	52		😱	💀	[?]
74. TAIWAN	115		😱		
75. COMORO ISLANDS	22				
76. CYPRUS					[?]
77. DOMINICAN REPUBLIC	3	[i]	😱		[?]
78. ECUADOR					
79. EGYPT	121				
80. EL SALVADOR	34		😱	💀	[?]
81. GHANA	49	[i]			
82. GUATEMALA	11		😱	💀	[?]
83. GUYANA					
84. HONDURAS				💀	[?]
85. INDONESIA	430	[i]			
86. KENYA	6	[i]			
87. SOUTH KOREA	16				
88. KUWAIT			😱		
89. LEBANON					
90. LESOTHO	16				
91. LIBERIA					
92. MADAGASCAR					
93. MALAYSIA	39	[i]			
94. MALDIVE ISLANDS					
95. MEXICO	6		😱		[?]
96. MOROCCO	178		😱		
97. NEPAL	2	[i]			
98. NICARAGUA	84		😱	💀	[?]
99. NIGERIA			😱		
100. PAKISTAN	54	[i]	😱		
101. PERU	13	[i]	😱		
102. PHILIPPINES	52	[i]	😱		[?]
103. QATAR					
104. SENEGAL					
105. SEYCHELLES		[i]			
106. SIERRA LEONE	4	[i]	😱		
107. SINGAPORE	41	[i]	😱		
108. SOUTH AFRICA	171	[i]	😱		
109. SWAZILAND	1	[i]			
110. SYRIA	82	[i]			
111. TONGA					
112. UNITED ARAB EMIRATES					
113. UPPER VOLTA					
114. WESTERN SAMOA					
115. ZAMBIA					
116. CHRISTMAS ISLAND (Aus.)					
117. COCOS ISLAND (Aus.)					
118. NORFOLK ISLAND (Aus.)					
119. GREENLAND (Den.)					
120. FRENCH GUIANA (Fr.)					
121. FRENCH POLYNESIA (Fr.)					
122. GUADELOUPE (Fr.)					
123. MARTINIQUE (Fr.)					
124. MONACO (Fr.)					
125. NEW CALEDONIA (Fr.)					
126. REUNION (Fr.)					
127. ST. PIERRE & MIQUELON (Fr.)					
128. WALLIS & FUTUNA (Fr.)					
128a. OCCUPIED TERRITORIES (Israel)	21	[i]			
129. TOKELAU ISLANDS (N.Z.)					
130. MACAO (Port.)					
131. LIECHTENSTEIN (Switz.)					
132. BRITISH VIRGIN ISLANDS (U.K.)					
133. CAYMAN ISLANDS (U.K.)					
134. HONG KONG (U.K.)					
135. TURKS & CAICOS (U.K.)					
136. ANDORRA (Fr. Sp.)					
137. NEW HEBRIDES (Fr.-U.K.)					
138. AMERICAN SAMOA (U.S)					
139. CANAL ZONE (U.S.)					
140. GUAM (U.S.)					
141. MICRONESIA (U.S.)					
143. VIRGIN ISLANDS (U.S.)					
144. AFGHANISTAN	CLOSED SOCIETY				
145. ALBANIA	CLOSED SOCIETY				
146. ALGERIA	1	[i]			
147. ANGOLA		[i]			
148. ARGENTINA	254	[i]	😱	💀	[?]
149. BENIN	9				
150. BULGARIA	18	[i]	😱		
151. BURMA	CLOSED SOCIETY				
152. BURUNDI					
153. CAMEROUN	110	[i]			
154. CAPE VERDE ISLANDS					
155. CENTRAL AFRICAN REPUBLIC			😱		
156. CHAD	1	[i]	😱		
157. CHILE	118	[i]	😱		[?]
158. CHINA	20	[i]			
159. CONGO	15	[i]		💀	
160. CUBA	20	[i]			
161. CZECHOSLOVAKIA	27				
162. EQUATORIAL GUINEA			😱	💀	[?]
163. ETHIOPIA	360	[i]	😱	💀	
164. GABON					
165. EAST GERMANY	142				
166. GUINEA		[i]	😱	💀	
167. GUINEA-BISSAU					
168. HAITI	27	[i]	😱	💀	
169. HUNGARY	2				
170. IRAN	65		😱		
171. IRAQ	73	[i]	😱		
172. IVORY COAST					
173. JORDAN		[i]			
174. KAMPUCHEA (Cambodia)		[i]		💀	[?]
175. NORTH KOREA	CLOSED SOCIETY				
176. LAOS	77	[i]			[?]
177. LIBYA	80	[i]			
178. MALAWI					
179. MALI	2				
180. MAURITANIA					
181. MONGOLIA	CLOSED SOCIETY				
182. MOZAMBIQUE		[i]			
183. NIGER	14	[i]			
184. OMAN	1				
185. PANAMA					
186. PARAGUAY	102	[i]	😱	💀	[?]
187. POLAND	6				
189. RHODESIA	208	[i]	😱		
189. ROMANIA	6	[i]	😱		[?]
190. RWANDA	2				
191. SAO TOME & PRINCIPE					
192. SAUDI ARABIA	CLOSED SOCIETY				
193. SOMALI REPUBLIC	21	[i]			
194. SUDAN	24				
195. TANZANIA	34		😱		
196. THAILAND	36	[i]		💀	
197. TOGO	2	[i]	😱		
198. TRANSKEI					
199. TUNISIA	75		😱		
200. UGANDA		[i]	😱	💀	[?]
201. USSR	286		😱		
202. URUGUAY	287	[i]	😱		[?]
203. VIETNAM	27	[i]			
204. WEST YEMEN	43	[i]	😱		[?]
205. EAST YEMEN					
206. YUGOSLAVIA	76				
207. ZAIRE	20	[i]	😱		
208. EASTER ISLAND (Chile)					
209. JUAN FERNANDEZ (Chile)					
210a. BOPHUTHATSWANA (S.A.)					
210b. SOUTH WEST AFRICA (Namibia) (S.A.)	6	[i]	😱		
211. BRUNEI (U.K.)	14	[i]			

No other gods

Jacob J. Enz

"He is making me take my examination on our sacred Sabbath," the Jewish lad complained to J. J. Finkelstein, president of (New York) Jewish Theological Seminary. "Would you appeal on my behalf to my professor?" Finkelstein immediately made the call and raised the question of the young lad's conscience about desecrating the Sabbath. The cocky university professor at the other end of the line exploded in laughter. He asked, "You don't mean to tell me that those dusty ancient laws from over 3,000 years ago still guide your behavior?"

Finkelstein responded, "In the long reaches of biologic and geologic time it was only yesterday that the children of Israel were delivered from the Egyptians as they passed through the Sea. And it was only yesterday that Moses received from the Lord the Ten Commandments." As Christians we may well go on to say that it was only this morning that Jesus rose from the dead.

You are in the Bible. The events of our Scripture from Exodus onward are really quite close to us. I recall the title of a book *You Are in the Bible.* Thus, first of all, we must say very strongly that these laws are not at all distantly removed from us in time. Furthermore *gospel* is written all over these laws as we read Exodus 20. We find Yahweh saying, "I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage." The Ten Commandments do not begin by saying, "You must, you must, you must"; rather, "You have found salvation in what the Lord has done for you. You are free and don't let anyone tell you anything different." It is only after we read that, and hear that, and give thanks for the fact that we have been saved, that we even dare come to the rest of the Ten Commandments.

Open your Bible

And what do we find in the rest of the Ten Commandments? Very brief "words" (messages). Exodus 34:28 actually speaks of just 10 "words." In the original Ten Commandments it may well have been that they were all as short as the commandment, "Thou shalt not kill." Furthermore we must realize that these 10 words are the basic will of God for us. His children in every age have found salvation from their house of bondage to sin.

Negative is very positive. Many people feel it most unfortunate that the Ten Commandments are so heavily negative. This is indeed a misunderstanding of what the Holy Spirit seeks to say to us. It is too bad that one translation even makes some of the commandments positive which are negative in the original. These Ten Commandments are road signs along the way. The Lord wants us to walk *not* in the way of a killer, *not* in the way of the adulterer, or the one who is greedy, or the one who takes the name of the Lord in vain, etc.

Consider that these are a very few basic statements of the *whole* will of God for his children. Everything else we are indeed free to do. In this sense the Ten Commandments are in reality the Christian's complete declaration of independence from a life that moves in the opposite direction from that which Christ is walking. He wants to take our hand so that he can lead us gently over the difficult part of the road of life in our wilderness.

> *"In the long reaches of biologic and geologic time it was only yesterday that the children of Israel were delivered from the Egyptians as they passed through the Sea. And it was only yesterday that Moses received from the Lord the Ten Commandments.*

Grasp these words to your heart. Fellow pilgrims, grasp these 10 words to your heart. These 10 words begin with one of the great "I am's" of the Old Testament. This is the pattern for the great "I am's" of the New Testament. In the Old Testament the expression "I am Yahweh your God" was used at every point to remind the people of how God got them out of political slavery. In the New Testament Jesus goes beyond that appeal as we read in the Gospel of John.

Jesus is not the God who slaughters the Egyptians at the Sea. He is the way, the truth, and the life. He is the one who is the shepherd of the sheep. He is the open door offered to all persons to come into life—new life in the kingdom of God. He is the vine in whom we are all nourished and bring forth fruit.

Jesus, true savior of the world, gives the New Commandment in a series of Beatitudes. In a list of statements pressing more deeply the importance of the Ten Commandments of the Old Testament, he is saying, "It was said to you of old . . . but I say unto you." Alongside this reinterpretation—under the shadow of the cross and with the empty tomb as the foundation—Jesus also clearly says, "Not one jot or one tittle shall in any wise pass away until all things are accomplished." He is truly taking a view of the Scriptures much more rigorous than the understanding of many people today in that he extended its authority from words even to the smallest letter and the smallest part of a letter.

Yahweh and the fleeing slaves. Yahweh (Jehovah)—two different renderings of the special name for God in the Old Testament—is the saving name that is above every name in the Old Testament. It is important that we understand that the

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". . . under the shadow of the cross and with the empty tomb as the foundation . . . Jesus clearly says, 'not one jot or tittle shall in any wise pass away until all things are accomplished'."

kingdom of God is firmly established with Exodus 15:18, the last verse of the Song of Miriam: "And he shall reign forever." The specifications for the tabernacle are very carefully prescribed (Exodus 25). There should be a holy of holies and a mercy seat within the holy of holies. This seat is in the throne room within the larger court of the tabernacle in the wilderness. Yahweh sits in unseen presence in the midst of this fleeing band of slaves. He has proved himself to be equal to anything Egypt might do to harm his people. He brings them out in order that he might teach them his will in the wilderness.

The first commandment asks for absolutely exclusive loyalty to Yahweh. Why this "selfishness" on the part of God that he alone is to be worshiped? Earlier material in the five books of Moses show Yahweh—as observed from his actions—being God preeminently of the poor. Genesis 1 shows him to be one who worked so hard through six days and getting himself so tired that he needs a day of rest following his creative activity. He is the laboring man's God.

The refugee's God. He is also the refugee's God. It is quite likely that Abraham left Mesopotamia in a period of deep political upheaval. He might have had some of the same thoughts that we have about the whole world being in a devastatingly deathly kind of struggle and turmoil. The unseen God walks quietly with Abraham. Abraham worships by kneeling before—not great temple towers (Genesis 11)—altars of unhewn stone. The patriarchs carried their temples in their hearts and in their dreams. These temples have long staircases. Jacob felt this when in a dream he saw God at the the head of a long staircase with the angels ascending and descending. Yahweh also showed himself close to Isaac and especially to Jacob, this liar and cheat so desperately in need of the grace of God.

In the call to Moses we understand that God hears the affliction of his people coming up to him. He remembers his covenant with the lonely refugee Abraham. He is found not at the head of armies of world powers marching against one another. Rather he is in the midst of a group of released slaves in the wilderness with his court set in the midst of the people as they make their way from Egypt to Canaan. All that we read about God in these chapters before this first commandment portrays to us a God with a merciful heart open to the troubles of the last, the lost, and the least. It fully anticipates the role of Jesus as we read in Luke 19:10: "For the Son of Man came to seek and to save the lost," and in Matthew 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This Jehovah opens his heart to the bands of weary slaves and says, "Come unto me." He puts a different yoke upon them and engages them in a different servitude, the service of the God of mercy. This is the servitude that they are to proclaim to the nations, even as it is said in Isaiah 61, "The Spirit of the Lord is upon me for he hath anointed me to bring good news to the captives."

This God alone, this God who has created the universe (Romans 1), has not left himself without a witness among all the nations of the world. Therefore, all that is righteous, all that is just, all that is merciful and loving among other religions has indeed been revealed and inspired by this same God who is love, mercy, covenant, faithfulness, and justice. Only a God of the outcasts of a society can be the one true God. He then calls for our one true response. *First in a series.*

Mennonite Voluntary Service

722 Main Street, Box 347, Newton, Kansas 67114 316/283-5100

Dear Mennonite Reader:

Mennonite Voluntary Service needs you. We are committed to following Christ and to action in His name. We are seeking to share the servant lifestyle which He showed us.

Service is not new to Mennonites. Our tradition in this area is strong. Today, however, we are confronted by new problems and needs. We face great opportunities to witness to our faith in Jesus Christ and to serve in His name. Meeting these challenges requires more than nostalgia for the past. Our continued existence as a people of mission demands commitment and action.

Seeking the Kingdom of God has often led Mennonites straight into the hells of this world. Mennonite Voluntary Service workers are struggling against poverty, oppression, and fear. Experienced and beginning workers are needed in education, child care, social work, housing rehabilitation, mental health, and a host of other fields.

To Anabaptist people following Christ has meant confronting the powers of this world as well as caring for those in need. Mennonite Volunteers are working for justice and overcoming evil with good. People are needed to work on issues of peace, the environment, social justice, and more, with churches and other organizations such as Clergy and Laity Concerned, Friends of the Earth, and the Fellowship of Reconciliation.

If you share our concern for following Christ and for His people and His world, consider joining us. We will be happy to send you information about the work of Mennonite Voluntary Service and to explore possible service assignments with you to help discern how your talents might best be used in caring ministry.

You are needed now!

In Christ's Service,

Peter Ediger
Director

News

Mennonite confab on church news stresses integrity

Mennonite editors, agency administrators, and public information people—about 45 in all—called for more open and honest reporting in a Church News Consultation at Goshen College 4-6 May.

The goals of the consultation were to discuss the functions of the church news reporter and to set tentative guidelines for the reporting of news in church periodicals.

Goshen College professors Theron Schlabach and Stuart Showalter gave background to the issue of church news reporting Friday night. Schlabach outlined the history of Mennonite institutions, describing their evolution from instruments of power and change at the turn of the century to structures in the 1970s apparently concerned more with internal than external goals. Professional information people, he said, are used more and more to "sell the institutions to the church."

Showalter traced two 20th-century journalistic trends: the emergence of interpretive reporting and the rise of public relations. He said that church agencies, in trying to generate financial support, have turned to promoters, especially promoters who utilize the church media to good advantage. "A mismatch has been created—the large, efficient public information staffs snow the few denominational news editors under a blizzard of press releases," he said.

"We deceive ourselves," he said, "if we argue that public information writers have the perspective or credibility of journalists whose primary obligation should be to the church as a whole." Showalter challenged the participants to redress the imbalance between the proportion of public information people and the journalists working for denominational periodicals.

Palmer Becker, executive secretary for home ministries of the General Conference Mennonite Church, pointed out the need for another kind of balanced reporting. "We need a head side and a tail side to have a full coin," he said. "We can only keep life in sync by a dynamic balance of the positive and the negative." He observed that most news now reported in Mennonite periodicals is good news.

Vernon Wiebe, general secretary of the Mennonite Brethren Board of Missions, reported that "unfavorable news is difficult because it almost always involves sin and reconciliation." But he said that news is a "brotherhood business" and that "balanced reporting brings credibility."

Most members of the consultation acknowledged the need for sensitivity, accuracy, and care in the reporting of difficult news. No person or institution should be intentionally maligned. According to Wiebe the church press should fully background a story before reporting it; agencies should stand ready to provide information; and both parties should work together in determining what news would best serve the brotherhood.

Larry Kehler, formerly of *The Mennonite,* asked that the church press truly become the eyes and ears of the church, and that journalists follow "a biblical model of honest reporting." Several participants mentioned that balanced reporting can only come about when Mennonite people, congregations, and agencies agree to be more open and trusting.

Tentative guidelines suggested by the participants in the consultation included these: that editors aggressively initiate coverage; that editors and information people receive firsthand exposure to the scope of church programs; that funding be sought to develop a theology of communication; that meetings of elected church officials be open to the press, except for executive sessions; that careful backgrounding and sensitivity precede writing and publication; that more attention be given the audience; and that agencies be open to an increased number of releases dealing with sensitive issues. *Janice Martin*

"Should church institutions be immune to investigation?"

What is the best way to handle good and bad news with integrity in the church press?

"With balance, accuracy, candor, honesty, fairness, and compassion" was the capsule answer.

Balance in the type of news reported in the past has not been the strongest characteristic of church news, said one missions administrator. Church papers have tended to let the reader believe the church and its agencies function without problems. Any controversial item is throttled. Headline after headline tells a bigger and better story. Only the financial picture is allowed to remain anemic looking, for a flush budget usually means fewer donations.

To keep moral and financial support at high levels, crisis events and sensitive news stories are pushed back into the file folder. And the public image of "pure but poor" continues to shine like a newly minted coin.

Is such a condition healthy for the church?

The problem is not as one-sided as this picture tends to show it, nor is it as simplistic. Answers are equally hard to find.

Readers of church papers are often not aware of the tremendous pain and tension an administrator goes through in deciding whether to release some critical information. Should conversions in countries where proselytizing is forbidden be publicized in this country to win constituency support, yet possibly jeopardize the work there? Should the constituency be told of the failure of a fund-raising effort or a mission project?

Editors have their share of headaches also. Does the editor of a church organ have the responsibility to let readers know that a good-sized segment of the church has opted for a get-rich scheme? What about the increasing incidence of alcoholism, and possibly child abuse, among church families?

Lifestyle on campuses is an issue often raised in the constituency. Can behavior problems on college campuses be dealt with in such a way they become the problem of the churches, whose they really are? If deaths and marriages are announced regularly, should anything be said about suicides and divorces?

Whose responsibility is it to find out whether church boards and committees are using funds according to the best Christian principles of stewardship and not resorting to feverish spending of money before the end of a fiscal year because "next year this money won't be there"? Should church institutions be immune to investigation for fear of hurting individuals, or because Christians never get out of line?

Who picks up issues such as homosexuality, abortion, interpretation of the Scriptures—questions for which some people want no answers other than the ones they already have? *Excerpted from a report by Katie Funk Wiebe*

New York—Soviet dissidents respond to questions during 28 April press conference in New York. From left, they are Alexander Ginsberg, Valentyn Moroz, Eduard Kusnetsov, Georgi Vins, and Mark Dymshits. The prisoners were suddenly released from Russian jails, stripped of their citizenship, and flown to New York aboard a Soviet plane on 27 April where they were exchanged for two Soviet spies. Vins attended the First Baptist Church in Washington on 28 April with President Carter. After delivering the benediction Vins said, "I thank you that you are teaching us not to be silent when we see injustice. My Jesus, all that I see is the highest. . . ."

Vins says Western campaigns help dissidents

Editor's note—The exchange of Baptist Georgi Vins and four other Russian dissidents for two Russian spies held by the US has been widely reported in daily newspapers and national news magazines. Consequently The Mennonite *has chosen to publish an interview with Vins conducted 29 April by Michael Bourdeaux of Keston News Service, Keston, England. It was the first exclusive interview Vins gave in the West. At present Vins is staying in Vermont.*

Bourdeaux says, "One cannot but be impressed by the calm and spiritual serenity this man exudes. He has no harsh words to say about those who persecuted him. He speaks of love, prayer, Christian duty, brotherly love. His trials do not seem to have embittered him in any way, but on the contrary, vested him with tolerance and an undeniable authority."

Bourdeaux: *What happened in the period after the date you were due to be released and you arrived in the West? Where were you?*
Vins: On 28 March I was taken from camp to the transit prison in Yakutia, where I spent three days. On the second of those days my period of imprisonment expired, so I formally was now considered an exile, not a prisoner. I assumed that my place of exile would be in Yakutia, but instead of this I and about 50 others were taken to prison in Irkutsk, to be exiled to the Tyumen' oblast. This was a pleasant surprise because it meant that I would be closer to home, family, and friends. The journey to Tyumen' was very difficult—cattle trucks packed to capacity.

We arrived in Tyumen' on 25 April. My wife arrived on the same day and we were allowed to see each other for one hour, talking through telephone receivers on opposite sides of glass. My wife told me that she had been informed that I would be exiled to Beryozova, 1,500 kilometers north of Tyumen'. My wife was allowed to give me a parcel of food which I was later able to share with my cell mates.

On 26 April I was awakened early and ordered to change out of prison garb into my own clothes. At about 7:00 a.m. two KGB agents took me out of Tyumen', telling me that I was going to a new place of exile. I was driven to Lyublino, near Moscow, and spent the night in a special reception center of the militia. This is not a prison but a temporary detention center for vagrants. A most unpleasant experience.

At 6:30 a.m. on 27 April I was issued with a new suit of clothes and escorted to the office where an official who refused to give his name informed me that by decree of the Presidium of the Supreme Soviet of the USSR I was stripped of Soviet citizenship for hostile activities and was to be deported to the United States. I denied having engaged in any hostile activity, pointing out that all my activity was of a purely religious nature. I stressed that even if my activities had been hostile (which I deny), I had served the sentence and was now facing only the exile part of it. The official retorted that the decree had been signed. All I had to do now was to write down the names of my relatives I wanted to join me abroad.

After this was done I was led out to a car, taken to Lefortovo Prison, Moscow, and from there under escort to Sheremetyevo Airport. En route other cars joined us, so by the time we reached the airport there was a whole motorcade speeding along with sirens wailing. I learned later that the other deportees were in those cars, but at that stage I did not know about them. I saw the others for the first time after boarding the plane.

Do you feel Western campaigns help dissidents and should there be more such vigorous campaigning?

All Western support—supplying information, demonstrations, and prayer—helps a great deal. As a Christian I am against any violent demonstrations which could result in injury or damage to property. Peaceful demonstrations arising out of Christian principles are important. Speaking from personal experience I am convinced that even if I had not been sent out of the Soviet Union I would have been dependent on Western support. Whenever there was support action in the West I was treated better by warders and prison administrators. When there was no support, conditions immediately became worse. Western support influences the authorities somewhat.

What were your relations like with other imprisoned believers? What are relations like generally between imprisoned believers of different denominations?

Soviet prisons are full of people who have lost everything, including any faith they have had. The majority are embittered and form a disillusioned, unbelieving mass. However, in the midst of these I also met believers, with whom I was on excellent terms. On the whole I received a great deal of support even from those who were not active believers, although relations with believers were, as could be expected, closer and deeper. I was widely known as "Petrovich" in prison (i.e. by his patronymic, which in Russian usage is a term of affection and one which invests the person referred to in this manner with a certain authority). [Georgi Vins speaks with great warmth and gratitude of those many people he met in prison who offered him their support and understanding.]

How did you preserve your faith in prison?

I am convinced that faith is strengthened by trial and that God offers spiritual comfort in proportion to one's physical suffering. The imprisoned Christian derives his support from God and prayer, which are a source of never ending strength.

"Streams Will Flow in the Desert" was the theme of the annual conference of the Shalom circle of intentional communities held at Reba Place Fellowship, Evanston, Illinois, 11-13 May. Besides the seven communities in the Shalom circle, 18 churches and/or organizations from various denominational backgrounds were represented. Over 350 people heard Jim Durkin of Gospel Outreach express the hope for the fulfillment of Jesus' prayer in John 17, "that they may be one," and attended numerous workshops. John Bedford, a pastor from Birmingham, England, led a workshop on inner healing.

Pope John Paul II has written a letter to his fellow priests. It is a very personal letter from the opening, "For you I am a bishop, with you I am a priest," to a closing sentence in which the pontiff professes to have been speaking from his own personal experience. His purpose in writing is plain long before he states it at the end of the 8,000-word letter: this Pope perceives his own primacy as a "primacy of love," and he is thinking of the mandate given Peter by Christ to "strengthen your brothers." *From* America, *28 April*

Rhodesian elections "programmed"

Justin Nyoka

Geneva (EPS)—As a black journalist with some experience of African politics I will not romanticize about the Rhodesian elections being undemocratic. That is not the point. What must be said is that here were elections where no rules were applied at all. For a start the elections were programmed and computerized by the Smith administration to produce a more than 60 percent poll.

The norms of the elections have been changed on various occasions by the Smith administration. After the signing of the 3 March 1978 "internal settlement" the regime estimated there were 4.8 million voters. When the elections were postponed at the end of last year this estimate dwindled to 3.1 million. By the time the elections were held it was officially stated that the number of voters was only 2.8 million. This was aimed at producing a predetermined high percentage of voting.

Moreover Rhodesia has not had a population census since 1969. The elections were held without an electoral roll. Noncitizens from Mozambique and Malawi working in Rhodesia were allowed to vote. No evidence of identity was required for this voting. Furthermore, in a country where there is no compulsory registration of black births, how could elegibility be established? According to official estimates the total black population is 7.1 million and total white population 190,000. Yet in a legislature of 100, the whites have 28 seats. The fact that one white vote was equal to more than nine black votes makes a mockery of the claim that it was one person one vote.

The elections were held under extraordinary conditions with more than 95 percent of the country under martial law. Nearly 100,000 armed men and women were mobilized to "protect" the black population against nationalist guerrillas. White employers faithfully took their servants to the polling booths. I like to believe that they did not tell them how to vote and that the private armies of Bishop Abel Muzorewa and Ndabaningl Sithole did not ask the voters to show how they were voting. People were required to dip their thumbs in indelible and invisible ink in order to prevent them from voting more than once. Official figures of more than 100 percent polling in several places raise serious questions about this. That Sithole should state that there were "massive irregularities" in the elections is in itself telling. But the question is, Why did he agree to take part in a game in which there were no rules?

Why did the guerrillas not disrupt the elections as they had threatened to do? The simple reason is that this would have resulted in violence from the Rhodesian security forces on the people. The guerrillas are engaged in a struggle to win the hearts and minds of the people. The struggle continues.

The actual situation, in spite of the so-called victory of the black majority, is that the vital entrenched clauses of the constitution cannot be changed without the support of Ian Smith's 28 white members of parliament. In fact the white minority has a decisive veto over any such change. These clauses effectively protect the existing special rights and privileges of the whites with regard to property. They also insure that the key organs of the state, the army, the police, the civil service, and the judiciary, will not be in the hands of the blacks.

Muzorewa will not be able to fulfill expectations because he will lead a government in which all the levers of power will continue to be in the hands of the white minority. *Justin Nyoka, a black Zimbabwean journalist, reports for the British Broadcasting Corporation.*

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New ACP directors (l. to r.): Nancy Montgomery, Cathedral Age; *Wiebe; Mary Ellen Haines,* Journal of Current Social Issues; *Mary Ruth Coffman,* Alive Now

Bernie Wiebe elected to church press board

The Mennonite editor, Bernie Wiebe, was elected to the Associated Church Press (ACP) board of directors at the annual convention in Toronto, 30 April-3 May. About 100 North American Protestant church newspapers and magazines make up the ACP. The 1979 convention featured several conjoint activities with the Canadian Church Press. A special effort had also been made to invite representatives from the overseas church press. The latter received strong affirmation, and encouraged ACP to become a more international body to include press representatives from churches in developing nations. The ACP heard reports of increased postal rates which are already threatening the existence of some periodicals. Together with Catholic, evangelical, and other religious groups, the ACP retains an attorney to work with Washington on postal rates. *Mennonite Reporter* was among this year's ACP award winners. *The Canadian Churchman* won more awards than any other publication. The 1980 convention is planned for Nashville, Tennessee, together with the worldwide Religious Communications Congress.

Record

Calendar

15-17 June—New Men/New Roles in Light of the Gospel, Winnipeg, Manitoba

25-26 June—General Conference Program Committee preparing for 1980 sessions, Newton, Kansas

6-8 July—Youth/Young Adult Energy Caucus, Bethel College, North Newton, Kansas

8-10 July—Council of Mennonite Seminaries summer session, Philadelphia, Pennsylvania

5-8 August—Conference on "The Single Life," Fort Qu'Appelle, Saskatchewan

18-20 October—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

Canadian

22-24 June—Rosthern Junior College graduation, Rosthern, Saskatchewan

7-11 July—Conference of Mennonites in Canada, Calgary, Alberta

Northern

14-16 June—Northern District Conference, First Church, Mountain Lake, Minnesota

Pacific

14-17 June—Pacific District Conference, Menno Church, Ritzville, Washington

Western

26-28 October—Western District Conference, First Church, Hutchinson, Kansas

Deaths

Adolfs Laupiks, a Latvian refugee who served as relief coordinator and refugee resettlement administrator for the Baptist World Alliance, 1947-68, died 27 March in Applebachsville, Pennsylvania, at the age of 79. He was frequently the official MCC translator on both sides of the Atlantic.

Published

Proceedings from the Mennonite Peace Theology Colloquium II on "A Theology of Justice" are now available from Mennonite Central Committee Peace Section. The colloquium, held in November 1978 at Bethel College Mennonite Church, North Newton, Kansas, used two case studies as the basis for discussions on developing a theology of justice. Gordon Kauffman, John Howard Yoder, Duane Friesen, and J. Richard Burkholder served as "reflectors" through the colloquium, with the task of analyzing the discussion process, offering outside perspectives, and bringing historical Mennonite attitudes to contemporary issues. In addition, the printed proceedings include a paper written by C. Norman Kraus, "Toward a Biblical Perspective on Justice," and a paper on liberation theology presented by Chilean Joel Gajardo of the National Council of Churches Latin America office in New York. A complete set of the proceedings can be ordered from MCC Peace Section, Akron, PA 17501, for $2.

Inter Varsity Press has produced a book for persons planning to attend Urbana. *You Can Tell the World: A Mission Reader* is made available to prepare persons to get the most out of their experience at this 1979 missions conference. As participants register they will receive the book. For those not going the 108-page paperback book is available through Inter Varsity Press, Downers Grove, IL 60515, for $2.50.

Study questions to accompany the recently published history of General Conference missions are now available from the Commission on Overseas Mission. The study questions, as well as the book, *A People of Mission,* are authored by James Juhnke, professor of history at Bethel College in North Newton, Kansas. The book is a history of the first 75 years of General Conference Mennonite world missions. Sales of the book have been strong since its release in March, with 1,630 of the printing of 2,500 sold. The 50-page study guide is keyed to each of the 12 chapters in the book

URGENT OPENINGS: North America

Indian Rights Advocates to monitor legislation and research/write/communicate Native American concerns—Washington, D.C.; Minneapolis.

Nurses for hospitals—Appalachia; Montreal Lake Children's Home—Timber Bay, Saskatchewan.

Offender Ministries Staff to coordinate children's recreation—Prince Albert, Saskatchewan; work with released prisoners on a farm near Montreal, Quebec.

Construction Workers for housing rehabilitation programs—Appalachia; Lancaster, PA.

Write to:
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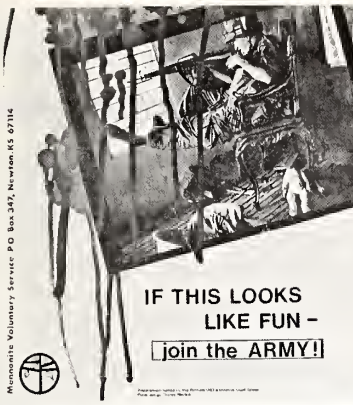
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A set of four posters which present Mennonite Voluntary Service as a constructive means of peacemaking, in contrast to the armed forces, is now available. Measuring 11″ by 14″ the black-and-white posters were designed by MVS associate director Charles Neufeld. The young people of the Fairfield (Pennsylvania) Mennonite Church, concerned about the visits of armed forces recruiters in their high school, made production possible through a generous gift. A complete set of four posters may be obtained for $1.00 by writing to Karen Bachman, Box 347, Newton, KS 67114.

and includes maps for each of the areas in which the General Conference has undertaken mission work. The guide also includes a list of audiovisuals and an index to *Encompass. Encompass* is a quarterly magazine of the Commission on Overseas Mission. Copies of the guide are available for $1.00 from the Commission on Overseas Mission, Box 347, Newton, Kansas 67114.

Service Evangelism by Richard Armstrong is based on congregational experiences in an urban setting in Philadelphia and a suburban congregation in Indianapolis. Believing that the way to encourage interest in evangelism is to deepen the spiritual commitment of church members, Armstrong developed a training model called PROOF (Probing Responsibly Our Own Faith). The book contains an outline of the PROOF seminar. It costs $5.95 and is published by Westminster Press.

A packet of resource materials focusing on the undesirability of nuclear power is now available from the General Conference energy stewardship committee. The topics include the medical and health risks, mining issues, alternative energy efforts, and nuclear arms proliferation. Among the authors are Helen Caldicott, Jim Wallis, and Amory Lovins. Some of the material is reprinted from the Sojourners Nuclear Packet. The articles on mining highlight activities in northern Saskatchewan. Packets have been distributed to pastors or energy contact persons for every General Conference congregation. Additional packets can be ordered by writing to Melanie Mueller, Box 347, Newton, Kansas 67114.

Audiovisuals

Wichita '78, the 12-minute film which documents the spirit and events of the 10th Mennonite World Conference, has been selected as a finalist in the 21st annual American Film Festival to be held in New York later this spring. The festival is the most prestigious American film festival for 16mm films. Information about rental or purchase is available from The People's Place, Intercourse, PA 17534, phone (717) 768-7171; or in Canada from Dueck Film Productions, 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1, phone (204) 338-4415.

Workers

Larry Dixon, Neil Avenue Church, Columbus, Ohio, has been named manager of the Faith and Life Bookstore, Berne, Indiana, effective in June. Dixon taught German and English for seven years in secondary schools. He has a BA in German from Fort Hays (Kansas) State University, an MA in German education from Kansas University in Lawrence, and has done doctoral work in humanities education at Ohio State University in Columbus.

Paul Quiring, former Mennonite Central Committee program director in West Bank, will continue as director of West Coast MCC, Reedley, California, for another year. He and his family plan to return to West Bank in 1980.

Peter and Marge Sawatzky, Grace Church, Steinbach, Manitoba, will leave 13 August for Lesotho, southern Africa, for a one-year ministry among African independent churches. They will serve with Africa Inter-Mennonite Mission, Elkhart, Indiana, as appointees from the Commission on Overseas Mission. The Sawatzkys will primarily minister among leaders of African independent churches, filling the assignment held by Buddy and Lois Dyck while the Dycks are on North American assignment. The Sawatzkys served for 17 months (1968-69) as Mennonite Central Committee country representatives in Zaire. Before this they served Mayfair Church, Saskatoon, Saskatchewan, for 17 years.

Pastor needed

The Zoar Mennonite Church in Waldheim, Saskatchewan, requires a pastor by August.

Send inquiries to James H. Andres, Box 803, Rosthern, Saskatchewan S0K 3R0.

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CONGREGATIONAL PROFILE

PEACE MENNONITE CHURCH

It was Labor Day weekend, 1978, and our church members were involved in a ritual we've practiced for three-and-a-half years—workday. Donning work gloves and straining unused muscles we once again prepared to work on our church building and grounds. As we fellowshiped over lunch we reflected on how very few of these diligent workers had been a part of Peace Mennonite Church five, eight, or even 10 years ago. One of the outstanding characteristics of our church has been change.

Our church began as a Sunday school in a store front nearly 50 years ago through the efforts of Catherine Niswander, a missionary worker. Several years later a group of Christians met and organized the Alberta Community Mennonite Church, as our church was known then.

The Alberta community, for which the church was named, is an area in northeast Portland, Oregon. It is an economically depressed community with a high percentage of older people, nonwhite races, and families of high mobility. It is also a highly churched area. The Alberta church ministered from a tiny building in this area for 35 years.

In 1965 a larger building was purchased in the same community. The people that were attracted to the church were older people, college students, missionaries on furlough, and families in transition. This made for a dwindling church population as the families moved, missionaries went back to the mission field, students graduated, and the aged died.

In 1969 an outreach program was launched by the few remaining members to try and meet further the needs of the community. A recreation program for youth was started and attracted children and teenagers of both black and white races. All was well for a while, then racial tensions between the kids started. Soon only black children were coming—too many children for the few leaders to handle. A devotional study was added to the program; then nobody came.

At about this time a full-time voluntary service unit was formed in response to the new outreach programs and the need of the community. They worked with the children and also started a home-repair service for persons on fixed incomes.

The turning point for the Alberta church came when all three of the deacons moved away. Something had to be done or the church would die.

The congregation began struggling and praying over the idea of relocating. Prayers were answered as the Lord opened door after door until in 1974 property was purchased in an area on the eastern outskirts of Portland. This area was highly populated, but there were few churches.

On 16 March 1975, with much faith, ground was broken for the new building. With pastor Elmer Friesen at the plow, members of the small congregation pulled together on a long rope to break the ground and begin the new building program. Little did we know then the vast amount of labor that was before us.

In a few weeks work began in earnest. Existing buildings were removed, ground was leveled, the foundation poured, and a fence built. Volunteers got together over the Memorial Day weekend and had a "church raising" which saw most of the framing completed. The church was renamed Peace Mennonite Church, and the congregation began worshiping with only the framing for walls and the blue sky as a ceiling.

The building took shape slowly but surely. Things were looking up, but problems did crop up occasionally. Payments from the sale of the Alberta church building were late and sometimes not received at all. Faulty furnace installation brought a winter of worship services in which members huddled in overcoats around the fireplace. Impatience, friction, and burned-out feelings within the body sometimes caused discouragement.

Our pastor, Elmer, is greatly appreciated for leading us through the many adjustments and difficulties, and we thank God for him. We have grown, not only in numbers, but also in our relationship to God and each other.

Today our voluntary service unit continues to serve the Alberta community in the home-repair program. We are assessing the needs of our new community and our building is in its last stages of completion. As we seek to be disciples of Jesus Christ in an urban society there is one thing we can count on: the Lord will lead us. We are thankful he has led and strengthened us in the past. He has been faithful even when we were not. But to accept his direction for the future means to be open to the new challenges already facing us. Workdays at Peace Mennonite will continue. As the building is completed the work will take on new characteristics, but it will not diminish. *Pat Hoffman, Bob Hoffman, Carolyn Neufeld, and Cindy Woodbury*

Even the children are involved in workdays.

Letters

Update from Snohomish

Dear Editor: I'm very thankful to still be working on the train. There is always more to be done in scenery, rolling stock, or operation. All of your prayers have kept me going longer than the normal person does with Huntington's Disease (HD).

To encourage other HD folks my suggestion is to keep busy with anything that's worthwhile, get regular exercise, try to stay cheerful, and pray a lot. It has been wonderful and all the prayers are greatly appreciated. *Harold Thiessen, 1412 Third Street, Snohomish, Washington 98290*
2 March

Editor's note: Back in 1974 Harold—a former General Conference pastor—wrote in The Mennonite *about his model trains hobby as a way of helping him cope with his illness. We were in touch with Harold recently and thought you would like to know how he is doing.*

Appreciate and pray

Dear Editor: I have read in *The Mennonite* about the International Year of the Child (IYC) and am sending you some literature about it.

I do enjoy reading *The Mennonite* but don't always agree completely. I am praying for you and your ministry. *Mrs. Katharina Oyler, Route 2, Box 53, Mountain Lake, Minnesota 56159*
5 April

Editor's note: Several persons have sent us literature warning about communist involvement in IYC. Since the UN declared this special year we'd have to assume some communist involvement in its planning. The Mennonite *takes the position that for Christians each year is a "Year of the Child" because of what Jesus says about children. If in this special year we can give scriptural substance to something being discussed in the world arena, we want to do it. Our IYC articles are not chosen from UN writers but from Christian persons.*

We all have our biases

Dear Editor: Perry Yoder's review of the NIV Bible (10 April issue) was positive. However, I would like to interact with the use of the word "fundamentalism" in the review. This term has a negative connotation, not in the least among Mennonites. The introduction to the NIV states clearly that "the translators were united in their commitment to the authority and infallibility of the Bible as God's Word in written form." If fundamentalism is characterized by this phrase, I am unashamedly a fundamentalist. It is too bad, however, that this term is often interpreted as the descriptive term for fanatic, uneducated, and quite intolerant Bible believers. I hope that Perry means by fundamentalist the more adequate word "conservative," which was also used in his review.

Furthermore, it is generally recognized that all who translate and exegete the original languages will bring their theological bias to the text. To admit this is far better than to act as if one is perfectly objective. The nature of the Bible demands personal involvement, and this cannot be set aside when one translates the manuscripts into another language. The example of Isaiah 7:14, therefore, indicates to which bias one belongs. The Hebrew word for "maiden, young woman" (*almah*) in this text is used in the other passages of Scripture for a young woman as yet unmarried, and implies one who is not touched by any man, a virgin. The feminine form (*na'arah*) of *na'ar* (youth) would be the logical choice to indicate a maiden perhaps touched by a man. The choice of Isaiah, therefore, is one of the common words to indicate a young woman before marriage: almah stressing the "unmarriedness" of the virgin and *betulah* the "virginity" of the virgin. For that reason the Septuagint (the Greek translation of the Old Testament about 250 BC) translated almah with the distinct word for virgin, not only in Isaiah 7:14 but also in Genesis 24:43. But the most important argument is, of course, how Isaiah is quoted in the New Testament. There the Greek has the word for virgin. Since the larger context of the Scriptures (and they are infallible to the conservative) shows the meaning of almah in Isaiah 7:14 there is absolutely nothing wrong with translating this OT text with the word virgin.

The history of this debate will show that difficulty arose concerning these texts not on the basis of philology and etymology but on the basis of theology (which is the bias one brings to debatable texts). Whenever the validity of Christ and the Scriptures was questioned, the translators quickly argued for the translation "maiden," since it would apparently refute or weaken the doctrine of the Virgin Birth.

To state that the NIV "is aimed at this general audience" (namely those fundamentalists who fought the RSV, as Perry puts it) is to do injustice to the wide scholarship and integrity which backs the NIV translators. It gives the impression that the NIV is another product of biased people, and should not be the translation for those who would not want to be called fundamentalists. If the review of Perry gives the impression that theological bias is bad, particularly when it is fundamentalism and conservatism which is at the root, then my reply is that theological bias is necessary and inescapable. To admit that one has a conservative bias is far better and honest than to imply not to have a bias, while in reality a nonconservative position is advocated under the guise of objective scholarship. Let's face it, we are all very much influenced by some position; conservative, fundamentalist, liberal, or whatever, and none in the theological arena is without his or her sincere persuasion. The conservative, recognizing that sincerity does not guarantee truth, clings to the claim of Scripture itself, which states that "Thy word is truth." *Ted VanderEnde, Pandora, Ohio 45877*
19 April

Response to Ted VanderEnde

My review of the NIV (10 April issue) was meant to be a positive one. I did wish to indicate how the theological background of the writers had influenced their translation. Ted picks up one of several bits of evidence I used to indicate this, namely their translation of Isaiah 7:14, particularly the word almah, usually translated (even by the NIV) with something like "young woman, maiden."

I would like to take issue with Ted's arguments against me and in support of the NIV here on two points: (1) Ted states that almah is "one of the common words to indicate a young woman before marriage: almah stressing the 'unmarriedness' of the virgin." This he believes is in opposition to na'arah, which would indicate a maiden who perhaps has had relations with a man. These statements are incorrect for at least two reasons: (a) Almah cannot be said to stress unmarriedness, since in Isaiah 7:14 she would presumably be married. Likewise since in poetry the word is used in parallelism to "woman" (*ishah*) and "daughter" (*benot*) (Psalm 68:25; Song of Solomon 6:8) and in prose with woman again (Genesis 24:43) there is no evidence supporting the assertion that in the Hebrew language the word was necessarily used to refer to an unmarried woman. Likewise with regard to virginity, there is no evidence that this was a necessary

Letters *(continued from page 397)*

semantic component of the word as is seen in the NIV's translation of the word elsewhere (as pointed out in the review). The most the evidence will allow is that almah refers to a woman of marriageable or childbearing age.

(b) Secondly, the distinction that Ted would like to make between almah and na'arah cannot be shown to exist in Hebrew. Note how in Genesis 24:14 the servant when he prays to God for guidance uses the word na'arah for "maiden," but when he recounts his prayer later in the story he uses almah. The terms are interchangeable synonyms. Both words refer to a young woman who may or may not be a virgin. When Hebrew wants to specify that a maiden is a virgin it does so by using the word virgin, betulah (e.g. Joshua 24:16 and 1 Kings 1:2).

2. Further, Ted states, "Difficulty arose concerning these texts not on the basis of philology and etymology, but on the basis of theology (which is the bias one brings to a debatable text)." He then implies strongly that the real motive for the translation "maiden" is an antipathy for the Virgin Birth. This is patently incorrect in the present instance, since the translation maiden is based exactly on the philological evidence—the usage of the word in Hebrew. It is unfortunate that empirical, inductive work cannot be accepted, but must be challenged on the basis of some supposed hidden doctrinal assumptions. It would appear that in fact the shoe is on the other foot. That this is indeed the case is supported by the fact that *no* major new translation that I am aware of has translated almah in Isaiah 7:24 as "virgin." These translations represent a wide variety of theological backgrounds: the Jerusalem Bible (French Roman Catholic), the New English Bible (British Protestant), and the Good News Bible (American evangelical). This wide consensus of scholarship as to accurate translation here—across theological and national lines—indicates that maiden is the translation where the issue is decided by philology and not theological bias. Thus it is quite unfortunate that Ted raises such slogans as the "validity of Christ and the Scriptures was questioned." This is not the question here. The question is what do the Scriptures say and mean. What are the linguistic and historical facts, and what can be said from these on the basis of inductive reasoning? This is the basis of a beginning dialogue in which we can learn from each other and which I believe Ted in good faith wants. Theological sloganeering may win debating points, but it will not help us arrive at the truth of Scripture or at mutual understanding and respect.

If the Bible is to be God's Word to us rather than our word, what the Bible actually says and means on the basis of empirical, inductive, historical analysis must be able to challenge accepted dogma and traditional interpretations. If it cannot, then in fact we have placed our dogma and traditions ahead of Scripture. In this regard it would have been helpful if Ted would have cited evidence from the Hebrew language with regard to the alleged meaning of certain Hebrew words, rather than rely on certain traditional premises. I trust we would all agree that Bible study must be unfettered by dogmatic presuppositions. (This is not a naive statement presupposing the possibility of presuppositionless exegesis, but rather making a distinction between presuppositions necessary for understanding biblical language and theological biases which can hinder it.) If the Bible is to serve as the canon for faith and life in any meaningful sense its meaning must be arrived at in a way which will allow it to stand over against both theological tradition and practice, no matter how painful at times this must be. *Perry Yoder, Bethel College, North Newton, Kansas 67117* 8 May

Thanks for editorials

Thanks for the good editorials, particularly "Television and Violence" (20 March issue). *Ted VanderEnde, Pandora, Ohio 45877*

19 April

NIV right on Virgin Birth

Dear Editor: I hope Perry Yoder (NIV Bible, 10 April issue) realizes that he is speaking from a theological bias just as intense as that of which he accuses the translators of the NIV. In addition, the Jerusalem Bible, New English Bible, and Good News Bible are not without bias. Indeed, in several instances they take interpretive liberties which the original Greek and Hebrew texts do not justify.

Second, while the NIV translations of the Hebrew *almah* are not completely consistent, the translation "virgin" in Isaiah 7:14 is justified. Matthew's quote of this verse (1:23 cross-referenced with Luke 1:34-35 necessitates this translation. Also the Greek *parthenos* used in Matthew (and interestingly in Isaiah 7:14 in the Septuagint) requires the translation "virgin."

As to why the Holy Spirit directed Isaiah to use *almah* rather than *betulah* I do not claim to know for sure. Perhaps because *almah* indicated a maiden of marriageable age, or maybe because in the Hebrew mind there was no distinction between a maiden and a virgin. *Every* maiden was a virgin. If not she was stoned!

Whatever the reason it is clear to me that we dare not attack the virgin birth of Christ, a fact about which the Bible leaves no doubt. If we do, what will fall next —the deity of Christ? —his humanity? —his perfection? — or what about his death and resurrection? *Eugene Thieszen, Route 4, Box 122-A, Elizabethton, Tennessee 37643*

23 April

Good to water thirsty souls

Dear Editor: I'm one of those who has several times started letters to the editor but because other things pressed before I got finished they didn't get mailed.

We got two issues (10 April and 17 April) yesterday. My eyes fell on them while I spent an early hour doing some reading, and it has been a real blessing to me. I want to thank you and Heinz Janzen for the two editorials and some of the other contributors in them. When I try to "sell" some of our people on *The Mennonite* I will use them. It is good to sometimes just let our thirsty souls be watered by the greatness of God's love and his outreached hand toward us.

I also know that we do need to discuss and debate some of the difficult issues that confront us today, but I have longed for more of what I received this morning. Praise God. *Henry D. Penner, Box 84, Gretna, Manitoba R0G 0V0*

23 April

What will *you* be doing?

Dear Editor: After reading Gene Stoltzfus's article (24 April issue) about a nuclear power plant being built in the Philippines I must make my voice heard also.

In the Philippines people do not have the freedom to protest this grave wrong. They risk imprisonment if they speak out.

In the United States we have freedom of speech. We also have the responsibility that goes with it.

In Burlington, Kansas, there is a nuclear power plant being built. I have heard resentment from people here; they do not wish it to be built. But they fail to exercise their right, their freedom and responsibility to actively protest its construction. They quietly complain among themselves, and do nothing.

At noon on 9 June at the Burlington John Redmond Reservoir there will be a legal rally against the Wolf Creek nuclear plant. This is in conjuntion with the International Days of Protest Against Nuclear Power. All over the world people will be speaking out. Some will jeopardize their freedom by doing so. What will *you* be doing? *Deb Brandt, Route 3, Box 41, Hillsboro, Kansas 67063*

24 April

Meditation

Spiritual harvest in the 80s

Peter Wagner, chairman of the strategy working group of the Lausanne Committee for World Evangelization, says that many Christians are unaware of the sweeping spiritual movements taking place in the world today. He adds that the end is not in sight. "I believe that the coming decade will see one of the greatest ingatherings in the history of the Christian church." Wagner makes that assessment on the basis of extensive research that has been conducted by the strategy working group in cooperation with MARC (Missions Advanced Research & Communication Center—a ministry of World Vision International).

Recent studies indicate that 63,000 new people become Christians each day. In addition, there are about 1,600 new churches established each week.

Wagner suggests that the vast changes in the global Christian constituency since the beginning of this century are indications of the progress of the gospel. In 1900 most of the world's Christians were whites. By the end of this century 60 percent of the world's Christians will be nonwhites.

Latin America is an example of the transformation. In 1900 the evangelical community in that continent numbered about 50,000. The evangelical population now is growing at three times the rate of the population in general. Reliable estimates project an evangelical population of 100 million by the end of this century.

Wagner reminds North Americans that the largest congregation in the world is probably that of the Jotabeche Methodist Pentecostal Church in Santiago, Chile, which numbers about 80,000. The church, whose pastor is Javier Vasquez, has hundreds of satellite assemblies throughout that Chilean metropolis. The largest church building in the world is probably the one in São Paulo, Brazil, which seats 25,000.

The most rapid church extension is taking place in Africa. At the beginning of the century about four million Africans were Christians. The estimate is that by the end of this century they will number 351 million. The Christian constituency will have grown from 3 percent of the population to 48 percent.

Another example of impressive evangelization, Wagner states, has taken place in northeast India. The Christians there have established evangelistic outreaches to Burma in spite of the fact that they risk imprisonment when they undertake that mission. Reports are that the Christians in northeast India are tooling for evangelism of China.

Wagner sees encouraging developments even closer to home. He suggests that there is a restoration of evangelistic zeal in several mainline American denominations, including the Methodist and Episcopal.

"Christians should not be blind to the problems and the setbacks," Wagner contends, "but they should also be aware of the many encouraging developments and beckoning opportunities which will make the 1980s a decade of destiny. *World Evangelism Information Services.*

Afraid to cry

We
tell ourselves
we are sissies
if we cry.
To be strong
we can't show emotion.
Stonefaced
noncaring
individuals.

Christ
teaches us to care
for individuals.
Community
shares all
emotions.

Afraid to cry!
Lord
help us to cry
together!

Brenda Schroeder

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CONTRIBUTIONS

Jacob J. Enz is professor of Old Testament and Hebrew at Mennonite Biblical Seminary, Elkhart, Indiana. Enz begins our Bible study series on the Ten Commandments. Several other scholars will share in this series.

This week's meditation articles are a news release from the World Evangelization Information Service and a poem by Brenda Schroeder, 528 Manchester Boulevard, Winnipeg, Manitoba R3T 1N8.

Katie Funk Wiebe, 208 North Jefferson, Hillsboro, Kansas 67063, is a frequent contributor to church publications. She teaches at Tabor College.

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The more we eat together

Katie Funk Wiebe

I ate well today. I ate well yesterday. I can't remember when I haven't eaten well. The menu hasn't always been well balanced, but I have never gone hungry. I haven't felt severe hunger pangs for years, probably not since childhood when the half hour before the noon bell rang at school was agony.

In our world at least 900 million people do not eat well each day—or do not eat at all. Last year when I was in India I visited a Calcutta school for lower caste children conducted by Mother Theresa. Classes were held from four in the afternoon until seven in the evening, after the regular students were finished with the building. I asked the headmistress whether all the children had eaten that day. She said she wasn't sure. She tried to give each child a piece of bread before the children went home, but even this wasn't always possible.

I find it hard to imagine what it feels like never to have known a full stomach—a good meat-potatoes-vegetable-salad-dessert-rolls-type of full stomach. Or not to be able to give a child enough food to quiet the pain of an empty one.

Do we have responsibility for world hunger? The humanitarians say we do. But do Christians have a responsibility for world hunger? In theory we know we do. The Bible says no one should be in need if anyone has abundance. Christ spoke up repeatedly for the poor. Yet how can the church get a handle on such a monstrous problem?

To begin, consume less, say spokespersons for the cause. Simply eat less.

But how can our consuming less affect the hungry elsewhere?

Probably more than we think. Overconsumption is but one link in a complicated economic, social, political, and spiritual chain which closes eyes, hearts, and purses to the needs of others. A stuffed stomach is aware of only one thing—the feeling of being full.

Why don't Christians eat more simply as individuals, families, and congregations?

I think I've figured out a few reasons. First, we like to eat. Eating is a satisfying activity. It substitutes for friends, for lack of something to do. It offsets frustration and makes conversation easier.

Further, cooking and baking are the only means of creative expression many women have. To take this from them would be to deny them the only avenue some have for self-expression.

Also we associate good fellowship with good food. When the fellowship is sparse, the amount of food served sometimes increases. When members of a congregation have nothing to say to each other, eating together seems to hide the fact.

Resistance to simpler eating may also take such forms: "How can we be festive without a banquet meal for a banquet?"

"My 15-year-old son with the hollow leg attached to his stomach wouldn't come to a church supper unless there's lots of good food around, and I want him there."

"I always eat good meals. If I don't get good food at a church supper, I'll eat something more when I get home. No difference."

"Why deprive Christians of one of their few enjoyments? They don't drink or smoke or sniff. Why not leave them their food?"

"What will guests think if we serve soup and sandwiches for a banquet? They expect more."

"Convention guests coming from a distance expect big meals."

Do people always expect big meals? I noticed that at the Mennonite World Conference visitors scurried around looking for less and cheaper food than what was supplied at the convention center—because they were paying for the meals directly out of their pockets.

I've noticed also that at conferences when one big meal after another was served, the delegates groaned but ate their way through the platefuls, almost with desperation, because the meals were paid for in their registration fee.

At a Mennonite Central Committee seminar in Washington the fixings for sandwiches were laid out and everyone told to make their own. Dessert was an apple and cookies. In the happy melee which resulted as we slapped bread together, I met and talked to more people than at a formal sitdown meal.

I agree with Paul Longacre who said at the annual MCC meeting in California that society around us has set our standards of consumption for too long and in too many ways. "We know our persistent indulgences are depriving others of the resources God has given to us all. . . . Nonconformity should be a call to kingdom standards, kingdom values."

The issue is not whether we should eat well, but whether we are eating too well because we're worried about what the neighbors will think—and forgetting about those who aren't eating at all. The more we eat together does not mean the happier we will be.

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The Mennonite
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:24 12 JUNE 1979

Continuing education for pastors

Vyron L. Schmidt

It was a cold, blustery January Friday afternoon in Springfield, Illinois; it was snowing heavily and we were lost. We were tangled up in the downtown five o'clock traffic and could not find our motel. Our two preschoolers knew it was supper time and reminded us of that fact (as only they can).

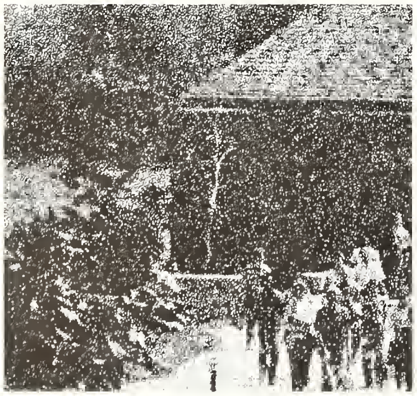
It had been a long hard drive from Newton, Kansas, through intermittent snow on hazardous highways. We'd seen several accidents and lost track of the number of cars and trucks in the ditch. To top it off our heater hardly worked at all, even though it had been checked and pronounced "A-OK" the day before.

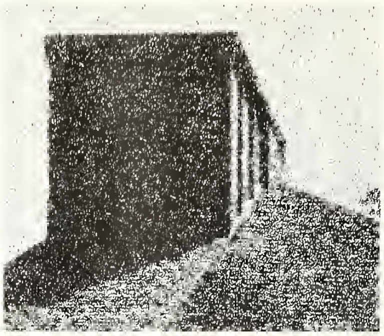
Finally at one of those stoplights where we were trying to get our bearings Elvina turned to me and asked, "Is Jake Enz's class on the Psalms really going to be worth all this?"

Interterm at Mennonite Biblical Seminary (MBS), Elkhart, Indiana, was our goal, and as we look back on it now we feel it was worth the trouble. Not only was the class helpful, but the opportunity to participate in chapel services, weekly forums, seminary choir practices, and browsing in the bookstore combined to make our three weeks at MBS a very stimulating time. (We even got the heater fixed and made it home without incident.)

We have had the opportunity to take in a wide variety of continuing education experiences during the years we've worked with the First Mennonite Church in Newton. The congregation has encouraged this by providing several weeks off—for continuing education—each year, along with special funds for each person on the pastoral staff. I have taken in seminars on youth ministries, missions, counseling, management, and several sessions of classes hosted by the Associated Mennonite Biblical Seminaries (AMBS). Each of these has been an important stimulus for personal growth and renewal in ministry.

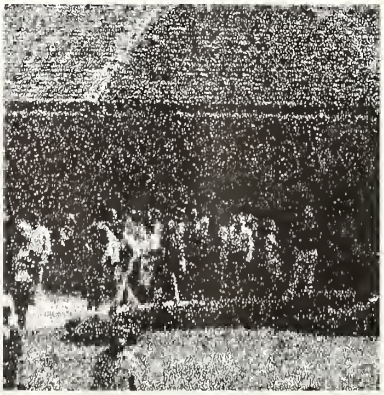
Our first experience with continuing education at the seminary came in the summer of 1975 when AMBS hosted the Council of Mennonite Seminaries summer program. The summer of 1978 I enrolled for the summer classes which were held at Bethel College in connection with the Mennonite World Conference; this was another inter-Mennonite study session hosted by AMBS. It was a rich experience for me combining biblical studies input with the personal sharing and reporting of delegates from around the world. And now this last January our family had the opportunity to be on the Elkhart campus for interterm studying Psalms and Hebrew poetry with Jake Enz.





These "continuing education" experiences are helpful for a number of reasons. More extended classes—such as are offered during the summer or during interterm—allow one to tackle areas not touched previously in formal study. For example, in my previous seminary program I was not able to take work in the Psalms; so I felt this interterm course would fill in an area of weakness for me.

These classes provide for more comprehensive coverage of the subject area and related materials than self-study would. In Jake's class we discussed basic approaches to understanding the structure and content of the Psalms and we touched on some of the more recent scholarly inquiry in Psalm studies. We talked about preaching the Psalms, using the Psalms in worship, and using them with families in the home. We discussed music, poetry, and other related topics in an organized manner.



The opportunity to study without the interruption of other duties for a few weeks is another advantage of interterm or summer courses of this nature.

And finally, meeting other students and their families—as well as workers from churches across the country—is a definite plus for "continuing education" experiences. It is an opportunity to be enriched by the ideas and work of others who are often struggling with similar concerns and tasks in the work of the church.

This last January was full of rich conversations for us, including several evenings spent in students' and teachers' homes. The same was true of our summer in 1975. I came away from Elkhart not only with notes on the Psalms but also with copies of papers on worship, several church bulletins with notes, a large book of poetry for children, and many other new books and ideas.

Taking classes while serving in a ministry responsibility has been very beneficial. I've been able to put a lot of ideas right to work; these classes and seminars have been an important stimulus to my ongoing teaching, counseling, and planning responsibilities.

In the future I could visualize "continuing education" classes being offered on the model of Theological Education by Extension. I could see regular classes and seminars offered in a number of learning centers across the US and Canada; college or university campuses could be good locations, and local teachers and pastors might be used in addition to seminary personnel. Graduate credit could be offered for appropriate work.

More summer classes might also be

offered on the Elkhart campus if there is sufficient interest. Perhaps a series of summer courses could lead to a certificate in theology or some other recognition. I noticed recently that another seminary was offering this kind of program leading to an MA degree in biblical studies.

I sincerely believe that the continuing mental and spiritual growth of a pastor is just as important as the initial training, if not more so. I read recently of a pastor who felt that the key to his success was that he kept developing in his thinking; he didn't stay where he was in his seminary days. But this kind of continued growth and vitality in ministry doesn't just happen; congregations and pastors together must plan ahead and provide both the time and the money to take advantage of the many excellent educational opportunities available. Then, come rain or shine, snow or clogged heaters, follow through with it; it'll be worth it!

MENNONITE BIBLICAL SEMINARY

Henry Poettcker

Mennonite Biblical Seminary (MBS) and Goshen Biblical Seminary (GBS) offer a graduate theological program in a cooperative relationship known as Associated Mennonite Biblical Seminaries (AMBS). Located in Elkhart at 3003 Benham Avenue, AMBS trains ministers and other church workers for a wide range of church involvement.

Doctrine: AMBS works on the basis of the historic evangelical Christian faith "as contained in the Holy Scriptures, witnessed in the historic tradition of the Anabaptist-Mennonite brotherhood, and interpreted in the confessions of faith" and the doctrinal statements subscribed to by the several Mennonite conferences.

Organization: MBS and GBS are independent, degree-granting institutions, each with its own board of control, faculty, and student body, yet operating together one academic program with a joint faculty on one campus.

The academic program: AMBS has degree programs toward a Master of Divinity and Master of Arts in peace studies. It offers a one-year general theological program. The Overseas Mission Training Center relates to student needs for overseas service.

Degree programs are fully accredited by the Association of Theological Schools in the United States and Canada and the North Central Association of Colleges and Schools.

The Master of Divinity program (three years) equips students for various ministries at home and around the world, including pastoral, teaching, administrative, and writing.

Theological education in context: The board and faculty of Mennonite Biblical Seminary are convinced that as important as the *content* of the curriculum is its *context*. That context is the community of faith. The church has called the seminary to its task and ultimately determines its structure.

The church is a group of persons engaged in worship, in ministry, in discernment, in witnessing, and in discipling. Therefore the curriculum endeavors to foster Christian community, to call for Christian commitment, and to discern gifts in the individual which can be developed and dedicated to the cause of the church's Lord, Jesus Christ. Formal instruction is supplemented by experiences in Christian community—Koinonia groups, forums, chapel services, commissioning services—to foster a vital faith relationship to Jesus Christ and a practical love relationship to brothers and sisters of the faith and to those outside that fellowship.

Continuing Education: Rapid changes in our world necessitate a constant renewal and updating, and therefore a continuing education program is an integral part of the seminary's task.

This includes courses for credit and noncredit during the January interterm; summer school offerings in cooperation with other Mennonite seminaries; special institutes and workshops in various areas of ministry: evangelism, preaching, etc.; urban training programs; guided study tours abroad; evening classes for ministers in the Elkhart vicinity; lectureships; workshops and retreats.

K-groups at AMBS

K-group members (left to right): Eldon Epp, Becky Slough, Weldon Martens, Jenny Martens, Kathy Fry, Don Fry, Homer Yutzy, Elizabeth Yutzy. Absent were Kent and Pat Short, and Marcia Yoder.

K (Koinonia) groups. *Koinonia* is the Greek word for "fellowship." At the Elkhart seminary provision is made for all faculty, students, and spouses to participate in K-groups, which normally meet once each week at a regularly scheduled time and place. Some of the purposes of these "little communities of mutual address" are to develop a sense of identity and self-awareness, to work through personal problems, to remove blocks in communication, to discern gifts, and to determine a sense of call. Each K-group determines its own agenda and pattern of leadership. *Condensed from the AMBS catalog, page 84.*

Statement from one 1978-79 K-group (there were 16 others). From the beginning our K-group seemed to belong together. We soon discovered that K-group can be fun. Various activities proved this point, such as eating a Bangladesh meal without silverware, making "vareniky," trying out *The New Games Book*, making a wall hanging, and flying kites.

However, K-group is more than socializing. It is a place where the student/spouse can become more involved in the life of the seminary. We share weekly concerns whether it is study fatigue or discerning future direction. There is a commitment to each other's joys, sorrows, and frustrations. Each member has brought unique gifts from a realm of experiences through which we find leadership, musical abilities, and cultural enrichment.

K-group provides an opportunity to deepen one's spiritual commitment, life, and growth. It also provides opportunity for ministry to each other through such things as prayer, singing, listening, and counsel.

K-group is a chance to integrate various aspects of seminary life. It's a central unit of community—which is what the gospel is all about. *Eldon Epp, facilitator, Kathy Fry, Don Fry, Becky Slough, Kent Short, Pat Short, Elizabeth Yutzy, Homer Yutzy, Weldon Martens, Jenny Martens, Marcia Yoder.*

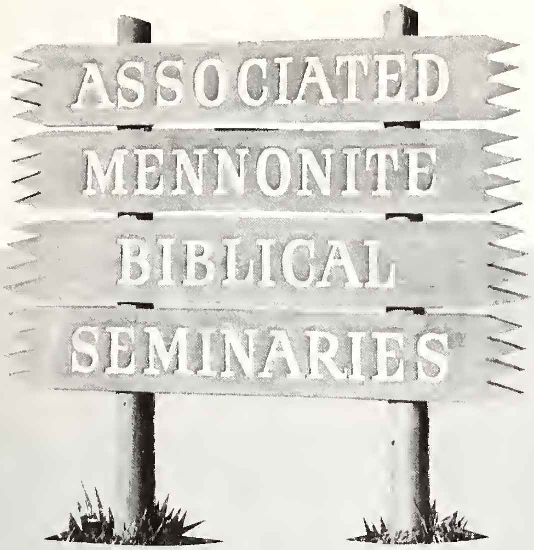
What our K-group means to us. Being with people is a necessary part of a happy life for me. One does not learn the fullness of the good news of Christ by oneself. K-group meeting provides a time each week to get together with a few other people committed to God and to each other. These are times I look forward to. Here we can practice things we're learning—listening, helping with decision making, confronting, counseling about personal, family, and other questions and needs. Praying, singing, celebrating, eating, recreating, and lots of fun round out my very healthy K-group experience. *Eldon Epp*

Kathy and I would be communicating the wrong image of a valuable weekly experience if we were to say that our K-group is a deeply moving ecstatic experience or a dynamic theological forum. K-group for us has been more of a time for relaxed sharing on many levels. For Kathy K-group is a break from her job and offers a chance to interact with the seminary community. For me it affords a weekly temporary reprieve from the rigors of study. The relationships formed through K-group have developed into some of the more meaningful ones that we have made this year. *Don and Kathy Fry*

K-group has been a weekly meeting we really look forward to. As a student and a student's spouse this is one area where we can share a common seminary experience. This is important to us as we relate to the seminary individually.

Through social and spiritual interaction we find K-group fulfilling. The people in our group make it special. We are a group that cares for each other. Through fellowship, prayer, issue discussing, and personal and career counseling we have developed a sense of identity as a small group. Our K-group is truly experiencing community. If for some reason we would not be able to have it, we are two people who would really miss our K-group. *Weldon and Jenny Harms Martens*

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada: $10.00 one year; $18.00 two years; $25.00 three years; foreign $10.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.



Capital expansion slated at seminary

As reported in the 27 February issue of *The Mennonite* the Associated Seminaries' boards at the February council of commissions in Minneapolis approved the recommendation to move ahead with needed building expansion. The record enrollment of 200 students has brought space needs to a point of action.

After lengthy debate, including awareness of the danger of "overbuilding" and "overspending" in this day of energy, ecological, and economic crises, and especially worldwide poverty and mission needs, it was decided to move ahead with an $800,000 expansion program of student housing, office, and classroom space. At the present time only about 1/3 of the AMBS students have opportunity to live on or near campus. The (Old) Mennonite Church (Goshen Biblical Seminary) and the General Conference Mennonite Church (Mennonite Biblical Seminary) would seek to raise $400,000 each.

In consultation with General Conference leadership the month of September 1979 has been designated as:
Fair-Share Month for Seminary Expansion

1. We are grateful that one family has donated $100,000 to start off the campaign.
2. Our hope is to raise the additional $300,000 on a "fair-share" basis among all the members of the 320 General Conference congregations in Canada and the United States.
3. During June, July, and August we will be inviting each congregation to ask each member to contribute at least a "$6.00 fair-share minimum" during the month of September. Special envelopes and insert explanations will be provided by the seminary for this purpose.

We sincerely invite your prayers, concerns, and special gifts for this modest expansion program. *Thank you.*

Mennonite Biblical Seminary
Henry Poettcker, president of MBS
J. Winfield Fretz, president of board of trustees

A "pews-eye-view" of MBS

Menno Schrag

Mennonite Biblical Seminary has been and is a blessing for our churches.

Any enterprise, if it is to be successful, must know how well it accomplishes its objectives. Obviously a "pew's-eye-view" of Mennonite Biblical Seminary's relations to the congregation is important.

Our two sons have attended MBS. One is a graduate. Abraham Warkentin, the first president, was a close personal friend. In Chicago, where the seminary was originally located, he shared with me his hopes and visions for the new institution. Presidents Pannabecker, Waltner, and Poettcker were on various occasions helpful associates. Jacob J. Enz, Old Testament professor, is a product of First Mennonite Church in Newton (my home church).

There are those in our congregations for whom "Bible school" has a more comfortable ring than the word "seminary." What, after all, do laymen have in common with doctors of theology or their crafts—such as exegesis, hermeneutics, form criticism, etc.?

People in the pew live in a less specialized realm: preoccupied with earning a livelihood, struggling with fears and doubts, seeking answers for the mysteries of life and death, and trying as much as possible to maintain spiritual and emotional balance in a highly unbalanced world. How does MBS relate to all of this?

Seminary constituents sometimes feel that seminary teachers could benefit from occasionally sitting "where we sit." We would like to see our "Bible experts" address themselves to the many winds of doctrine so prevalent in the religious and secular media of our day—and their implications for our people. We would like to hear and read more messages which are not only intellectually oriented but also attuned to the needs of the heart.

Sabbaticals, on a rotating basis in which faculty members conduct teaching seminars and Bible study sessions, do enrich congregational life and help deal with issues and problems.

Some ask why the seminary doesn't turn out more pastors and alleviate the preacher shortage in the conference. This responsibility rests not only with the seminary. God's call should really be heard first in the home and church. Still, attitudes and influences of the seminary teachers can be determinative.

We believe in Christ and the authority of the Bible not because of what the scholars say. Nevertheless, honest, consecrated scholars are necessary. The very fact that we have a Bible at all is because of the work of capable scholars.

A seminary, to be worthy of the name, must be a citadel of scholarship and academics. It must also emanate Holy Spirit power in a way that speaks to the person in the pew and the person alienated from God who never sits in the pew.

Combining knowledge and reason with a childlike faith and personalized spiritual concern is not always simple or easy. Mutual commitment of conference, seminary, and congregation is needed to maintain a seminary relevant to the issues of the time and faithful to Christ and the Bible.

Responses to Pastor's Workshop

Nine years ago my wife and I had a sabbatical from the Steinbach Mennonite Church. We decided to spend that year in studies at our seminary. This turned out to be a most profitable year. I was enrolled as a regular student, not knowing whether I would possibly go back some time to complete the program of studies.

I have not yet been able to attend another year. But the next best thing was to go to the pastors' workshop this past winter. It was good to meet some of the friends we made earlier, and to sit with other ministers for worship and for study. What I have especially appreciated—both then and now—is the experience of the cross-fertilization of the two Mennonite denominations. We have much to learn from one another. My life has become richer through this.

Frank K. Isaac, pastor
Springfield Heights Mennonite Church
Winnipeg, Manitoba

Anabaptists emphasize the fellowship of believers. Also needful is the fellowship of church leaders. It is helpful and essential to get to know and keep in touch with colaborers in the pastorate and in the teaching and related professions. I appreciated that opportunity at the seminary in last January's pastors' workshop.

I was glad for Edward Thornton's illuminating focus on the "prayer of the heart" or "interior prayer." When Eastern religions and "meditation" are experiencing a revival in the West, it is good to get some integration of some of the practices of the day with Christian thought and principles.

Leo L. Miller, pastor
Meadows Mennonite Church
Meadows, Illinois

I came and I learned with the agony of prescribed study. I was inspired by the experience and inspiration of others qualified to lead. I was a listener to voices of experience who shared what I needed to hear.

Within me I reaffirmed my commitment to study with diligence. All this, knowing that the busyness of daily schedule—contrived or real—would again dull the inspiration, convinces me that I must again and again return to a place of learning for new inspiration. I thank the seminary for giving us this opportunity.

Richard Ratzlaff, pastor
First Mennonite Church
Hutchinson, Kansas

I must be honest and say that I traveled to the pastors' workshop this year somewhat reluctantly, not because the workshop didn't appeal to me, but because of pressure of things that needed to be done here in preparation for the midtriennium conference. But I'm glad I blocked out the time to go.

As usual the speakers were stimulating and the program excellent. For me, though, the real "payoff" was the fellowship with other pastors. As pastor of a church in a large metropolitan area with only one other Mennonite church, this was especially appreciated.

After not having been on campus for several years it was also heartwarming to renew acquaintances with seminary faculty. It is encouraging to know that they are intensely interested and supportive of their former students.

Myron Schrag, pastor
Faith Mennonite Church
Minneapolis, Minnesota

The January workshop came at an opportune time for me. It is a good time to get away from the church office and the telephone. It is a good time to renew some old acquaintances. It is a good time to do some disciplined reflection on the responsibilities of the pastor, and receive some inspiration for the year ahead.

The theme for this year's workshop was "The Pastor As a Person, a Professional and a Person of Prayer." It was an ambitious topic for a one-week session. The emphasis was on integration of head and heart, reason and emotion. As Edward Thornton put it (as pastoral counselor and psychotherapist now teaching at Southern Baptist Theological Seminary in Louisville, Kentucky): "We need to get beyond personal piety and professional competence to a new synthesis of pastoral ministry."

Here are some gems from my notes which you might enjoy: "Every pastor needs a pastor—even the Pope goes to confession!" "Effective ministry presumes a strong self-identity, free from self-serving behavior." "If it is worth doing, it is worth doing badly—i.e. do the best you can with the time available." "To one who enters the woods noisily the woods are still, but to one who enters the woods quietly they are full of sounds." "God is known, not in our intellect, but in our love."

Darrell Fast, pastor
United Mennonite Church
Toronto, Ontario

Ed Thornton's invitation to the "spiritual journey" was timely for me. For pastors, whose days fill with activity and often unfinished tasks, attention must also be directed to the inner life.

We have been taught to be practical. We want things to make sense. The rational rules over the mystical. Thornton encouraged us to use meditation and prayer as a way of getting in touch with the inner self and with the Spirit. We are impoverished if we do not recognize and use these dimensions of reality.

For our congregation this led to a major focus on prayer during the Lenten-Easter season. Using the "Lord's Prayer" as a framework, we tried to understand and experience that meaning and spirit of that reaching out in the utterance, "Our Father . . ."

James H. Waltner, pastor
Mennonite Church of Normal
Normal, Illinois

The pastors' workshop last January was an enriching experience for me. I was especially attracted to it because of its personal nature, namely, "The Pastor As a Person, a Professional and a Man of Prayer." Ed Thornton's presentations deepened my own concept of prayer because of his constant emphasis on the prayer of the heart.

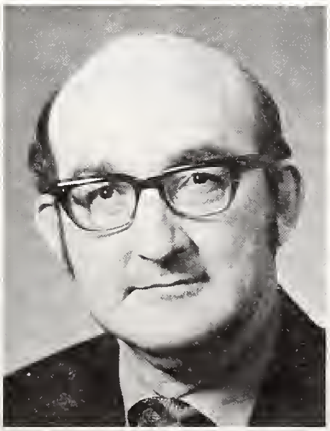
One of the problems in my ministry has been to budget my time effectively. Ben Sprunger was helpful in his short but practical presentation.

The Bible studies and David Augsburger's lectures on relationships will be a continuous aid in my further ministry.

Abe Neufeld, pastor
Steinbach Mennonite Church
Steinbach, Manitoba

Leo L. Miller

Myron Schrag



James H. Waltner

Abe Neufeld

While the earth remains, seedtime and harvest . . . shall never cease.

Gen. 8:22

Last year heavy rains washed away her seeds and the topsoil. The year before—drought. This season rainfall may be plentiful and gentle. If not, irrigation could save seeds in a dry time; terracing could hold soil in a downpour. She plants again, an act of prayer and faith.

You can help increase her yield with new seeds and assistance by supporting MCC's agricultural ministry. Designate your community CROP contributions to MCC.

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News

Is it OK to live in the suburbs?

Suburban church leaders seek identity, purpose

What images does "suburban" bring to mind? Affluence? Large homes with multicar garages, sweeping lawns, large families? Insulation? Areas removed from urban blight, safety from crime, few social problems? White, Anglo-Saxon, Protestant communities?

And what of the term "suburban church"? Large, good-looking, well-kept buildings with full parking lots on Sundays, empty the rest of the week? Country-club types more concerned that the church kitchen is kept clean and the lawn trimmed than dealing with the needs of the community?

And a final question. What are the images carried with the phrase "suburban Mennonite church"?

More than 75 representatives from almost 20 suburban Mennonite churches gathered in Indianapolis May 4-6 for a conference of mutual study, encouragement, and sharing. There they raised and discussed questions of identity and purpose.

Leadoff speaker for the consultation was Charles Christano, president of the Mennonite World Conference and pastor of a large Mennonite church in Indonesia. Christano had some sharp words for the conference, chiding TV evangelists, American missionaries, and others for offering simplistic solutions to complex problems and for holding the attitude that they have all the answers.

Leland Harder, sociologist, AMBS professor, and currently pastor of the St. Louis Mennonite Fellowship, presented a theological critique of suburbia: "Understanding Our Environment."

Using some recent studies Harder challenged a number of myths about the suburbs and suburban life. The idea of the homogeneity of the suburbs, he asserted, has been demolished, as has been the belief that suburban residents are all affluent and materialistic.

As a clue to the mission of the Mennonite church in suburbia Harder noted that the residential suburb has its base in the family with a higher percentage of married couples and children residing there. He called for an end to the alienation that exists between persons and groups living in the suburbs and those in the urban areas. He emphasized the interdependence between the city and the suburbs and noted that such interdependence is cultural, economic, and social.

Harder noted changes in scholars' attitudes toward the suburbs during the last 50 years. Prior to World War I the suburbs were seen as the salvation of the city and the church. More recently studies such as Winter's *The Suburban Captivity of the Churches* have seen them as having stultifying effects on the church. Harder's own assessment was that the suburbs can be for Mennonites a place to live and be faithful.

Other speakers at the consultation included Richard Armstrong, author and Presbyterian pastor in Indianapolis, who shared some of his experiences in setting up systematic visitation programs with lay members in pastorates in Philadelphia and Indianapolis. On Sunday morning, with the members of the First Mennonite Church of Indianapolis attending the consultation, David Augsburger, AMBS professor, spoke of the basic unit of humanness as being the individual in community.

Many more questions were raised than answered during the consultation, but most participants seemed to feel comfortable with this. The planners of the meeting—including Richard Yoder, pastor of the First Mennonite Church, Indianapolis; Joe Richards, copastor of the Lombard Mennonite Church, Chicago; and David Whitermore, program coordinator for the Chicago area Mennonite churches—indicated they sensed feelings of doubt and hesitation on the part of both pastors and lay members at being members of a suburban congregation. Said one participant, "You come from a rural church that teaches you that rural life is best suited for living a Christian life. Then you move to the city where you have been taught that there is a great missionary need and challenge. But you end up living in the suburbs that you have been taught are places of insulation and affluence. To be perfectly honest, I sometimes feel very guilty about living and worshiping where I do."

Another remarked, "The inner-city churches get all the attention and resources such as money and workers. We could be doing much more if we received some assistance also."

"The inner-city churches get all the attention and resources such as money and workers. We could be doing much more if we received some assistance also."

At one point delegates were asked to share phrases that represented their concerns. Among their sharpest fears for the suburban church were these: losing touch with human needs because of affluence; the "baggage" of the church; increased individualism; loss of contact with more traditional congregations; losing our heritage; and keeping our heritage and not allowing others in. Among their keenest concerns for the suburban church were the following: keeping Christ central, developing tools to build community, reaching out to the needs of neighbors, overcoming cultural barriers, feeling good about what we have to offer, and being able to read the social and political signs of our times. Among their highest hopes: for young women to see visions and old women to dream dreams, taking a stand against nuclear power, suburban and urban churches in partnership, winning people to Christ, erasing the color line, more humor in our churches, and an increased role for women and affirmation of their gifts.

Some of the churches represented gave reports. Participants heard about the activities at the Kern Road Church in South Bend, Maplewood in Fort Wayne, Markham in the Chicago area, and the Bayshore Church in Sarasota. It became evident that each congregation in the suburbs has its unique forms of ministry as well as the more traditional evangelistic endeavors.

A findings committee presented suggestions for moving beyond the consultation. Two articles are to be made available, one dealing with the delegates' fears, concerns, and hopes, and the other presenting some of Harder's material. The suburban churches plan to hold caucuses at the upcoming Mennonite Church and General Conference Mennonite Church conferences at Waterloo (1979) and Estes Park (1980), respectively.

Several persons, however, indicated a concern that little had been done by way of dealing, or even raising, some of the real problems facing suburban dwellers. There was hope among these that such a confrontation would come some time in the future.
Frank Ward

◀ **This young miner** is typical of the thousands of Indians of many tribes who eke out a living mining tin, copper, zinc, lead, and gold in the rugged eastern mountains of Bolivia. The Aymara Indians of Bolivia, a pre-Inca tribe, has formed a missionary association to sponsor workers who will be sent to the Navajo Indians of North America. The Aymara tribe, numbering about one million, has been very responsive to the Christian message. The Navajos live in New Mexico, Utah, Colorado, and Arizona.

James Dunn appointed director of higher education

Dunn

Newton, Kansas (GCNS) — James Dunn, pastor of First Mennonite Church in Urbana, Illinois, will become director of higher education for the Commission on Education 1 January 1980.

As director Dunn will assist General Conference congregations in maintaining relationships with young adults in seminary, college, university, service, or vocational settings. He will also assist congregations in relating to General Conference colleges and the seminary. The position combines student services and college concerns.

Since 1970 Dunn has pastored the Mennonite church in Champaign-Urbana. For the four years prior to that he was pastor of the Carlock (Illinois) Mennonite Church. He is a graduate of Mennonite Biblical Seminary in Elkhart, Indiana, and of Bethel College in North Newton, Kansas.

Dunn, age 37, has extensive experience in church and community leadership, including the presidency of the Central District of the General Conference; nine years as a member of the Commission on Education, including several as chairperson of the department of Christian education; chairperson of CROP drives; and as board member of a day-care center, a Montessori school, and several other community organizations. In 1971 he was named to Outstanding Young Men of America, and in 1972 the Jaycees of Champaign-Urbana named him Clergyman of the Year.

"Today is especially exciting," says Dunn, "because we are beginning to ask the 'why' questions more often than those beginning with 'what.' Why? Because we've too long divided life into its sacred and secular boxes and found they were simply fiction. Now we want to know why. Whether on the 'secular' university campus or at the 'sacred' Mennonite church college, the ultimate question is not what, but why. Not ideas, but values. Not facts, but acts."

Dunn will work out of the Newton, Kansas, offices of the General Conference. He replaces Eleanor Loewen who worked part-time in student services. Loewen will begin doctoral studies this fall.

Church needs "genuine spirituality" for missions in future

(CIM)—To prepare for "mission in the year 2000," declared Gottfried Oosterwal to the Council of International Ministries (CIM), we need to develop "a genuine spirituality." With the old privileges and protection gone, "the church is thrown back, for the first time since it began, on the power of the Christian message itself," he said.

In his 90-minute presentation the Andrews University (Berrien Springs, Michigan) missiologist noted three ways we may study the future of the church and mission. One way is to read the writings of the futurologists and draw out the implications their predictions have for the Christian faith.

Another way is to study the picture some have painted of the church in the year 2000: the majority of Christians will be in Asia, Africa, and Latin America; the Christian percentage of world population will have declined further, leaving the church a minority everywhere; the West will be even more of a mission field than today; persecution of Christians will become widespread.

Oosterwal offered a third approach. We must not look at the situation in the year 2000 as being disconnected from the present. "That future [is coming] about as a result of an interplay of powers of past habits and traditions and present dynamics and developments." The future is a projection of the past and present. We are growing into the future. Nevertheless this is a momentous transition. We are witnessing the end of an era marked by four facts: Western dominance in the world, an agrarian basis for society, capitalism as the dominant economic system, and religion as the framework for life.

We need to understand, said Oosterwal, that "the shape of things to come will depend a great deal on the church's ability to become truly a servant, to lose itself, and to develop such forms and structures which will be meaningful to people."

Paul Kraybill and Charles Christano, representing Mennonite World Conference; Hugh D. Sprunger and Peter Kehler, General Conference Commission on Overseas Mission; M. Hershey Leaman, Eastern Mennonite Board of Missions and Charities; and Vern Preheim, Mennonite Central Committee, shared information from recent conferences they have attended on changes in China today. The council agreed that it needs to make available more information to constituent churches, appoint people to listen and interpret what is happening in China, and coordinate any efforts made in relation to China.

On behalf of a committee appointed jointly by CIM and the several Mennonite student committees, Rick Mojonnier reported on the preparations they have made for Urbana '79, December 26-31.

Mennonite Board of Missions, Elkhart, Indiana, played host to this spring meeting, May 7-8. The fall meeting wil be held November 27-28 in the Chicago area.

◀**It was a joyous moment** at Entebbe Airport, Uganda, recently as exiled Anglican Bishops (from left) Melkisedek Otim, B. Y. Ogwal, and Festo Kivengere were welcomed home by Archbishop Silvanus G. Wani (second from right), Stan Mooneyham, president of World Vision International, and a greeting party of more than 100 church leaders. Standing in the rain, Bishop Kivengere said, "With God's help we will put together the broken lives of our people. Uganda now has a chance to be human again."

Vietnam requests aid from churches

Winnipeg, Manitoba (MCC)—Three hundred and fifty metric tonnes of flour left Vancouver, British Columbia, May 14 for Vietnam. The shipment of flour was in response to pleas for food aid from Vietnam, who sent a telegram to MCC April 6 which read in part: "Due to Chinese aggression over one million Vietnamese civilians are deprived of houses, food, and medicare. Added to this are the severe floods of last year which destroyed crops. Immediate needs include 100,000 tons of rice or wheat, 400,000 blankets, 400,000 mosquito nets, plus foodstuff and medicine. We appeal to your organization to start emergency campaign. Deep thanks."

Since the US does not have diplomatic relations with Vietnam, MCC requested that MCC (Canada) take leadership in responding to the requests for aid. The MCC (Canada) Executive Committee, meeting March 23-24 in Winnipeg, gave direction to overseas staff to negotiate "food aid" for hungry civilians with the Vietnamese embassy in Ottawa.

Early in these discussions it became obvious that the need in Vietnam was overwhelming. At this juncture MCC (Canada) invited other Canadian churches to join in this relief shipment. The Anglican, Baptist, Catholic, Lutheran, and United Church of Canada committed funds and with MCC designated a total of $90,000 for the shipment of flour.

A major concern for MCC is that end use be monitored in some way. This concern was alleviated when an invitation came from the Vietnamese government for an MCC (Canada) delegation to visit their country and discuss relief needs and related issues. The delegation consists of John Wieler, Albert DeFehr, Reg Toews, and Murray Hiebert. They left May 13 for a two-week visit.

Peacemakers sense urgency, agree to meet in 1980

Elgin, Illinois (NCP)—The central planning committee of the New Call to Peacemaking met at the headquarters of the Church of the Brethren May 2-3.

Lois Barrett, Mervin Dick, Lois Kenagy, and John Stoner represented the Mennonites. The Brethren present were Charles Boyer, Robert Neff, and Andrea Warnke. Friends were Howard Alexander, Norval Hadley, Barrett Hollister, Jack Kirk, Marilyn Roper, and Robert Rumsey.

John Stoner of the Mennonite Central Committee announced the publication on October 1 of the official New Call study book, *New Call to Peacemakers*. It is written by Maynard Shelly, former editor of *The Mennonite*, and calls for a return to authentic biblical Christianity and a revival of committed kingdom living. It is strongly recommended that local congregations use this book as a basis for study and discussion groups. Advance orders (with substantial savings) are being taken at the Faith and Life Press, Box 370, Newton, Kansas 67114.

The committee agreed to recommend that whenever a denominational group within the New Call to Peacemaking contemplates developing a piece of curriculum material or a new program on peace they should communicate with the other denominations in New Call and invite them to collaborate.

The committee was united in recommending a second national New Call to Peacemaking Conference at Green Lake, Wisconsin, 2-5 October 1980, out of a sense of urgency that peace churches move toward a deeper level of discipleship in the face of growing militarization in our world.

The committee noted the recent action of the House Subcommittee on Military Personnel recommending that 18-year-olds be required to begin to register in 1981. The committee expressed shock and dismay at this ominous development, which strikes at the very roots of American freedom in its move to establish military control over American society.

Attention was called to the Declaration of Peace prepared by the Friends Meeting of Syracuse, New York, which has been sent to Friends churches around the country. It undertakes to show that according to the Nuremburg charter, by which Nazi war criminals were tried following World War II, it is illegal to manufacture or possess nuclear weapons.

The committee will reconvene in Elgin September 11-12.

Postal rates threaten Canadian Church Press

Toronto, Ontario (GCNS)—"The number one issue facing Canadian church publications is postal rates," Larry Henderson, outgoing president, reported to the Canadian Church Press (CCP) April 30-May 1.

Present Canadian government plans call for making the Post Office a crown corporation with the right to raise all postal rates—except first class—without parliamentary consultation. Since the aim of such a corporation would be profit in all categories, the second class status would be most directly affected. Postage costs could kill many church periodicals. The CCP members were urged to lobby their representatives for an exception to the present plans. *The Mennonite*, because it is published in the US, has associate member status in the CCP.

Malcolm Muggeridge, world renowned for his pilgrimage from atheism to Christianity, addressed the CCP on "Christ and the Media." Muggeridge urged Christian publishers to work hard at promoting less "image" and more "reality."

About 50 Canadian church publications form the CCP.

The Catacomb Community, a Toronto experiment in Christian education, has come of age. The basis and success of the Catacomb Community, which meets on Thursday after school, is its wholehearted, serious approach to the teaching of Christian values and precepts found in Scripture in a way that is both challenging and exciting for children. The Anglican, Roman Catholic, United, Lutheran, and Presbyterian churches lend support through prayer, financial aid, and with staff for the teaching team.

A Vietnamese Pilgrimage, a collection of poetry, short stories, and dramas by Max Ediger, is being translated into the Thai language. Several Thai young people who work with a human rights organization are doing the translating. A local bookstore is covering the cost of printing and promoting the translation. Ediger worked with Mennonite Central Committee in Vietnam from 1971-76. He also visited the country in January 1977. Currently Ediger lives in Bangkok, and is secunded by MCC to the Christian Church of Thailand for work among drug addicts.

Mission office staff

A person capable of doing promotional work, having journalistic skills, and preferably with some experience in Africa is needed for ministries supported by the Commission on Overseas Mission.

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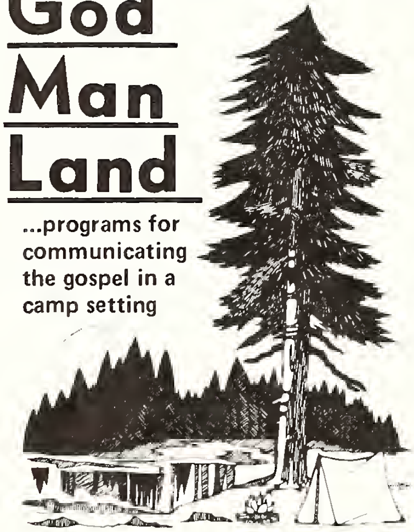

God
Man
Land

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Record

Workers

Nine young people responded to the call to become gardeners in Canada's northern communities. *Bernie Baergen* and *Dennis Boese,* students at Canadian Mennonite Bible College (CMBC), are going to Sachigo Lake, Ontario. Boese is from British Columbia, Baergen from Tofield, Alberta. *Harold* and *Maria Loewen,* also students at CMBC, will work with families of the Indian and Metis Friendship Center in setting up gardens in the Winnipeg area. *Robert* and *Helen Enns,* Winnipeg, will be working with the native people in Cat Lake, Ontario. Robert is a development economics graduate at the University of Manitoba; Helen is a physiotherapist. *Donna McKean,* student at Mennonite Brethren Bible College, is going to Poplar River, Manitoba, accompanied by *Mary Poppe* of Dresden, Ontario. *Neil Unrau* recently completed a two-year voluntary service assignment with Project North in Toronto, and will be going to Pauingassi, Manitoba, where he hopes to assist the Little Grand native band in gaining reserve status—besides doing some gardening.

Henry Gerbrandt accepted an extended term as general secretary of the Conference of Mennonites in Canada until 1 September 1981. He had announced his resignation, but the general board of the conference asked him to serve another 28 months. He began his work as general secretary in 1971.

Florence Klassen, Altona (Manitoba) Evangelical Mennonite Mission Church, left for Mexico May 3 to serve one year under the Commission on Overseas Mission. She will join the staff at the maternity clinic in Nuevo Namiquipa. Klassen graduated as a registered nurse from Grace General Hospital School of Nursing in Winnipeg, Manitoba, in 1977. Since then she has worked in Flin Flon, Manitoba. She also is a graduate of Winnipeg Bible College. Her parents are Marten and Anne Klassen of Altona.

Klassen

Santiago

Richard and *Jean Hirschler,* South Bend, Indiana, returned early in June to the US after two years of service in Taiwan. Richard served at the Mennonite Christian Hospital in Hualien and also directed the mobile clinics. Prior to their service in Taiwan the Hirschlers served in Zaire for four years.

Fremont Regier, director of the agriculture and international development program at Bethel College (North Newton, Kansas), will serve as campus minister and as chairman of the international student program.

Rolando Santiago, La Plata, Puerto Rico, has been named assistant director of Mennonite Central Committee US Ministries. Santiago is a recent graduate of Eastern Mennonite College, Harrisonburg, Virginia, where he earned a BA in psychology. He also served as coordinator of the Office of Cross-Cultural Affairs at the college. He replaces *Beverly Lord,* who has held the position since May 1977.

Jerry Weaver will move from his position as campus minister and counselor at Bethel College (North Newton, Kansas) to working half-time in admissions and as assistant to the president. He will continue as women's varsity tennis coach and as an instructor.

Two noted theologians have leveled attacks against the practice of infant baptism—Jurgen Moltman of Germany's Tubingen University, a Lutheran, and Paul K. Jewett of Fuller Theological Seminary. Moltman asserted that "only when the baptism of infants is slowly replaced by baptism as a free response to the call to discipleship can there be a reform in the church which creates community." Both Moltman and Jewett repudiate the concept that circumcision of the old dispensation parallels baptism as an initiatory rite of the new order of Christianity.

Chinese Mennonites in Toronto may soon have a new church in Toronto if the efforts of Thomas Yu are successful. Delegates to the conference of the United Mennonite churches of Ontario recently endorsed a proposal to give financial support to the minister of a Vietnamese congregation that is emerging in Toronto, and passed a resolution to encourage MCC to do more to alleviate the plight of refugees in southeast Asia. Yu is spearheading the move to establish the new church on behalf of the Ontario and Canadian conferences.

Ministers

William Block, presently completing three years of service as chaplain and teacher at Woodstock School, Mussoorie, India, will serve Morden (Manitoba) Bergthaler Church as pastor, beginning this summer. Block is a graduate of Canadian Mennonite Bible College (Winnipeg, Manitoba), Bethel College (North Newton, Kansas), and Associated Mennonite Biblical Seminaries (Elkhart, Indiana).

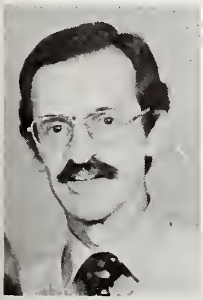
Ken Buller, former pastor of Hillcrest Church, Grande Prairie, Alberta, has been recalled as pastor there, beginning June 1.

Steve Dick has resigned as pastor at United Church, Black Creek, British Columbia. He is a graduate of Associated Mennonite Biblical Seminaries (Elkhart, Indiana). His plans are indefinite.

Jake Froese, former pastor at Herbert, Saskatchewan, has resigned as assistant pastor at Nutana Park Church, Saskatoon, Saskatchewan.

Tim Jacobson has become pastor of Halbstadt (Manitoba) Church. He grew up with his missionary parents in Ethiopia until 1965. He graduated from Winnipeg (Manitoba) Bible College in 1976 and is currently studying at Winnipeg Theological Seminary. He will work with the church on a half-time basis.

Gerald Klassen has resigned as pastor at Zoar Church, Waldheim, Saskatchewan. He attended Canadian Mennonite Bible College and served as pastor of First Church, Burns Lake, British Columbia.



Block

L. Klassen

H. T. Klassen, retired Manitoba Conference hospital chaplain, will become half-time pastor of United Church, Yarrow, British Columbia.

Les Klassen, Mountainview Church, Vancouver, British Columbia, was ordained for the ministry April 8. He and his wife, Anne, coordinate the church's Outreach Ministry, which serves single parents, broken homes, the lonely, the emotionally distressed, shut-ins, and the hospitalized.

Vernon Lohrentz has accepted the pastorate of Grace Hill Church, Whitewater, Kansas. He served as interim pastor at Salem-Zion Church, Freeman, South Dakota. He is a graduate of Bethel College (North Newton, Kansas) and attended Mennonite Biblical Seminary (Elkhart, Indiana).

Stan Smucker, associate pastor of Trinity Mennonite-Presbyterian Church, Oklahoma City, Oklahoma, resigned last September to engage in Clinical Pastoral Education in the Presbyterian Hospital in Oklahoma City.

John Thiessen, instructor at Elim Bible School, Altona, Manitoba, is serving as summer pastor at Gretna (Manitoba) Bergthaler Church.

STUDENTS SAY:

"The faculty of CBI have been an encouragement to me. They relate to students on a one-to-one friendship basis. They are always ready to assist us in whatever way they are able. This has added to my spiritual growth."

- Ron Dick, Sask.

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- Marg Janz, Alberta

"My studies and experiences at CBI are showing me the great amount of practical Christianity we need to apply in our world today."

- Norm Dueck, Manitoba

Write for more information to:

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CBI

Letters

Easter issue beautiful

Dear Editor: The Easter (April 10 issue) layout is beautiful. Good use of colors. Keep it up! *Charles Neufeld, 3248 West 163rd Street, Markham, Illinois 60426*

April 24

Thanks to artist

I appreciated the two cover designs by Lavonne Dyck (April 10, April 17). They were excellent. Hope to see more of her work. *Mary Lou Cummings, Route 4, Quakertown, Pennsylvania 18951*

April 25

Gospel is transnational

Dear Editor: Wally Regier's "Our General Conference" (April 24 issue) makes the case for "separate but equal" Canadian and US conferences as a concession to the "reality" of Canadian nationalism. It is a thoughtful and fair presentation and a variation on a theme that has been on agendas, or preempted agendas, of our church sessions for the past decade. It needs to be spoken to and will not go away by evasion.

But is it a step in the right direction and for the right reasons? Although I originally favored such a move, I no longer do. There was a time when I wore my Canadian nationalism on my sleeve and emotionally I still consider Canada "home." If someone asked me to sing the national anthem I would by reflex still start singing "God Save the Queen." But I found the motives that pushed me in the direction of separate structures were more secular than Christian. If some object to the Christian flag in our churches as a symbol that is hardly Anabaptist, I would place the proposed structural symbols of religious nationalism in the same category.

I used to teach a course in nationalism every year in an honors seminar, and as I read the reflections of the best minds on nationalism (such as Hans Kohn or Hannah Arendt) I realized the idolatrous power in it. When you start riding such an animal you find you have a tiger by the tail—witness Quebec nationalism today. And as nationalism became a religion, so religion was inclined to become nationalistic. In our nuclear age we should be looking at ways to transcend nationalism, not adapt our life and our institutions to serve it better. In many ways the nation-state has outlived its best years even as the city-state did 2,000 years ago in Greece. That is why Regier's argument that "it is precisely the fact of a growing nationalism in Canada which makes it mandatory for the Canadian section of the GCMC to take on" a more separate witness "within that political context" is, for me, the wrong reason for such a step.

It may indeed come to that, but I am not willing to concede that such a step is good for us as citizens of a global village or as Christians who still work toward the oneness of the gospel proclaimed by Paul in Galatians 3:28: "There is neither Jew nor Greek . . . there is neither male nor female; for ye are all one in Christ Jesus."

Whether General Conference continues under one structure or splits, it will still have a witness to make. The claims of discipleship will still need to be faced by each of us. With a transnational gospel to communicate, the preoccupation with religious nationalism just might be a step backward rather than forward. *Harold J. Schultz, president, Bethel College, North Newton, Kansas 67117*

April 26

Thanks for attention to need

Dear Editor: Thank-you for the timely editorial "The Forces of Diversity" (April 24 issue). We as God's children often seem to think of our diversity as an obstacle rather than as richness. Your thoughts no doubt help us gain insight on how we limit ourselves in fulfilling Jesus' instructions to handle our conflicts responsibly, lovingly, and humbly.

I appreciate the risk you took in voicing your concerns on the touchy subject of well-intended but sometimes misused "zeal." Your editorial was written with wisdom and integrity. I think many Christians understand its thrust intellectually, but fewer really grasp it emotionally and behaviorally. Thanks for calling our attention to the need for some growth. We can appropriately seek God's guidance for us as individuals if together, enabled by his Spirit, we keep focusing on the ultimate messages of his Word. *Diane Schrock, 711 South Main Street, Goshen, Indiana 46526*

May 1

Consider actions before God

Dear Editor: Referring to your editorial "The Forces of Diversity" (April 24 issue), the thoughts seem prayerfully prepared from your position where you are near many issues.

You mention some of the most prominent issues in the recent past as nationalism, war taxes, abortion, and homosexuality. These are not new issues; they have plagued humankind for several thousand years. And I concur with your thoughts without a reservation.

In the early years in Kansas a Mennonite preacher used his savings to purchase a farm for which he needed an insignificant mortgage. He was foreclosed and friends urged him to go to court because they felt the reason insufficient for such a move. Being a Mennonite minister of the gospel, he decided against appearing in a court of law. He sacrificed his farm, home, and savings, rather than jeopardize his testimony before God and man.

Perhaps we should prayerfully consider our responses to current issues at all times as to how they appear to God—before we act. *Lawrence A. Bartel, Mennonite Home, Frederick, Pennsylvania 19435*

May 1

There is room for differences

Dear Editor: Your editorial "The Forces of Diversity" (April 24 issue) is a courageous bringing forth of an issue which has also been causing me some concern. It needed saying, and it needed to be said by someone like you.

The spirit of confrontation has been damaging and divisive. There *is* room for differences of opinion between Christians, but it should never lead to a putdown by one person of another. Being exposed to differing opinions is one means by which we grow in our knowledge of discipleship. On some issues we may never agree, but we can still love one another because of our common bond in Christ. He calls us to affirm and edify each other, always to esteem the other above ourselves, and never to do or say anything which might quench the Spirit.

He warns us also not to judge one another; judgment is reserved for the only one who was without sin. If we really care about persons whose actions offend our understanding of the teachings of the Bible, should we not rather seek to get close to them and demonstrate with our loving openness and acceptance the nature of the Christ?

Is this not our mission—to be the vessels on earth through whom God works his miracles of redemption? God's mercy is wide; can ours be any less? *Louise Dueck, 55 Flerimac Road, West Hill, Ontario*

May 7

Meditation

Strength to weakness to strength

"God is for the weak who haven't the guts to face reality!" Charlie's statement stung me cold with hurt and anger. I wanted to retaliate with denials, but silence and a change of topic followed. Since then I have studied through Bible school and college. And now, close to the end of my seminary journey, I understand that Charlie's opinion was honest and true.

I was 24 when I first called Jesus Lord and Savior. Until that time my "real" world was fun and frolic. I believed God existed. In fact there were many scenes in my life where the barroom table talk centered on God. (Pity that during those times no Christians were nearby.) But God is always on the sideline waiting for the opportunity to enter the stage of one's life. Fun and frolic gave way to questions of meaning and purpose of existence. The more I pondered these questions the more the pillars of my world cracked. My being fired from my truck mechanic job was the crisis that toppled my pillars.

In that crisis of failure I knew weakness. It destroyed a world view that had room only for the strong. Within a hair of time God moved from the sideline on stage before me. In that moment of weakness salvation happened. With his arms stretched forward enveloping me in love God seemed to say, "Now you are ready for ME."

I soon experienced the reality of community which taught me to stay in the Mennonite church. For 24 years I had never attended church except for a few weddings and an Easter Sunday service at the age of six.

You can imagine my confusion the first Sunday morning I entered a Mennonite church in British Columbia. Half the service was in German—an unknown tongue to me. To make matters worse I proceeded to the front pew which appeared to be "the best seat in the house." I knew little church etiquette during those early months. But an event occurred which taught me that for salvation to continue I must be a part of the real world of church life. For the Spirit of God to lead me to new vistas of faith I had to be in the company of maturing Christians. I attended my first congregational business meeting with anticipation of a church struggling to be salt. To my horror the entire meeting was conducted in German. On the way home I bitterly lashed out for being conned into a church that made me feel like a second-class citizen. My anger swelled as I accused Mennonites of the stupidity of an ethnicity that shut people off from being exposed to the gospel. Throughout this rage my fiance and future mother-in-law patiently sat silent and then spoke. In a caring and loving way they translated for me the business of the meeting. My feelings of smallness grew larger as they told me of the resignation of the church chairperson because he felt inept in the English language. Furthermore the congregation unanimously decided that all future congregational meetings would be bilingual so that one individual—namely me—could participate. It was as if the Shepherd had told the ninety-and-nine to seek out the lost sheep and bring him into the fold.

Much has happened to me since my new birth in Christ. I have experienced many moments of weakness which have led to new vistas of faith each with its share of joy and pain. God used the weaknesses of others to stimulate me to grow and not allow feelings of inadequacy to hinder his calling me into the ministry. What has happened to me is the result of many Spirit-filled friends, students, teachers, counselors, and a wonderful spouse. Behind all that happens in the life of the church is the Christ event.

"You're right, Charlie, it isn't our strength that enables us to face reality; it is our weakness. Our weakness comes from the weakness of the cross which is the thorn in the flesh of history. As we bend low before Christ's cross our life, our relationships, and our reality will experience resurrection. One more thing, Charlie. I still enjoy fun and frolic, for they too have experienced resurrection."

David G. Ortis

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CONTRIBUTORS

This special Mennonite Biblical Seminary issue was prepared in cooperation with students and friends of the seminary. Photographs were provided by the MBS staff.

The purpose of this issue is to get a look at the seminary from a perspective other than faculty and administration. We contacted regular students and those who had been there for special classes. MBS president, Henry Poettcker, and board of trustees president, J. Winfield Fretz, provided some of the basic information.

Vyron L. Schmidt, minister of education, First Mennonite Church, Newton, Kansas 67114, wrote the lead article.

The K-group feature was written by members of one such group on the campus.

Menno Schrag, 609 Highland Avenue, Newton, Kansas 67114, is editor emeritus of the *Mennonite Weekly Review* and has been a keen observer of MBS through the years.

David G. Ortis was a senior at MBS and has accepted a call to the principalship of Swift Current Bible Institute in Saskatchewan. David brings us a nonethnic Mennonite perspective.

Pastors' responses were randomly solicited from the large group who participated in the January workshop.

CREDITS

Cover, 402, 403, 404, MBS; 405, Menno Schrag; 407, pastors shown; 410, 411, RNS.

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I attended seminary interterm

For three weeks last January I studied Anabaptist history and theology at our seminary in Elkhart, Indiana.

Sandwiched between the first and second semesters, the Associated Mennonite Biblical Seminaries' January interterm has become increasingly popular with church workers, as well as other individuals whose main motivation is personal growth.

My seminary experience was a positive one. That is good news. It shouldn't be any other way.

Yet initially I viewed a seminary study leave with apprehension. Within the catacombs of my spirit I was insecure. Since I had no college-level biblical, theological, or church history studies in my hip pocket I felt trepidation in deciding to rub shoulders with those whom I pictured as religious superstars.

Superstars, I learned, are a rare species, even at seminary. This is not to say that the seminary is characterized by unmotivated persons lacking spiritual perception and maturity. But it does mean that the typical person-in-the-pew stands a good chance of feeling comfortable visiting and attending class with seminary students. Despite the adjustment needed to sit and read so much of the day, the stimulation of learning was sufficient to keep me "suffering in joy." I learned (again) that openness, persistence, curiosity, and thoroughness have more to do with education than having the correct pedigree of "smarts." Further, despite our competitive society I saw that many took the interterm courses for the enjoyment and insight created by increased knowledge.

After returning home to Newton, Kansas, I shared some of this with our Sunday school class. A woman asked, "Do you mean anyone can go?" Yes. To take courses for academic credit you must, of course, have an undergraduate degree; but anyone can enroll for the simple purpose of personal growth. One doesn't have to be a pastor-in-training or a college graduate. There is an open invitation for all adults to sample the buffet of education at the seminary.

A second perception of mine—that the seminary would be an ivory tower—also proved false. I thought that academia would be stuffy and that the course content would not connect readily with life-as-lived-now. "What use will this history be?" I wondered. "Will the theology focus only on logic and verbal gymnastics?"

On the contrary. History became an interpretation of the human drama called the Anabaptist movement. The theology section not only touched on the rational interpretation of someone else's religious faith and experience, but under the guidance of professor C. J. Dyck it became relevant to the 1980s.

Herbert Butterfield writes in *Christianity and History,* "Our final interpretation of history is the most sovereign decision we can take, and it is clear that every one of us, as standing alone in the universe, has to take it for himself. It is our decision about religion, about our total attitude to things, and about the way we will appropriate life. And it is inseparable from our decision about the role we are going to play in that very drama of history."

One problem persisted. Our society seems dominated by the in-languages used by technicians, politicians, educators, sociologists. Perhaps theological language is less prone to fads, but it also has its own vocabulary. I had to scramble to learn the terminology. From this I learned that all of us need to be careful that the language we use and the concepts expressed by words do not become communication barriers for the Christian faith. This is not only a seminary concern; it is also a challenge for pastors and congregations.

Does more knowledge matter? Most of us already know more than we practice, so why learn more? More knowledge may mean more vigor, greater insight, and more helping skills. My seminary experience gave me a dose of confidence theologically, but more importantly it enriched my imagination, and made me more conscious of the wholeness and continuity of Christian experience.

I commend the seminary to you. *Vic Reimer*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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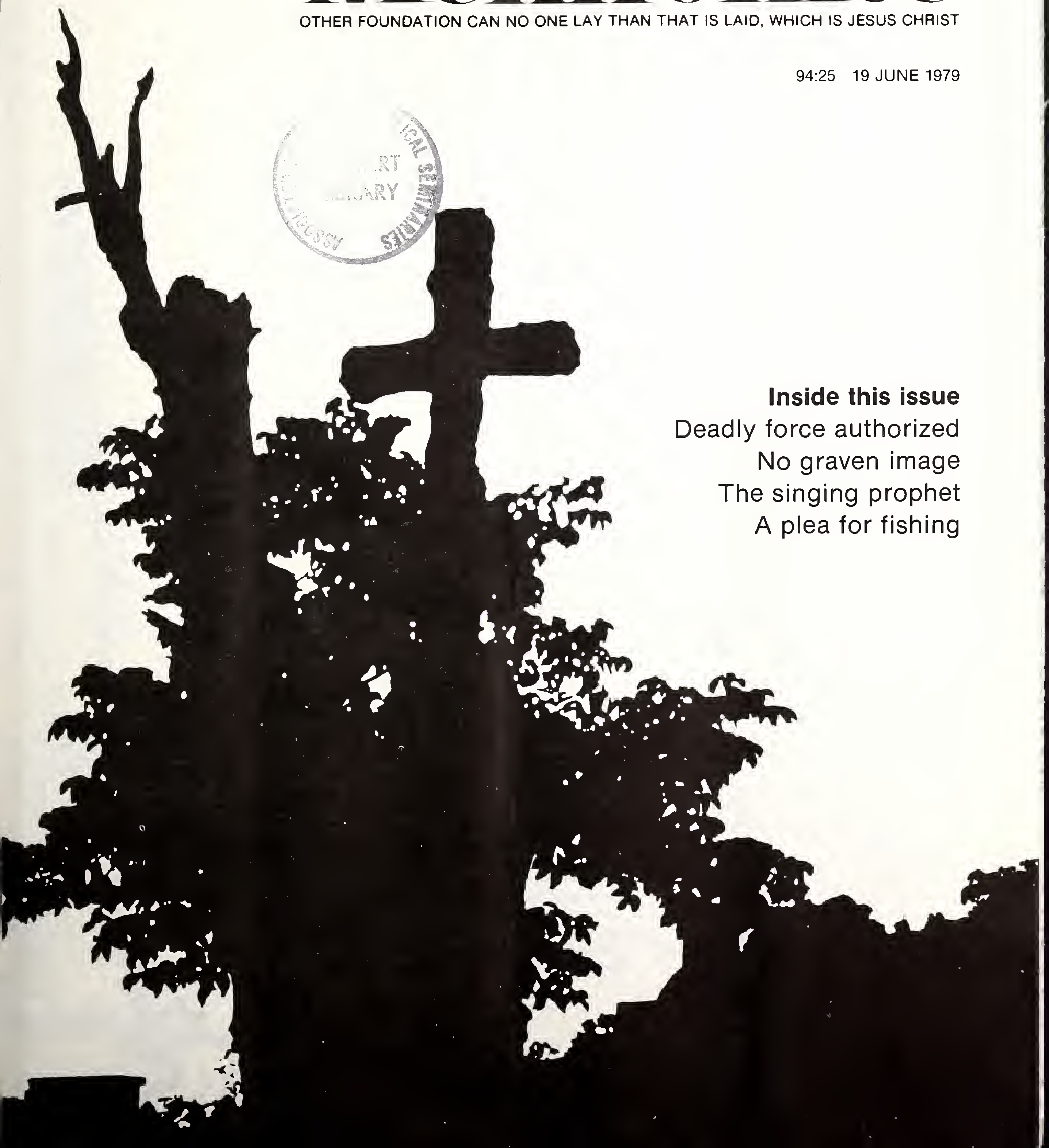


Inside this issue

Deadly force authorized
No graven image
The singing prophet
A plea for fishing

Deadly force authorized

Robert Kreider

First Avenue runs eastward from Main Street in Newton, Kansas, past Bethel Deaconess Hospital, First Mennonite Church, Prairie View Mental Health Center, and then out into the rich black farmland that stretches toward the distant Flint Hills. Eastward for 20 miles are the farms of Mennonites who settled on these prairies 105 years ago—the Andres, Busenitzes, Claassens, Dycks, Entzes, Harders, Harms, Janzens, Regiers, and more. Ten miles beyond Newton is Grace Hill Mennonite Church; then the town of Elbing with Zion Mennonite Church and the Berean Academy. Four miles south is Emmaus Mennonite Church.

On a late Sunday afternoon in early spring we drove through this peaceful countryside. The air was chill and the skies gray. The black and tan fields were interspersed with stretches of velvety green winter wheat. The broad vistas of Kansas prairie conveyed a sense of space, freedom, and peace. It was a day the Psalmist could write about: "The earth is the Lord's and all that is in it."

The Flint Hills is an ages-old hill country gently eroded down to grassy uplands, the limestone thinly covered with soil bearing native grasses such as the tall bluestem. We were looking for a Titan II installation of McConnell Air Force Base. A man pumping gas at a station in Whitewater gave us directions to the site: "A half mile beyond Potwin you come to a blacktop. Three miles north and you're there.

Only one road sign—a letter "M" with an arrow—gave any hint of directions to the site. We followed a gravel road to the hilltop—and there it was, a four-acre plot enclosed by an eight-foot woven steel fence, topped by three strands of barbed wire. We were stopped by a large white sign:

WARNING
RESTRICTED AREA
IT IS UNLAWFUL TO ENTER THIS AREA WITHOUT PERMISSION OF THE COMMANDER MCCONNELL AIR FORCE BASE KANSAS. WHILE ON THIS INSTALLATION ALL PERSONNEL AND THE PROPERTY UNDER THEIR CONTROL ARE SUBJECT TO SEARCH. USE OF DEADLY FORCE AUTHORIZED
(Section 21 Internal Security Act of 1950. 50 USC 797)

We drove a hundred feet beyond the warning sign right up to the locked wire gate, again with the same ominous message:
"Warning . . . use of deadly force authorized."

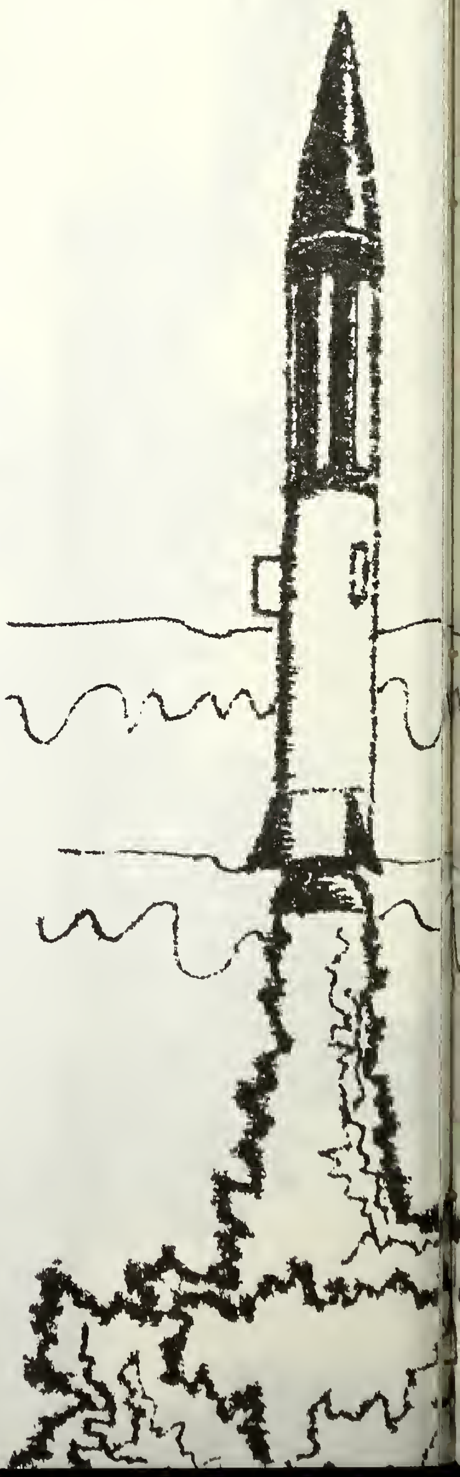
We knew we were in the presence of one of the most deadly weapons ever made by man. Buried in the center of that hilltop is a 147-foot-deep silo in which is poised for instant flight a 103-foot missile (a Titan II) capped with a warhead lethal beyond human comprehension. We were only 75 yards away from a warhead which packs more destructive power than all the bullets and bombs used in all the wars of history. This deadly device is only 21 miles from Newton, 25 from downtown Wichita, and 25 from our house. Here is a Titan II missile trigger ready to arch an intercontinental ballistics missile toward targets 6.000 miles, perhaps even 9,000 miles away. The warhead in that knoll beyond the fence holds 5 to 7.5 megatons of destructive fury—a bomb at least 300 times more devastating than the one dropped on Hiroshima.

We sat in our car for a while studying that steel fence enclosing forbidden land. No signs of human life. No trees, no bushes. Some brown grass. A lone buzzard rested on an antenna. Some fresh ruts cut near a driveway. The only movement inside the enclosure was a continuously revolving and blinking green light (like the warning light mounted on a highway patrolman's car) and a rotating wind velocity meter.

In the center of the gravel-covered enclosure projecting up from the hilltop was a low white-domed structure, probably the top of the silo with its 700-ton lid which can be opened in 20 seconds. Scattered throughout the enclosure we saw assorted towers, floodlights, and concrete platforms with strange periscope-like projections. No cars or trucks were parked inside the gate or outside. It was an eerie, lonely place. It began to drizzle.

A gravel road circles the Titan II site. Slowly we drove around the perimeter of the enclosure. Sixteen signs wired to the fence repeated the warning: "Use of deadly force authorized." We wondered whether anyone was watching us, even with sensitive instruments listening in on our conversation. I thought of "Big Brother" in Orwell's *1984*. The only evidence of life was steam rising from a concrete depression near the big white lid on the silo. We understand that down there in the bowels of that multimillion-dollar installation are air force crews who are on 24-hour shifts—tinkering, watching, polishing . . . waiting . . . waiting . . . waiting for the alert and the turning of those two launch keys in the little green box.

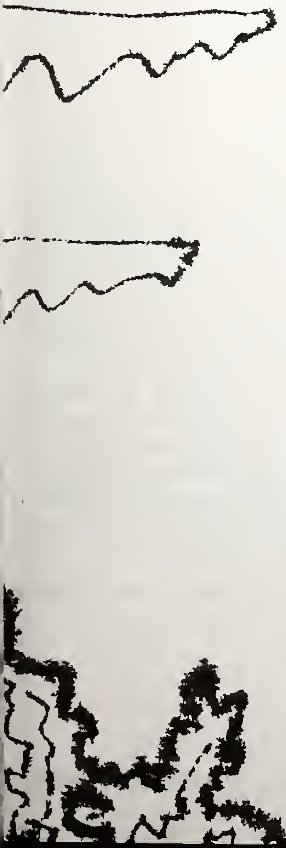
We thought of all the things which could release the weapons of terror. Crewmen

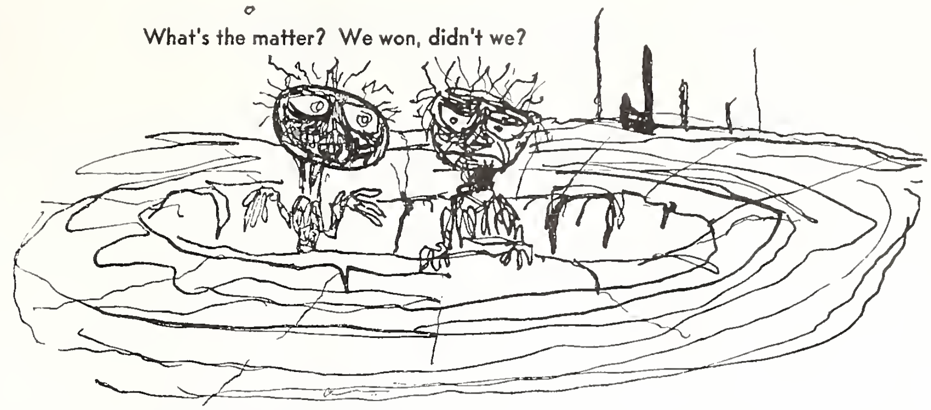


underground going berserk. In the command room curious air force personnel fooling around with the instruments. Terrorists. A corroded pipe and another chemical spill. A madman in command. Wild blips on a radar screen. An upstart nuclear power using H-bombs as blackmail. A limited nuclear strike—a bluff. A Jim Jones in the White House. A preemptive strike—because the enemy just might. A snafu in the electrical system. Accidents.

One hundred and ten years ago buffalo grazed on this knoll. Now it seemed that powers, principalities, and systems have built a technological shrine in this solitary place. My thoughts trailed off to another altar on a hilltop—Mount Carmel, where one Elijah was pitted against the 450 priests of Baal. But there were only the two of us in this awesome place.

We left the hilltop and drove down country roads, reading the names on mailboxes. We were a few miles east of the Claassens and the Regiers. The nearest farmhouse to the Titan II site—just a third of a mile away—lived, according to the mailbox, Charles E. Carter. The house in process of being remodeled, sections covered with tar paper, was surrounded by five old cars, a camper trailer, and two dogs standing sentinel. Thirty head of mixed-breed cattle stared at us from the feedlot. All one could see of the Titan II site from the Carter farmstead were the blinking light and the tips of assorted antennae. I felt an urge to go up to the door and ask the Carters how they felt living in sight of the warhead. Does it bother them to sleep near a Titan II which can be lofted from that hilltop to land on cities 6,000 miles away? We drove on.




What's the matter? We won, didn't we?

On the way home our thoughts were somber. We tried to translate this weapons system into our own experience. The five-megaton warhead could be aimed at Leningrad and hit our Baptist brother Michael Zhidkof and two million of his neighbors. One could misfire and destroy Amsterdam where our son David lives this year. Or it could be aimed at East Berlin where Walter Jantzen and his wife live—whom we met with in Wichita last summer. Or this warhead might be aimed at Vladivostok, and it might overshoot and hit Hokkaido Island in Japan where our daughter Karen and Steve expect to be next summer. The Potwin missile site is one of 18 Titan II installations circling Wichita. As late as last summer I knew little about this ring of death around the city. In late August at one Titan site south of Wichita 10,000 gallons of toxic chemical accidentally spilled out in the lower chambers of the silo. Two crewmen died. Then we began to learn in piecemeal reports the story of the 18 warheads in our backyard.

Through our minds drifted "Pentagon thoughts." If we were assigned the task of aiming the 18 Titan missiles of the Wichita complex at prime "enemy targets," where would we mark X's on the map? Moscow, with its eight million, of course, and Leningrad with almost four million more. Add Donetsk, Dnepropetrovsk (that would wipe out neighboring Chortitza and Molotschna), Gorki, Kharkov, Kiev, Kirisbyshov, Minsk, Novosibirsk, Odessa, Rostov, Smolensk, Sverdlovsk, Tashkent, Volgorad, and for good measure—two cities behind the "Iron Curtain": Warsaw and Prague. That should put them in their place.

They—the enemy—would retaliate instantly, of course. What cities would the enemy destroy in the litany of lethal reciprocity—Wichita, probably, and Chicago and Washington, DC, and . . . ? Surely the enemy is committed to instant reciprocity.

The drizzle had changed to rain. Our thoughts were melancholy. There were periods of silence. After a time Lois declared: "It's all so insane." It is, indeed, so insane—this catatonic trust in the nuclear system.

In the dusk a sign bearing this Scripture verse welcomed us to come to Emmaus Mennonite Church: "Believe in the Lord Jesus Christ and Thou Shalt be Saved." We thought of additional relevant Bible verses for church signs in the Potwin area: "Not by might nor by power but by my Spirit sayeth the Lord of Hosts." . . . "Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

The insanity of it. Even more the immorality of it. Thinking of the technological brilliance of man's achievement in designing this weapon which can kill 20 million people, the lines of Edwin Markham came to mind:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the suns
And marked their ways upon the ancient deep?
Down all the caverns of Hell to their last gulf
There is no shape more terrible than this. . . .
More filled with signs and portents for the soul—
More packed with danger to the universe."

An awesome fantasy took possession of my thoughts. In that millisecond after the enemies of this world had all destroyed one another and all their neighbors, I saw ourselves standing before Jesus. He might ask, "Did you have anything to do in helping destroy all my children?" And we would answer, "Well, it's like those concentration camps; we really didn't know about those missiles until very recently. What could we have done? It was all so sophisticated and complex. We were helpless. If you can't trust those in authority, who can you trust? . . . I suppose we helped pay for that Titan II at Potwin. But you know, we have always believed in giving to Caesar the things which are Caesar's. . . ."

And he might answer: "Verily I say unto you, anything you did unto the least of these my brethren, you did it unto me." •

No graven image

Jacob J. Enz

This law and the one immediately preceding it are the truly unique laws in the foundational law code in the book of Exodus. Equivalents of the other eight laws have been found among various other nations. The uniqueness of the Ten Commandments lies *not* in the laws having to do with the name of a God, with relationship to parents, with relationship to sacred days, killing, and coveting. Those laws archaeologists have also found outside Israel. But it is still unique to find a set of laws like this so compact and so basic for the various relationships of a primary or a secondary character and related immediately to the God of mercy and love.

It is important that we say this particular group of laws are not newly given for the first time to humankind at Sinai. The true revelation at Sinai was rather a codification—a listing for the first time—of these basic laws to guard the relationships between people and between the people and their God.

The gospel of enablement. The whole is motivated by God's act of freeing the slaves. Enablement—*not* instruction—is the gospel that we find in the Ten Commandments. Outside of the first two, the Ten Commandments simply remind the people of Israel of that which the whole race has known. For example, the law against murder was already taught through the narrative of Jehovah's relationship to Cain who had slain his brother Abel. In the process of the experience in the wilderness the Lord had already given them the prescription regarding the Sabbath. At a number of points the Ten Commandments are already anticipated in the earlier material. This is true of the instructional material throughout the Bible.

Jesus himself is not known for the uniqueness of his teaching. He is rather known for the uniqueness of the deliverance which is possible through his life, death, and resurrection. When we go out to proclaim the good news of the gospel, at many points we will find that the peoples are aware of various of these laws; though not aware of the Christ who can provide the enablement, the deliverance, and the motivation for living according to these laws. For example, there are specifications for living given in ancient Mesopotamian literature from three to four centuries before the time of Moses. Some of this material is closer to the exact wording in the Sermon on the Mount—that have to do with the nonviolent treatment of enemies—than even the book of Proverbs within the Bible. This may indeed seem strange to us, but we must get this fact into our very being. These behavior codes are not unique to the Bible.

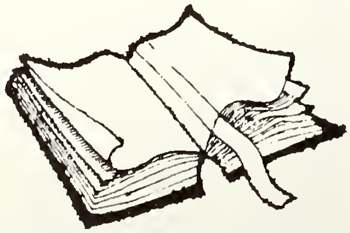
The Holy Spirit broods. These ways of behavior are known the world over. When we confront the principalities and the powers as expressed through the governments of the world we *can* expect them to live up to these commandments because the world at large has always known them. It is our calling to proclaim the name that is above every name, the name that will enable anyone to live by the Lord's will. The Holy Spirit broods over the children of creation pressing for response with or without the knowledge of Jesus Christ. If this were not so, missionaries would be beside themselves because of the large numbers that they know to be still unaware of Jesus Christ.

The Second Commandment may be introduced by saying, "In order to see we must hear." We are not to make a graven image.

No images at Masada. King Herod—who was so afraid of the little baby Jesus—had his engineers build a summer palace and fortress on the top of Masada. Herod was sensitive to the Jewish conscience about portraying animals or people in the floor mosaics. He used plants and geometric designs.

Such a sensitivity is surely missing in today's culture, which is freighted heavily with *Life* magazine type of reading and the beginning of R-rated movies on television. No longer do the adult bookstores alone carry adult materials. Books entitled *More Joy of Sex for Lesbians* and *More Joy of Sex for Homosexuals* are found on the shelves of supposedly respectable bookstores. The management of these bookstores blatantly say they take no responsibility for the use that is made of materials which they sell. Furthermore they do not hesitate to say that if they do not sell materials like this, they will be run out of business. Book business is increasingly becoming like the movie industry.

Throughout the Scriptures we find a singular note. We will not see the face of God until heaven. Even of Jesus it is said in John 1:18, "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (RSV). Biblical faith is primarily for the ear.



Open your Bible

Jesus is not so much known for the uniqueness of his teaching; but he is known for the uniqueness of the deliverance which is possible through his life, death, and resurrection.

A speaking and listening God. One thing that the Scriptures want to get through to us without question is the fact that the God of the Bible—the God and Father of our Lord Jesus Christ—is first, last, and always a speaking and listening God. He is a God not for the eye but for the ear. The key words of the first page of the Bible are "And God said." God instructs the people at Sinai; it is a series of 10 Words. When God calls Moses he is to tell Pharaoh, "Let my people go." After people in blatant selfishness pounded their chests and said, "Let us make for us a name" and build a tower that reaches to heaven, God *calls* forth Abraham to start a new chapter. When the Apostle John wrote his Gospel he set at its very forefront the name that is above every name: Jesus.

Everything that we do to enhance the outward appearance of people and of ourselves so that the attention of others is directed to appearance rather than to the personality (which is expressed primarily through conversation) is idolatry. Persons then become objects to "use" rather than beings to love.

The Lord of the ear. The Second Commandment is a theological statement which speaks to a worldwide cultural problem. Comically a bookstore in the Bronx had a sign, "Buy a book—help stamp out TV." In another vein, my mother was blind; my father was very hard of hearing. Of the two, I believe, mother was better adjusted.

In order to see we *must* hear. How relevant the Second Commandment! *Second in a series.*

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada. $10.00 one year; $18.00 two years; $25.00 three years; foreign $10.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main Street, Box 347, Newton, Kansas 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

News

A wild and crazy dream

Palestinian Arabs tap antiwar activists

The forgotten people of the Middle East have this wild and crazy dream.

Posters of the antiwar rallies of the 1960s showing masses of people on the mall in Washington hang in the homes of exiled leaders now living in Europe.

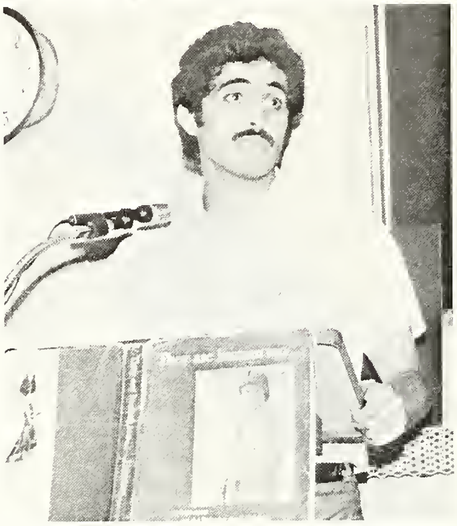
A great surge of public outrage, they believe, put an end to the American bloodletting in Southeast Asia. So another great outcry let loose by a yet-to-be-formed body of church people, pacifists, and human rights advocates, they reason, will end the torture of innocent Palestinians, stop the Israeli grab for Arab lands, and bring self-government to their people.

It just might work. But giant roadblocks sit astride this dream highway. Four solid wall-like barriers must be changed into open doors: the church that has all but turned its back on the Palestinian people, including Arab Christians whose ancestors were members of the church of the first century; the commonly held view that the Bible places a divine right to the land of Israel above the responsibility to make real the shalom of God; Israeli insecurity about their security which expresses itself in persecution of Arabs within their power and regards pleas for mercy from others as a betrayal of friendship; and Palestinian militancy which responds to violence with violence and is insulted by appeals for moderation.

A first effort to work this miracle for Palestinian freedom came in May at a national conference on human rights and the Palestinian-Israeli conflict.

Some people in the church are ready to end their blockade of sympathy for the plight of the forgotten Arabs of Palestine.

Sami Ismail on Israeli prisons: "I lost 30 pounds; medical treatment was nonexistent."



Jonathan Kuttab: "We are not called to acquiesce in oppression but to fight against it—but not to stoop down to the level of the enemy."

"From the time of the Crusades the Arab world has been victimized," said James Zogby, director of the Palestine Human Rights Campaign, one of the sponsors of the conference, along with the Middle East Task Force of the Chicago Presbytery. The very fact of the conference gave evidence that Christians are opening up to the Arab cause.

More stubborn is the commonly held view that in the Bible the state of Israel has a lease given by God to the land of Palestine.

Modern Israel might qualify as part of the people of God were they to fulfill the shalom of the ancient Hebrew covenant. Wes Michaelson, managing editor of *Sojourners*, measured the obedience of the Israelis by their treatment of the Arabs within their borders and within the occupied territories. Citing Leviticus 19:33 ("when a stranger sojourns with you in your land, you shall not do him wrong") Michaelson asked, "Are the Arabs being treated as native born? If not, is that not a violation of the biblical tradition? The relation of any people to people who are alien is a testimony to their obedience—a consistent biblical theme."

The right to glean the fields given in Leviticus 19:9-18 has also been overlooked. "As a society looks at its resources it seeks to use those fairly for the rights of all people," said Michaelson, "and especially for those most disadvantaged." If the Israelis took this teaching seriously, he said, their response would be to provide autonomy for the Palestinians on the West Bank and in Gaza.

Instead Israel has moved to make permanent its hold on these Arab lands by seizing land for the building of Jewish settlements.

Naturally Palestinian Arabs have protested Israeli encroachments, and the resulting response has been harsh. Alexandra U. Johnson, a former officer in the United States Consulate in Jerusalem, estimates that during the first 10 years of Israeli occupation 10,000 Palestinians have been arrested, "equivalent to the number of Russians imprisoned by Stalin during the purges."

Sami Ismail, a Palestinian and an American citizen seized by Israeli secret police while attempting to visit his dying father on the West Bank, was held without charge and tortured for 10 months. Ismail found the prisons overcrowded and the prisoners malnourished. "I lost 30 pounds," he told the LaGrange conferees. "Medical treatment was nonexistent. Political prisoners were locked up in cells for 23½ hours each day."

The Department of State has kept its information on the torture of Arab prisoners from Congress and from the public, says Johnson. "President Carter has twice intervened to keep reports from being published."

She also noted the depth of United States complicity with the Israeli program of torture carried on by highly skilled interrogators. "Why is the United States interested in covering up this system of torture?" she asked. "We are paying for it."

continued next page

Hanna Nasir: "The Israelis will have to learn that armies will never be able to kill such a dream."

Can Soviet church bring moral leadership out of decades of falseness?

This is the first in a series of articles by the Mennonite East/West Fraternity.

Neuwied, West Germany (MCC)—The sphere of legitimately permitted religious activity in the Soviet Union is disturbingly small. The Soviet authorities set out to reduce the church to a liturgical department, a "fulfiller of needs" for those persisting in religious superstition—to continue to serve as opium for the people. Soviet legislation forbids virtually all charitable activities by the church. The churchmen who resisted were imprisoned. Socially conscious evangelical leadership was replaced through state pressure with another type of evangelical leadership which no longer regarded the social program as a necessary expression of the gospel.

As Solzhenitsyn put it, believers became "shriveled in the decades of falseness."

For the Orthodox church the absence of a social conscience is a longstanding tradition, but at present one also looks in vain within the ranks of Soviet evangelicals for persons ready to articulate "the politics of Jesus."

Readers will say that these generalizations are unfair. Surely Soviet religious dissidents are an exception! Without question Soviet dissidents such as Georgi Vins or the Orthodox priest Dudko overwhelm us with their courage. Dudko has protested against the prohibition on *Agape*, but he has been isolated and virtually silenced. The Soviet dissident movement is in even greater disarray now than in 1975 when Solzhenitsyn complained that many of those who had signed protest letters "were summoned for discussions with their party committee. And they came away from those discussions pale and crestfallen."

Baptist dissent, on the contrary, has managed to maintain its momentum longer. Baptist dissent began as a protest against a church leadership that had accommodated itself to state structures and which had at a low moment in 1960 not only agreed to abandon evangelism as an officially stated goal, but advised its preachers to place a moratorium on baptism of young people.

Baptist dissidents responded with a call for sanctification. Soon the sanctification theme became primary. It tended to include such a complete separation from the world that the social dimensions of the gospel also suffered. Soviet Reform Baptists are active in charity and educational work for their own people. So far they have said little about easing the hurts of other people in the world.

The spiritual intensity of Soviet evangelical piety is without peer in the Western world. But many observers have criticized the tendency toward prooftexting and spiritualizing the meaning of the Bible.

An awareness of the context may lead to the recognition that Jesus' actions had very significant social and political implications.

Would that Soviet evangelicals, so proud of their biblicism, could develop such an awareness and where necessary find the courage to be biblical. Soviet churchmen have the potential to provide bold moral leadership. More and more sections of society are looking to the church for such leadership. *Walter Sawatsky*

How then are the Palestinians responding? Some of the four million Palestinians (including the 1.5 million living under Israeli occupation) have responded militantly and with violence.

One Palestinian at the Illinois conference spoke up forcefully for a strategy of nonviolence. Jonathan Kuttab saw a peaceful approach as the appropriate response for Christian Arabs living under Israeli occupation. "We are not called to acquiesce in oppression," he said, "but to fight against it—but not to stoop down to the level of the enemy."

Kuttab testified as a believer, admitting that his way required a Christian commitment. "I'm not called to liberate Palestine," he said. "I'm called to be obedient to God."

Hanna Nasir, the exiled president of Bir Zeit University, a West Bank Palestinian school recently shut down by the Israeli military government, believes the Palestinian cause will ultimately triumph. "Though I'm concerned," he says, "I'm not worried. Bir Zeit is a small university, but we have a dream, a bright and glowing dream of a young generation. The Israelis will have to learn that armies will never be able to kill such a dream."

All people are involved in that hope. "None of us will be free," said Ralph Abernathy, former colleague of Martin Luther King, Jr., "until all of us are free."

If once the world discovers that, even the wild and crazy dream of the Palestinians will come true. *Maynard Shelly*

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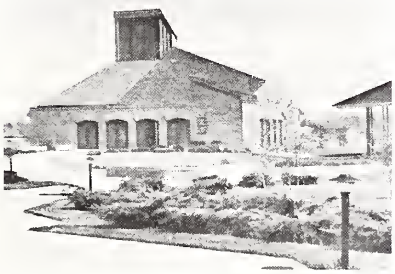

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The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the Scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

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THY KINGDOM COME THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN

◄ **The Rev. Maurice McCrackin** talks with news media as he is wheeled to a car on his way home from a Cincinnati hospital May 10 after his release from jail. The minister was ordered freed by a judge after being held since January 19 for contempt of court in connection with his refusal to testify against two escaping prisoners who allegedly kidnapped him. McCrackin said he would have nothing to do with confining men to inhumane conditions in prison.

Evangelicals consider simple lifestyle

Philadelphia (LCWE)—A group of 100 North American evangelicals meeting here April 25-29 wrestled with issues related to the development of an authentic biblical lifestyle while living on an island of affluence in a global sea of poverty.

"We have seen here an exciting affirmation by evangelicals that biblical evangelism is inseparable from a commitment to the poor and justice," commented Ronald A. Sider, one of the consultation's coordinators.

Frank Gaebelein, former coeditor of *Christianity Today* and ex-headmaster of The Stony Brook School, delivered a major address in which he stressed the biblical imperative. The 80-year-old evangelical statesman told the conference that although he had attended major evangelical gatherings since the 1920s, he "had never heard a major presentation of Amos and the other Old Testament prophets who focus on justice and the poor." He contended that "evangelism has not been biblical enough to resist the pressures of Madison Avenue."

Gaebelein called on his evangelical audience to ask themselves if "our home life is transmitting anything more than an entitlement to greater affluence."

A feature of the consultation was the presentation of firsthand accounts of experiments in the simple lifestyle in various regions of America.

The consultation in Philadelphia was held in preparation for the International Conference on Simple Lifestyle to be held in London in March 1980. The global gathering, to be sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization, is to be preceded by several regional conferences. •

Peace groups affirm SALT, caution president

Washington, DC (CNF)—Thirty national organizations (including Mennonite Central Committee Peace Section) and individuals are urging President Carter not to use promises of new weapons to win Senate votes for the approval of the SALT II Treaty.

While applauding the conclusion of SALT II the statement warned that trading new weapons for votes would be "self-defeating because they would decrease our security by stimulating the costly and dangerous arms race."

"We believe the American people, and ultimately the Senate, will support President Carter if he stands firmly for security through arms control rather than giving in to demands for further development of expensive and dangerous new weapons systems," commented Herbert Scoville, cochairperson of the disarmament working group of the Coalition for a New Foreign and Military Policy (CNF).

The statement encouraged quick ratification of the SALT II Treaty. SALT "will significantly enhance our security by limiting the growth of strategic weaponry and lowering the risk of nuclear war." The equal ceilings on strategic delivery systems and upper limits on missiles with multiple warheads (MIRV'S) were cited as particularly positive provisions of the treaty.

CNF is convinced that SALT II provides adequate safeguards for verification by both the United States and the Soviet Union.

Authorities neglect thriving religious groups in Russian communities

Keston College, England (KNS)—Much is known about the revival of religious life in Moscow and Leningrad, but a recent article in the Soviet press indicates that in the provinces too there can be quite lively religious communities with little or no reaction from the authorities. A correspondent of *Sovetskaya Rossiya (Soviet Russia)*, writing in the issue for April 27, tells of a visit to the township of Varenikovskaya in Krasnodar Province in the Northern Caucasus. He found that the township, with a population of 15,000, has registered Orthodox and Baptist churches, as well as an unregistered Baptist group and the Jehovah's Witnesses, who are banned by Soviet law. The local authorities apparently do nothing to combat the influence of these groups.

The headmasters of two local schools were interviewed and told of children from believing families often having a very strong faith of their own. One head teacher summed up the situation: "We've neglected atheist work in our township, but the sectarians are wide awake."

Jehovah's Witnesses, Baptists, and Pentecostals are active in the district center, Krymsk, in the township of Troitskaya, and other places in the district. Four or five years ago nobody had heard of Jehovah's Witnesses, but now there is quite a strong group in Varenikovskaya. And it is not just the "sectarians" who are influential. In the Orthodox churches of the district in 1978 there were over 500 infant baptisms and eight church weddings. A local official concluded: "We have expected too much from lectures, the press, radio, and television, and have completely forgotten how to fight the sectarians, to struggle with them for each individual. We must act."

Pastor needed

The Zoar Mennonite Church in Waldheim, Saskatchewan, requires a pastor by August.

Send inquiries to James H. Andres, Box 803, Rosthern, Saskatchewan S0K 3R0.

Billy Graham's voice has been added to the increasing number of Christians concerned about the $400 billion global arms race. Graham believes he typifies a vast change of thinking now taking place among conservative evangelical Christians. Graham declared that it was on a crusade in Eastern Europe that he was shaken by the horror of Auschwitz, comparing it to a nuclear holocaust. Then he began to take a new view of arms in the world. Historically evangelicals have tended to favor strong defense measures.

The US is guaranteed continued preeminence in the arms market if Administration proposals to sell $14 billion of equipment under foreign military sales agreements in FY80 are carried out. US sales to Third World countries would decline slightly, but overall sales would continue up. Among the more disturbing highlights are an increase in International Military Education and Training, expanding from 38 to 52 countries; an increase in security assistance to the Philippines—still under martial law; and a substantial increase in security assistance to Africa.

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Bauman
Berg
Claassen
Dirks
Eitzen
Friesen
Funk
Geddert
Harms
Janzen
Kliewer
Kroeker
Loepp
Martens
Neufeld
Penner
Rupp
Siebert
Stucky
Thiessen
Vogt
Wollman
Ziehl

OR ONE OF OVER 450 OTHER
RUSSIAN MENNONITE
NAMES

Brothers in Deed
to
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A scrapbook about Mennonite immigrants from Russia 1870-1885
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Keller appointed Western District minister

Frank Keller of North Newton, Kansas, is the new district minister and executive secretary for the Western District of the General Conference Mennonite Church.

Keller

His work will include being a pastor to pastors in the 68 churches in the Western District. The Western District has approximately 14,000 members in the states of Kansas, Texas, Oklahoma, Colorado, and Nebraska.

Keller, 52, began a career change a decade ago. After spending 19 years building a business in the retail meat trade in Souderton, Pennsylvania, he sold his business to begin theological training. Since then he has earned the BA degree from Bethel College in North Newton, Kansas; the MDiv degree from Lancaster Theological Seminary in Pennsylvania; and will receive the Doctor of Ministry degree from San Francisco Theological Seminary in June.

Prior to being appointed to the Western District leadership Keller served as associate pastor of the Zion Mennonite Church in Souderton for three years, and as pastor of the Hoffnungsau Mennonite Church in Inman, Kansas, for six years.

He and his wife, Holly, raised two children. One, a daughter Joan, died in an auto accident in 1971. Their son, Thomas, lives in Wichita, Kansas. Holly works as a secretary in the Harvey County offices.

Evangelism-communication workshop set for August

Learning how to activate and strengthen congregational outreach is the purpose of a two-day workshop in August.

It will be held in the Bethel College student center, North Newton, Kansas, August 17-18.

The workshop is designed to strengthen specific skills, recognizing a variety of approaches and dimensions to outreach. Participants will learn new ways of looking at evangelism, methods for outreach, and how other congregations do outreach. The event is jointly sponsored by the Western District evangelism committee and the Commission on Home Ministries of the General Conference Mennonite Church.

Each congregation is encouraged to send a minimum of five persons.

The resource persons are Frank Keller, district minister for the Western District; Harold Graber, pastor of Hebron Mennonite Church in Buhler, Kansas, and member of the Western District evangelism committee; Floyd Bartel, secretary for congregational mission for CHM; Diane Umble, director of Faith and Life Radio and Television; Gerry Loewen, media consultant; and Perry Yoder, professor of Bible at Bethel College.

The workshop will begin on Friday, August 17, at 5:00 p.m. and close 24 hours later. During that time four input sessions are scheduled. These are "Understanding Evangelism," "Personal Communication," "Printed Communication," and "Radio and TV Communication."

Meal costs for the weekend are $6.50 per person. If lodging is required the room and board fee is $8.25 per person. The registration fee is $6.00 for the first person from each congregation and $3.50 for each additional participant. Registrations are due by August 3.

For further information contact Frank Keller, Box 306, North Newton, Kansas 67117, telephone (316) 283-6300.

Social justice knows no aliens. ". . . we have not defined the problem (of immigration) very well. . . . We have defined (it) almost exclusively in terms of numbers, as if immigration were something quantifiable, . . . as if the arrival of persons could be compared to the importation of widgets. . . . It has been a rare columnist or commentator who has looked at immigration as a form of rejuvenation for our democracy. . . . In order for an open society to remain open, it must have ways for people to come into and out of its institutions." *Leonel Castillo, commissioner of the US Immigration and Naturalization Service*

Prices for food, energy, housing, and medical care rose at more than double the rate for all other items during the first three months of the year, the National Center for Economic Alternatives reports. The research group said that during the first three months of 1979 seasonally adjusted prices in the necessity sectors rose at an annual rate of 16.4 percent, while prices in all other sectors measured by the Consumer Price Index rose at an annual rate of only 7.8 percent. Energy and food prices showed the greatest increase, rising 24.9 and 21.6 percent, respectively.

HEALTH, PHYSICAL EDUCATION AND RECREATION: Application invited for HPER opening beginning August 1979. Responsibilities include head-baseball and assistant-football coaching. Bluffton College in northwest Ohio has 650 students. Equal Opportunity/Affirmative Action Employer.

Send resumé to Elaine Moyer, HPER Department, Bluffton College, Bluffton, Ohio 45817.

New King James Bible, New Testament published

Nashville, Tennessee (NKJB)—Although the King James Version of the Bible is preferred by more Christians than any other translation, it is 368 years old, and because of the changes in the English language it is difficult for many readers to understand.

Consequently an international team of more than 100 scholars, editors, and church leaders have been at work for more than four years on the *New King James Bible* (NKJB) project. Now the New Testament portion of their work is ready for publication according to the New Testament editor, Arthur Farstad, Dallas, Texas.

Unlike most modern translations and paraphrases, the scholarly team on the NKJB project has not sought to produce a totally new translation. "Instead," says Farstad, "we have applied the best of both Greek and English scholarship to preserving and enhancing the King James Version for 20th-century readers."

In three and one-half centuries the English language has changed substantially. The meanings of many words have changed, some have completely disappeared, and the rules of grammar and punctuation have changed so much that the Elizabethan style of the King James Version is difficult to understand.

"The King James Version is widely revered for both its style and authority," said Farstad, "so the scholarly team has focused on keeping the originally intended meaning and poetic beauty of the 1611 version alive in the *New King James Bible*."

The *New King James Bible, New Testament,* will be unique among the many modern translations available because it is the only one which reflects the same process of Greek manuscript selection as the 1611 King James Version. "Recently there has been a growing body of careful scholars," said Farstad, "who maintain that the traditional Greek texts used for the King James Version are in fact superior to those used for most translations."

Some of the most obvious differences which readers will notice in the *New King James Bible, New Testament,* are the changing of the "thee" and "thou" pronouns and their accompanying verbs like "shouldst" and "doeth" to more contemporary forms. More subtle—but critical to making the text understandable—are the changes of a small number of archaic words, of words whose meanings have changed, and in the handling of grammar and punctuation.

The Old Testament is tentatively scheduled for completion by 1981.

MMHS discusses trends

Akron, Penn. (MCC)—A one-day conference on "Changing Trends in Mental Health" highlighted the semiannual meeting of Mennonite Mental Health Services April 6-7 at Brook Lane Psychiatric Center, Hagerstown, Maryland.

Senator Charles Mathias spoke on "The Role of the Federal Government in the Delivery of Mental Health Care." Mathias invited suggestions on determining priorities for government funding. The MMHS board adopted a resolution which said in part that continued adequate funding is essential "in prevention of mental illness and in returning patients to the community." Four of the six MMHS facilities in the US have received federal staffing grants.

Edith Seashore, president of the National Training Laboratories for Applied Behavioral Science, conducted a workshop on "Stress and Support: Changing Roles for Men and Women."

Torreon, Mexico—This captivating view of combinations of textures and lines, featuring an unidentified church in a rural setting, was a prizewinner in a recent Kodak International Newspaper Snapshot contest. J. de Jesus Gil Alonso, a dentist from Torreon, took the photograph. His was among 350,000 entrants.

A conference for women entitled "Enabling for Action" will be held November 2-4 on the Associated Mennonite Biblical Seminaries campus in Elkhart, Indiana. The focus will be on leadership training, coordinating efforts between male and female, and consciousness raising. Guest speakers are Barbara Prasse from McCormick Theological Seminary, Chicago, and Dianne McDonald, Goshen (Indiana) College. Interested men and women are invited to attend. Registration fee will be $10.00. For more information write: Anne Neufeld Rupp, Box 447, Middlebury, Indiana 46540.

More than a third of all teenage girls aged 15 to 20 become pregnant during that period, says the House Select Committee on Population. The committee also found that only 10 percent of all children born out of wedlock are put up for adoption, where a decade ago 90 percent of these children were put up. The federal government is spending $4.65 billion a year in welfare aid to families that have women who first gave birth—mostly out of wedlock—when they were teenagers.

Record

Calendar

June 25-26—General Conference Program Committee preparing for 1980 sessions, Newton, Kansas

July 6-8—Youth/Young Adult Energy Caucus, Bethel College, North Newton, Kansas

July 8-10—Council of Mennonite Seminaries summer session, Philadelphia, Pennsylvania

August 5-8—Conference on "The Single Life," Fort Qu'Appelle, Saskatchewan

October 18-20—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

Canadian

June 22-24—Rosthern Junior College graduation, Rosthern, Saskatchewan

July 7-11—Conference of Mennonites in Canada, Calgary, Alberta

Western

August 17-18—Evangelism-communication workshop, North Newton, Kansas

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

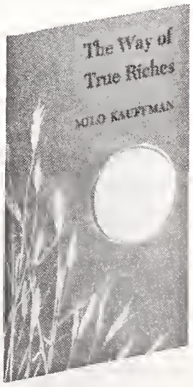
Deaths

Sylvia Pannabecker (Mrs. S. F.) died June 2. S. F. Pannabecker preceded her in death in 1977. Funeral services were held June 5 at the Sermon on the Mount Chapel on the campus of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Interment was at Prairie Street Cemetery in Elkhart. Sylvia Pannabecker was born 23 January 1893. She served with her late husband as General Conference missionaries in China from 1923 to 1941. They were associated with the Mennonite Biblical Seminary for many years after their missionary service in China. She is survived by a daughter, Alice Ruth Ramseyer, who, along with her husband, Robert, is currently serving as a Commission on Overseas Mission missionary in Hiroshima, Japan; and two sons, Richard and Robert, who reside in Bluffton, Ohio, and Hawaii, respectively.

Published

Paul M. Lederach, an experienced and respected scholar, church educator, and writer, encourages churches to plan carefully for an adequate nurture ministry in his new booklet, *Teaching in the Congregation.* Milo Kauffman, well-known writer, lecturer, and teacher in the area of stewardship, is the author of a companion booklet, *The Way to True Riches,* which shows how responsible Christian stewardship can unlock the door to a fuller life. The two booklets are Volumes six and seven of the continuing Mennonite Faith Series, distributed by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario, at 75 cents each (85 cents in Canada).

Teaching in the Congregation



Caught in the Crossfire by Levi Keidel is a true, historical account of a communist-oriented insurrection in Zaire showing its effects upon society, upon the church, and upon individual believers. Actual incidents are structured around persons whose identities and locations are disguised for reasons of security. Eventually, under the duress of successive reverses, the revolution adopts methods it once condemned. It deteriorates into a nightmare of violence which inflicts suffering far greater than it was launched to correct. *Caught in the Crossfire* is published by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario. It is available in bookstores in quality paperback format for $5.95 ($6.90 in Canada).

Workers

Lois Barrett, Church of the Servant, Wichita, Kansas, will be part-time lecturer in communications at Bethel College (North Newton, Kansas) next year. She replaces Diane Umble, who will be continuing in

PASTOR
required by
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Kitchener, Ontario

The position of lead pastor at Stirling is open. The congregation is looking for an experienced pastor to commence duties sometime between September '79 and September '80. Direct inquiries to:

James Weber
c/o Stirling Avenue Mennonite Church
57 Stirling Avenue North
Kitchener, Ontario
N2H 3G4

Proceeds from the estate of Clement O. Suter, Pandora, Ohio, totaling $43,115.38 have been given to Bluffton College, the Central District, and the General Conference. Bluffton (Ohio) College and the General Conference each received a 40 percent share, or $17,246.15. The Central District received a 20 percent share, or $8,623.08. Clement Suter was born 30 October 1898 and died 15 August 1978. One of 11 children, he is survived by a sister, Leola (Mrs. Irvin) Amstutz of Lima, Ohio. He remarried in 1973. His second wife, Elnore, lives in Pandora. Suter was a member of Grace Church in Pandora.

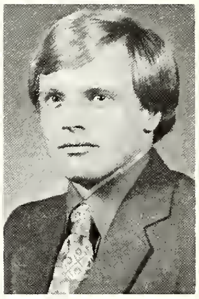
A shipment of 500 metric tonnes of wheat left Canada May 2 for Ethiopia. This is the second MCC (Canada) Food Bank shipment to that country. A third shipment of the same quantity is expected to go later this year. The wheat is on its way to the Meserete Kristos Church and will be used in their feeding program—mainly for children. The church is the result of earlier MCC involvement in Ethiopia; MCC personnel work closely with the church and under its direction in the feeding program.

graduate study in mass communications at the University of North Carolina. Barrett was associate editor of *The Mennonite* and director of the General Conference News Service for six years, 1971-77, and is currently a free-lance writer.

Margret Loewen Graber, North Newton, Kansas, has been appointed director of counseling and career/life planning and placement at Bethel College (North Newton). Besides individual counseling she will employ group methods, serve as the referral agent for help not available at the college, and develop seminars and workshops. She will also develop a career information file and community contacts and provide counseling and testing services to students.

Jeryl Hollinger began work as assistant director of Voluntary Service at the Eastern Mission Board, Salunga, Pennsylvania, May 21. He will assist Sam Thomas, who is director of the department. Hollinger previously served with Eastern Board as a relief worker and church youth leader in Honduras from 1974-76. His responsibility in the VS office includes the administration of voluntary service units in the northeastern states.

Milikin


Moyer

Corinth Milikin, assistant professor of home economics at Bluffton (Ohio) College, has been selected the US adult delegate to the Children's International Summer Village (CISV) in Ettelbruck, Luxembourg, July 16-August 10. CISV is an international nonprofit organization that seeks to foster international understanding and friendship.

Dave Moyer resigned as assistant football coach at Bluffton (Ohio) College to become part-time assistant football coach at Indiana University in Bloomington.

Rick Stiffney, Goshen, Indiana, has been named secretary of relief and service for Mennonite Board of Missions, Elkhart, Indiana. He will have responsibility for Mennonite Church Voluntary Service and the Out-Spokin' biking program.

Correction: It was reported in the June 5 issue of The Mennonite *that Peter and Marge Sawatzky will leave for Lesotho. Instead they will leave to serve in Botswana.*

Student and Young Adult Services

in

Philadelphia, Pennsylvania

needs a director beginning the end of August. This is a half-time position designed to serve the needs and interests of Philadelphia students and young adults by providing a variety of spiritual, academic, and social resources. Persons with previous urban experience may send inquiries and resumés to David Bartow, Box 36, Zionsville, PA 18092.

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Speaking out

The singing prophet

Robert Peters

"The hottest places in hell are reserved for those who in times of moral crises maintain their neutrality" (Dante).

The captain calls the command. All hands pull on the lines . . . the sails fill with Hudson River breezes and the sloop *Clearwater* is out for another sail. *Clearwater* is a work boat, a replica of the Hudson River sailing sloops that dominated river traffic through the mid-19th century. But *Clearwater's* mission is not cargo. As a floating classroom and stage she carries a message instead . . . a message that states, "Get involved, protect our river and the surrounding environment for our children and for generations to come." Perhaps the one person most responsible for the *Clearwater*'s sailing is folksinger Peter Seeger. Peter has been described by some as a prophet, a saint—by others as un-American, a communist, and a nigger lover.

The Seegers live in a log cabin built by Pete over 30 years ago. The cabin sits on a hill overlooking the Hudson River. I was awed by the simplicity of their lives. The furniture was made by Peter, the dishes by his wife, Toshi. Their own garden provides food for their vegetarian meals; their woodlot provides fuel for their fireplace; and a Datsun provides their transportation.

Peter was born in 1919, the son of a musicologist father and musician mother. He was a naturally gifted musician who, had he wanted, could have had a distinguished career in the world of formal music. "In 1935 I was 16 and playing banjo in the school jazz band. That summer my father took me to a folk festival in North Carolina. On the drive down we passed wretched little cabins with half-naked children peering out the door. I became acquainted with a side of the US that I had never known before."

Three years later, five-string banjo in hand, Pete dropped out of Harvard and headed for the South. From this point on Pete learned music from the plain people of America. What he learned from the banjo pickers and guitar strummers of Appalachia he soon put to use on the picket lines, in the union halls, the huge demonstrations, and the "cause parties" of those years.

In 1940 Pete met Woody Guthrie, perhaps America's greatest balladeer. Together they rode the rails west, singing for hoboes and workers, collecting what they named "people's songs." Back in New York in 1941 Pete formed a group named the "Almanac" singers. Together with Woody Guthrie the Almanacs traveled about singing union songs. In 1949 the group expanded and changed their name to the 'Weavers." Pete wrote the song "If I Had a Hammer" that year.

Blacklisted during the 50s, under investigation by the Un-American Activities Committee, cut off from the mass communications system, Pete nevertheless performed at many colleges and before every organization that would listen to him. While others ran for cover, afraid for their jobs, afraid to speak the truth, Pete continued to be a bright light shining through the black night of those years. "I often pray that future centuries will know that here also poets tried to be the conscience of the age." Appearing before a congressional committee in 1962, Pete defined a leftist as "someone who stands up to defend the Bill of Rights, the Declaration of Independence, and the Sixth Commandment—thou shalt not kill." In reply to my question whether he was a communist Pete replied, "I guess I'm about as communist as the average North American Indian was."

From the "ban the bomb" campaign of the 50s Peter moved into an active role in support of the civil rights movement, singing at "freedom workshops," marching and sleeping in the mud with Martin Luther King, Jr. During the 60s Pete was the prime mover behind the folk music revival among America's youth. His influence shaped young singers like Joan Baez and Bob Dylan. In 1967 Peter's singing of an antiwar song, "Waist Deep in the Big Muddy," led to the cancellation of the Smothers Brothers TV show.

"I think that if songs can help us explore our past and our present, and even speculate about our future, then you and I have a better chance of going out and doing something about our troubles." Despite severe opposition from the John Birch society and the Ku Klux Klan, Seeger continued to sing out. Today he is still one of the most significant voices for freedom and justice throughout the world. Peter has never been a pamphleteer or political muckraker. He is concerned with life in every aspect and is as effective with a kid's story song or a quiet love tune as with a protest song.

On our way to Seabrook I asked Pete about his religious views. "My ancestors were religious dissenters who came to America over 300 years ago. Some were abolitionists in the 1840s and 1850s. Many were Episcopalians, Unitarians, and Quakers. The Old Testament prophets, Jesus, and disciples like Martin Luther King, Jr., have left me with much to imitate. I'm not a member of the Christian church because with all its concern over 'religious trappings' it seems to have forgotten the message of Jesus to be peacemakers." Nearing age 60, Pete will always be young; his kind never grows old.

Robert V. Peters was a senior student at Associated Mennonite Biblical Seminaries, Elkhart, the past year.

ENERGY STEWARDSHIP

Energy in our homes

Dwight Platt

Can individual families significantly affect excessive use of energy in our society? Directly under our control is the use of energy *in the home*. It amounts to almost one-fourth of total energy use.

Use of energy in the home has been increasing. A 1978 study (Martindale and Greywall, *Transactions of the Kansas Academy of Science* 81(1):15-42) of energy consumption in Kansas found that energy use *per residence* increased by 40 percent from 1950 to 1970. Space heating, which amounted to more than half of energy use in the home, had changed little during the period. Over half of the increase was the result of expansion in air conditioning (from nil in 1950 to the third largest use in 1970) and in the use of various appliances. Other significant increases occurred in refrigeration (more than doubled in energy use), water heating (second largest energy use), and lighting.

In 1976 our family took some measures to see if we could *reduce* energy use in our home near Newton, Kansas. We use natural gas for space heating, water heating, and cooking. Electricity supplies most other energy used, including the pumping of all domestic water and irrigation water for a large garden. Prior to this time we had been concerned about excessive use of natural resources and had taken some energy conservation measures—installation of storm doors and windows, caulking of doors and windows, some insulation in the attic, and replacement of some incandescent light fixtures with fluorescent fixtures. We used only window and room fans during the summer. Annual energy use in our residence from 1971 through 1975 averaged 2.28×10^{8} btu, slightly below the 2.3×10^{8} btu average residential use in Kansas in 1970 (btu = British thermal unit, a standard measure of energy).

Methods we have adopted to save energy since 1976 include: (1) more attention to turning out lights when not being used; (2) setting the furnace thermostat at 68° F in the winter of 1976-77 and at 65° F in 1977-78; (3) replacing a 20-cubic-foot frostless side-by-side refrigerator-freezer with a 15-cubic-foot automatic defrost refrigerator-freezer in June 1976 (This refrigerator cools from coils inside the refrigerator chamber which periodically defrost automatically and uses much less electricity than the frostless refrigerator which blows in cooled air from outside the refrigerator cabinet.); (4) replacing an old jet water pump with a more energy-efficient submersible pump in the summer of 1976; (5) turning off the pilot light on the kitchen stove and using matches to light the burners; (6) filling the outside walls of the house with blown cellulose insulation in the fall of 1976; (7) increasing the insulation in the attic to a six-inch layer of fiberglass in the spring of 1977; and (8) insulating some of the window frames with styrofoam and fiberglass in the winter of 1977-78.

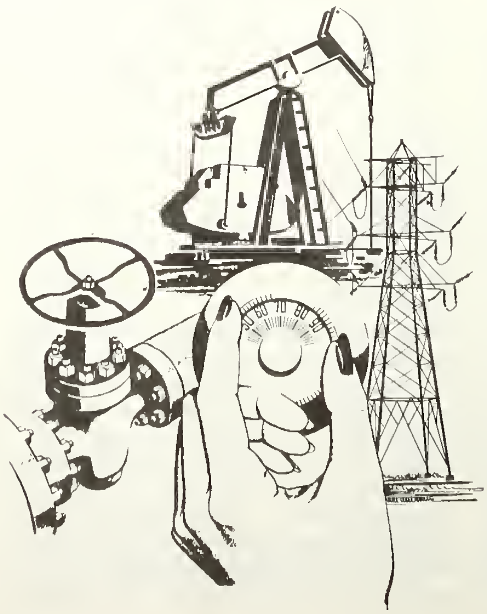
Table: Annual energy use in the Platt home near Newton, Kansas, and weather conditions affecting energy use (weather data for Newton taken from publications by the National Climatic Center).

September to September	1971 1972	1972 1973	1973 1974	1974 1975	1975 1976	1976 1977	1977 1978
Natural gas use in MCF	150	180	143	164	153	121	110
(adjusted)	(146)	(161)	(136)	(147)	(153)	(110)	(95)
Electricity use in kwh	6,806	6,526	6,410	6,518	5,768	4,477	4,726
Degree days Oct. through Apr.	4,176	4,793	4,348	4,759	4,004	4,639	5,188
Days max. temp. 100° F June through Aug.	4	17	19	1	12	11	36
Precipitation (in.) depart from normal June through Aug.	−0.20	−3.29	−3.56	+3.22	−6.03	+4.90	−8.26

The above table summarizes energy use in our home from September 1971 through September 1978. Most natural gas was used for space heating in the winter. This use is greatly affected by the coldness of the winter. The degree day totals for the heating season (October through April) increase with the coldness of the winter and can be used to proportionally adjust the usage figures to minimize the variation due to weather and make them more comparable for measuring conservation effectiveness (figures in parentheses in table). Natural gas use in our home has been reduced approximately 30 percent since the fall of 1976. Most of the savings occurred in space heating during the winter, and this would have been effected through conservation methods 2, 6, 7, and 8. Number 5 would affect natural gas use throughout the year, and natural gas use in June, July, and August was reduced by an average of one MCF per month.

Electricity is used for many purposes in our home. Some of these uses are greatly affected by the weather while others are not. A cold winter increases electricity use because the fan on the furnace uses electricity. Low rainfall and/or high temperatures in the summer increase the amount of irrigation water that must be pumped for the garden. High temperatures also increase the amount of energy used by refrigerators, freezers, and room and window fans. It is difficult to apportion electricity use to adjust for these effects. Although 1977-78 had the most severe winter and the most severe summer during the period studied, the amount of electricity used was the second lowest.

Our experience shows that the average resident in Kansas can probably reduce energy use by at least 30 percent within a year or two with relatively few energy-saving measures. Our actual energy use declined from a total of 2.28×10^{8} btu to 1.65×10^{8} btu as a yearly average. The latter figure is comparable to the average residential use in Kansas in 1950. If this magnitude of savings could be accomplished in our homes nationwide, it would result in a savings of almost 7 percent in our national energy budget, certainly a significant saving.



Meditation

Small things

We skimmed over the lake at 40 miles per hour. Not bad for a 30-foot flat-bottom boat with four people on board. The inboard Chevy motor was making us the hottest number on the lake.

Then it happened. Our dependable power plant suddenly ceased. Silence. We coasted to a dead float. Thousands of dollars worth of equipment and we sat helpless.

The waves gently lapped the hull nudging us toward the center of the lake. There were plenty of other boats on the water but no one came to help.

We took the motor cover off and peered in. Everything looked fine. We jiggled a few wires and played with the carburetor. No luck. We continued to float aimlessly.

Sometime later a boat came to tow us in. A mechanic at the marina offered help. In a few minutes he located the problem. A small piece in the distributor needed replacement. Cost of the item: 79 cents.

Isn't it interesting how little things can affect our lives in such big ways?

We say a cross word and before long we're sitting dead in the water. Our joy and enthusiasm are gone. We've hurt another person and we feel badly about it.

A little lie doesn't seem like much. Maybe it's just a slight distortion of the truth. No matter. Even little lies stop the flow of God's power in our lives.

We entertain a discouraging thought or play briefly with a lustful idea and—presto—our lives lose direction and force.

We flare up with anger, snap at a loved one, criticize someone, make a snide remark, or brush off a hurting friend. There are a million little ways to throw a wrench into the works.

For most Christians it's not the big things that block progress. It's the 79-cent size.

Jesus said, "Watch and pray." We need to be careful as we cruise around on the lake of life.

Jesus spent a lot of time on the lake of Galilee. He knows all about storms and how to keep the boat from sinking. He knows about our journey across the sea of life. He knows about the little things that cause engine trouble. And he cares.

"Jesus, Savior, pilot me."

G. Roger Schoenhals

Celebration

(*For the birth of a developmentally disabled child*)

Joy Child, little one,
ours,
and always so,
coming with words of hope and courage
born from your daddy's lips:
"No one is useless."

Joy Child, little one,
I welcome you
into a world that needs you
to say all new and poignant,
"Consider the little lilies,
they toil not,
and yet your heavenly Father—
our heavenly Father—
loves them through his people."

Joy Child, little one,
blessings on your specialness.
You inject God's needed perspective
into my destructive quest
for perfection.
For it is in admitting imperfection
(I know—all new and poignant)
that we can begin, just begin,
to become whole.

Glory to God.

Muriel Thiessen Stackley

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A plea for fishing

John M. Drescher

Now it came to pass that a group existed who called themselves fishermen. And lo, there were many fish in the waters all around. In fact the whole area was surrounded by streams and lakes filled with fish. And the fish were hungry.

Week after week, month after month, and year after year these who called themselves fishermen met in meetings and talked about their call to fish, the abundance of fish, and how they might go about fishing. Year after year they carefully defined what fishing means, defended fishing as an occupation, and declared that fishing is always to be a primary task of fishermen.

Continually they searched for new and better methods of fishing and for new and better definitions of fishing. Further they said, "The fishing industry exists by fishing as fire exists by burning." They loved slogans such as "Fishing is the task of every fisherman," "Every fisherman is a fisher," and "A fisherman's outpost for every fisherman's club." They sponsored special meetings called "Fishermen's Campaigns" and "The Month for Fishermen to Fish." They sponsored costly nationwide and worldwide congresses to discuss fishing and to promote fishing and hear about all the ways of fishing such as the new fishing equipment, fish calls, and whether any new bait was discovered.

These fishermen built large, beautiful buildings called "Fishing Headquarters." The plea was that everyone should be a fisherman and every fisherman should fish. One thing they didn't do, however; they didn't fish.

In addition to meeting regularly they organized a board to send out fishermen to other places where there were many fish. All the fishermen seemed to agree that what is needed is a board which could challenge fishermen to be faithful in fishing. The board was formed by those who had the great vision and courage to speak about fishing, to define fishing, and to promote the idea of fishing in faraway streams and lakes where many other fish of different colors lived.

Also the board hired staffs and appointed committees and held many meetings to define fishing, to defend fishing, and to decide what new streams should be thought about. But the staff and committee members did not fish.

Large, elaborate, and expensive training centers were built whose original and primary purpose was to teach fishermen how to fish. Over the years courses were offered on the needs of fish, the nature of fish, where to find fish, the psychological reactions of fish, and how to approach and feed fish.

Some spent much study and travel to learn the history of fishing and to see faraway places where the founding fathers did great fishing in the centuries past. They lauded the faithful fishermen of years before who handed down the idea of fishing.

Further the fishermen built large printing houses to publish fishing guides. Presses were kept busy day and night to produce materials solely devoted to fishing methods, equipment, and programs to arrange and to encourage meetings to talk about fishing.

Many who felt the call to be fishermen responded. They were commissioned and sent to fish. But like the fishermen back home they never fished. Like the fishermen back home they engaged in all kinds of other occupations. They built power plants to pump water for fish and tractors to plow new waterways. They made all kinds of equipment to travel here and there to look at fish hatcheries. Some also said that they wanted to be part of the fishing party, but they felt called to furnish fishing equipment.

After one stirring meeting on "The Necessity for Fishing" one young fellow left the meeting and went fishing. The next day he reported he had caught two outstanding fish. He was honored for his excellent catch and scheduled to visit all the big meetings possible to tell how he did it. So he quit his fishing in order to have time to tell about the experience to the other fishermen. He was also placed on the Fishermen's General Board as a person having considerable experience.

Now it's true that many of the fishermen sacrificed and put up with all kinds of difficulties. Some lived near the water and bore the smell of dead fish every day. They received the ridicule of some who made fun of their fishermen's clubs and the fact that they claimed to be fishermen yet never fished. They wondered about those who felt it was of little use to attend the weekly meetings to talk about fishing. After all, were they not following the Master who said, "Follow me, and I will make you fishers of men"?

Imagine how hurt some were when one day a person suggested that those who don't catch fish were really not fishermen, no matter how much they claimed to be. Yet it did sound correct. Are you a fisherman if year after year you never catch a fish? Are you following if you're not fishing?

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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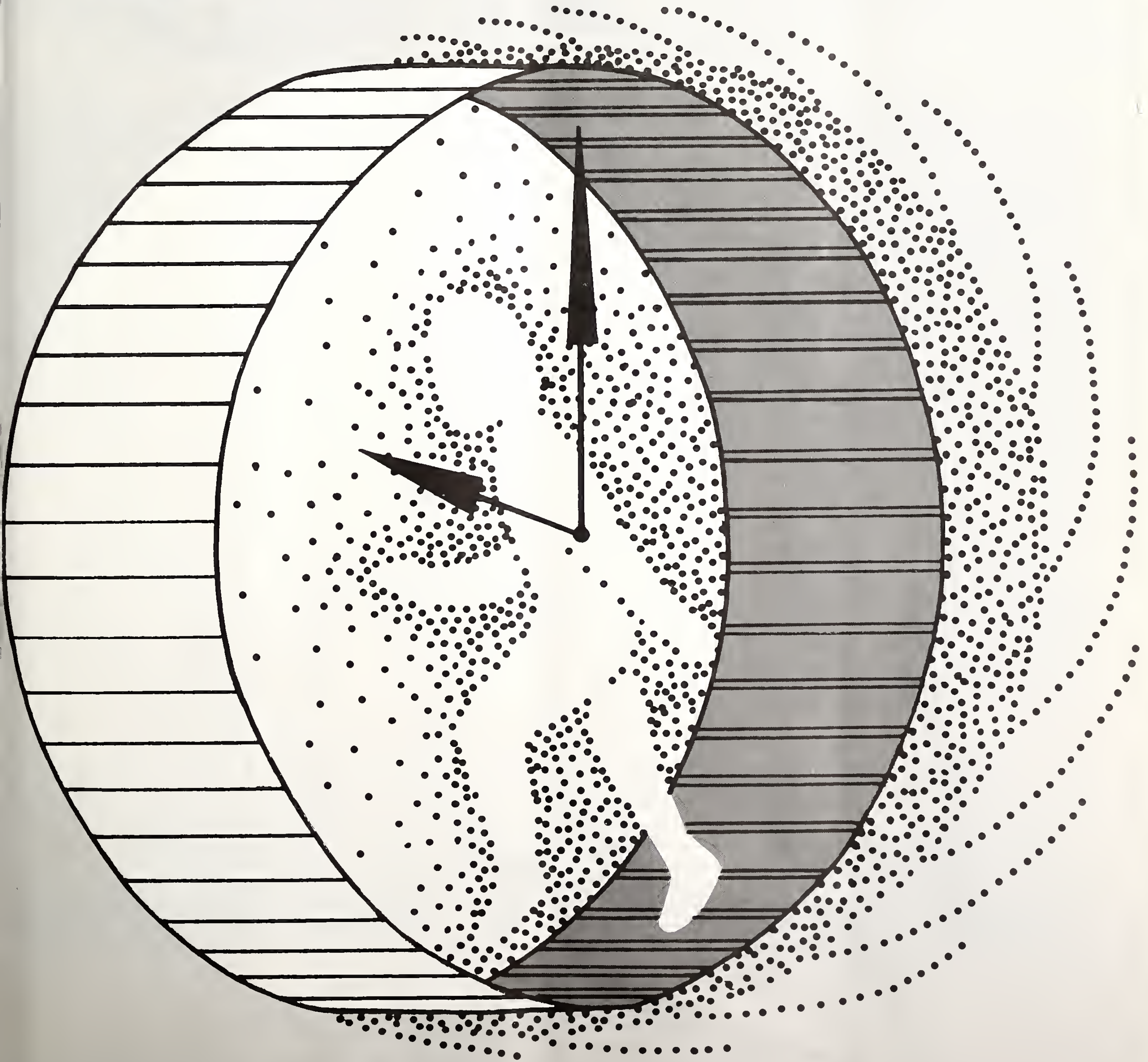
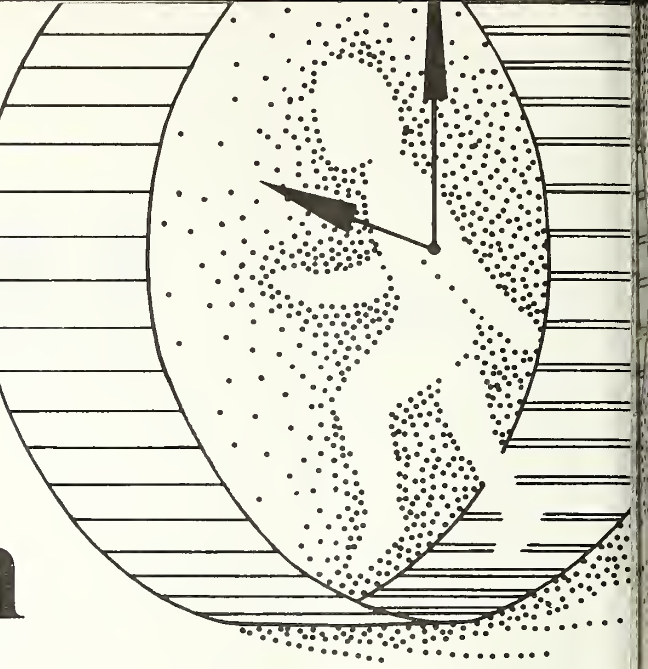


Schedaholism

Melvin D. Schmidt

"One of my Asian friends once told me that the most ridiculous situation imaginable is an American missionary, who has ulcers, telling a Hindu sage all about 'peace of mind.'"



It is hard to see how we have enslaved ourselves to the timeclock until we experience a clashing of cultures—especially those cultures which do not take finely tuned schedules as seriously as we do. An American Indian chief is supposed to have told one of the early Mennonite missionaries that white people are smart in many things, but they are too dumb to know when they get hungry. For that they must check their clocks!

We appreciate—and demand—things to run *on time*. How irritated we become if there are a few minutes to waste—waiting for the bus, the train, the doctor, or the telephone operator. A traffic jam on the way to work or to the airport can wreak havoc in our lives. We are acutely aware of some "costs" that come from running late. Lateness may mean extra motel bills in some distant city while we wait for the next scheduled plane.

A college student on a study trip to the Far East somehow got off schedule near the beginning of his trip and could not catch up. He kept missing his connections in Japan, in Hong Kong, in Bangkok, and in Singapore. The airline company accommodated him very well. He stayed in the best hotels at the airline's cost and took little side trips while he waited for his planes. After he reached his destination in Indonesia, he received a refund check from the airline company, which recognized the potential costs to him and not only wined and dined him halfway around the globe, but sent him almost a full refund for his trouble.

We know the costs of being late. Maybe we should focus also on the *costs* of being on time. During our four years in Southeast Asia we often encountered what was called "rubber" time. When a meeting was called for 7:30 p.m., often people would start showing up at 8:30 p.m. Rubber time stretches to accommodate people. I discovered that if they were having a good time at a cup of tea or a relaxing time in the shower, my Indonesian friends were not about to let some arbitrary schedule rob them of the delights and pleasures of finishing what they were doing.

I began to understand the costs of my punctuality in terms of the hostility I felt while I waited, and the nervous energy I burned up worrying about whether the meeting would ever start so that I could get it over with and back to my schedule. One of my Asian friends once told me that the most ridiculous situation imaginable is an American missionary who has ulcers telling a Hindu sage all about "peace of mind." I discovered that ulcers are almost unknown in Southeast Asia. Neither is high blood pressure. Neither is the typical "heart attack" as we know it.

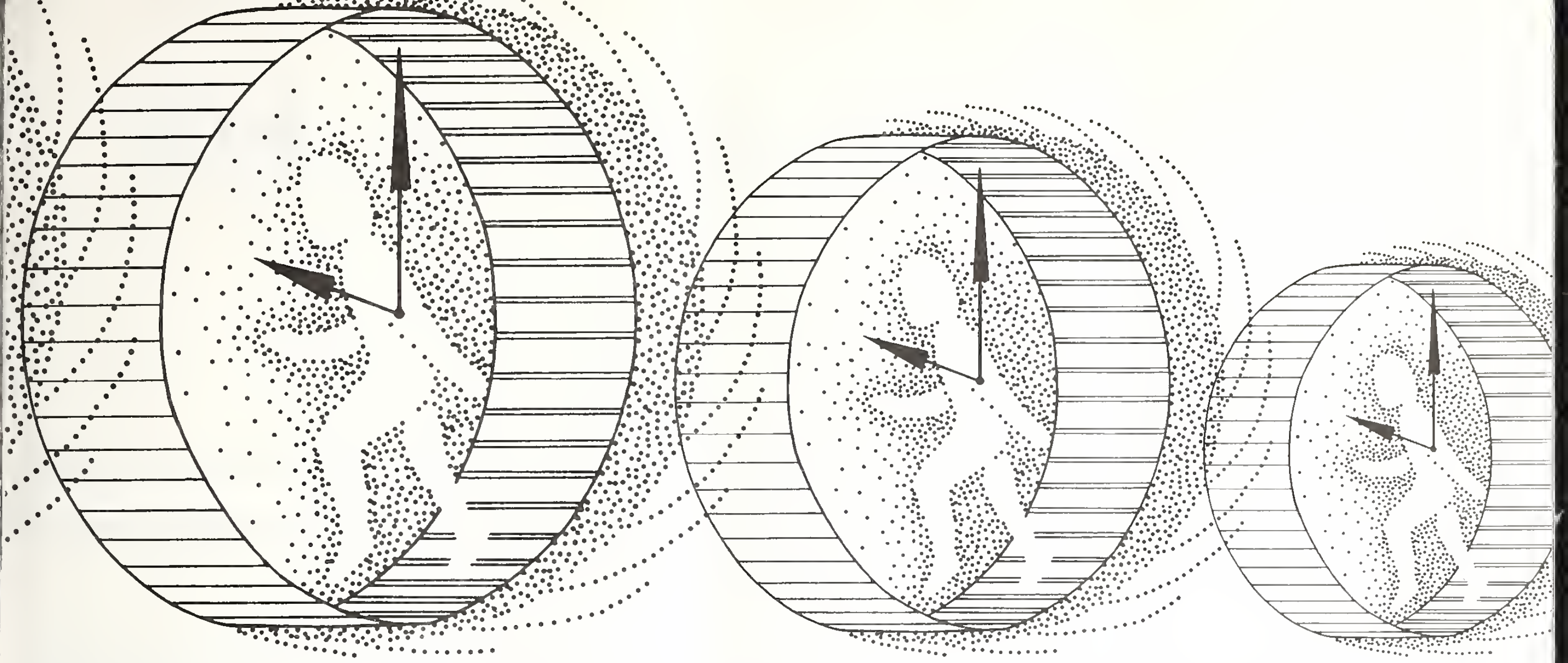
Perhaps the coining of a new word is called for: "schedaholism," addiction to schedules. Wayne Oates, a seminary professor in Louisville, Kentucky, has written that the affliction most prevalent among middle-aged, middle-class men is not heart trouble or high blood pressure, but "workaholism," a new word he has coined to describe the addiction to work which (he says) plagues most of us. He proposes the formation of "Workaholics Anonymous," which would do for compulsive workers what Alcoholics Anonymous does for compulsive drinkers.

Oates is quite serious, and perhaps it would be well for us to take a serious look at what we might call schedaholism. Behold this species, the Homo sapiens of the North American variety, running full tilt, squeezing every minute of the day for some "purposeful" sort of activity. Reading for profit. Going to parties to make contacts for business and not just to have fun. Lunching with customers in order to wheel and deal over a meal. Bowling for unity and gambling for charity and driving for mileage. One psychologist notes that one of the basic fears of most Americans is that sometime they will be caught with a little bit of unscheduled time on their hands and they won't know what to do with it. They are afraid they'll go berserk.

It *is* a fact that most suicides occur during weekends, holidays, and vacations! It is also a fact that we often refer to our unscheduled bits of time as that which has to be "killed." Unscheduled time is a "dead space" in our lives which has little or no meaning for us.

Meyer Friedman is a cardiologist in San Francisco who has become well known for his study of the types of people who are susceptible to coronary attacks. In an article entitled "Who Will Attend My Funeral?" (*Yale Alumni Magazine*, May 1971, page 17) Friedman mentions the studies which have been done to find out why most American males over 30 already carry scars on the coronary arteries which bring nourishment to the heart muscle. North Americans experience significantly more clogging of these vital heart arteries than any other group in the world. Why?

Friedman finds, to our surprise, that this is not a racial problem. Members of all racial groups in North America are equally affected. He finds also that it is not a dietary problem. Comparative studies have been done on groups with varying kinds of diets. Neither—believe it or not—is the coronary failure rate most directly related to smoking or to the level of industrial smog in the air. The most important studies have compared American males with similar groupings of Japanese males. It was found that while the Japanese smoke 50 percent more than their



American counterparts, they experience only 10 percent as much heart disease. While all of the factors related above have some bearing on the problem, none of them become overriding.

What then is the greatest contributor to heart failure? Friedman isolates a nonphysical factor as the chief culprit. It is pure and simple schedaholism, our tense and stressful way of life. Our compulsive, uptight lifestyle. Recently we have seen a vast upsurge in exercising programs, running, jogging. All of these are healthy signs, yet they can become just another set of prescribed maneuvers which we grunt through each day in order to "become fit." Friedman insists that exercising programs will not do the compulsive, scheduled-out person any good.

If we are to engage in exercise we should do it in a way that keeps us human instead of making a jogging machine out of ourselves. A marvelous exercising program may become just another chore, another pressure that we add on top of everything else, and thus it may add to our problem. A morning jog does not have to be an irrational trot up the cinder path, counting as we go. It can be done in such a way that it refreshes the spirit along with the body.

The other morning I witnessed the strange behavior of a jogger along Douglas Avenue who was irrationally (it seemed to me) running circles around a little bush at the street corner. After he had made about five circles the light changed and off he went across the street. I understood then that while waiting for the light to change, he did not want to break his stride.

The physical exercise mania sweeping across the country—while laudatory and refreshing—will not accomplish much until we learn to raise and resolve some of the more basic issues involved in what it means to be a human and a Christian who loves life and cares for his or her body. Are we interested in *being* healthy and taking good care of ourselves as stewards of what God has given us, or might we be pursuing another numbers game of running "so many miles per week"? If the latter is the case the number of miles run will avail nothing, for it is precisely such obsession with numbers and schedules which lies at the root of our problem.

Life is a mystery to be lived rather than a problem to be solved. We tend to go through life focused on its problematic nature, beating our very lives against the brick wall of all the unsolvables in life, and missing out on the beauty and awe and love that surround us. A popular song of a few years ago by Ray Stevens put the question very bluntly:

"Did you see your children growing up today?
And did you hear the music of their laughter
As they set about to play?
Did you catch the fragrance of those roses in your garden?
Did the morning sunlight warm your soul
And brighten up your day?
Do you qualify to be alive?
Or is the limit of your senses
So as only to survive?"

Medical evidence suggests precisely what has been embedded in the Bible for these thousands of years. Jesus taught that the Sabbath is made for man and not man for the Sabbath. The Pharisees of Jesus' day had missed the point of the Sabbath altogether. They had made another system of laws or a "schedule," if you will, regarding the Sabbath, and in the process had robbed themselves of that very observance which was to symbolize mankind's freedom from labor. The seventh day was reserved for voluntarily walking away from problem solving. The God of creation himself ceased from his creating activities on the seventh day. I don't think he did that because he needed rest. God did it because even God needs to do nothing. To be obedient to such a God means precisely that we are not so obsessed with our schedules that we cannot forget them for one day each week and permit ourselves to be free from the pressures of work and production.

Those who cannot keep the Sabbath are "schedaholics," and they need help. They need counsel in how to do nothing. Even our physical makeup is such that the failure to recognize and express that essential human freedom to be unscheduled jeopardizes the continued beating of the heart. •

Perfect bondage

Elsie Epp

People who dwell in perfect houses
have to be perfect.

People who dwell in perfect houses
dare not be human.

Lord, release us from our perfect prisons.

Taking God's name in vain

"Misuse of God's name occurs when Christians seek—through whatever means, even pious ones—to play god and use the Lord God as a means of getting what they want."

Elmer A. Martens

Anyone hearing the Third Commandment could—if one were negatively minded—respond with, "Who dares limit my freedom of expression? I can say whatever I want to say."

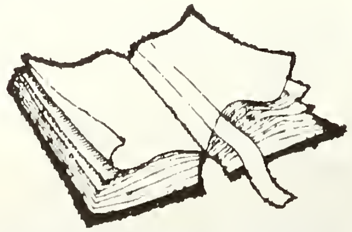
These questions—and others like them—show at once that there is a misunderstanding. The Commandments described in the Bible as the Ten Words (Deuteronomy 4:13) are not to be seen as a burden or a restriction, but as a gift. In a lengthy preamble to the Ten Words in the book of Deuteronomy Moses sets out before Israel what a special people they are because they have heard from God himself. "Out of the heavens he let you hear his voice to discipline you. . ." (Deuteronomy 4:36). Moses pleads that they keep God's statutes "that it may go well with you . . . and that you may live long on the land which the Lord your God is giving you. . ." (Deuteronomy 4:40). The "commandments" are intended for our well-being. God is not arbitrarily or capriciously laying down a rule that will inhibit us. Rather the directives are in our best interest.

The preamble to the Ten Words already makes that clear. "I am the Lord your God, who brought you out of the land of Egypt . . ." (Exodus 20:2). It is the salvation God who instructs his people. God's commandments are based on his redemptive acts. He does not put them under slavery, but declares how that relationship may be maintained and expressed.

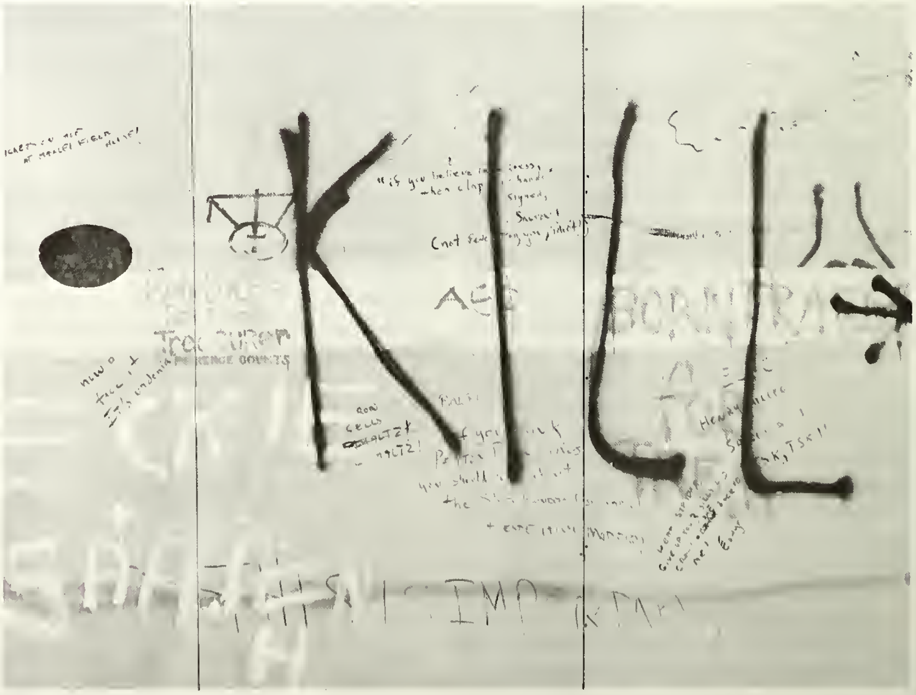
What does it mean, *not* to use the name of the Lord in vain?

One way to discover the answer is to check for other biblical usage of the word "in vain." This Hebrew word is translated by such words as false, lie, vanity. The word denotes "false" in connection with idols, but also with oaths. The Israelites could swear oaths by the name of Yahweh (Lord) but they were charged not to swear "falsely" (Leviticus 19:12). Sometimes the word is used in conjunction with speech; an equivalent English word is "pointless." "They speak of You with evil intent; Your adversaries misuse Your name" (Psalm 139:20, NIV). Two ideas that arise in conjunction with the word "in vain" are (1) false, deceitful; and (2) idle or pointless.

The meaning of the Third Commandment becomes clearer when attention is given to the name of God, which is Yahweh. The name is given with considerable dramatics to Moses (Exodus 3:14). Connected with the Exodus it is by all means a salvation name, for in coming out of Egypt Israel experienced God as the delivering kind of God. Some scholars think that the name carries the meaning "he who causes (things) to be," in which case the name



Open your Bible



harks back to creation. Some scholars, in addition to stressing the salvation dimension of the name, make a case that the name means "one who is present." In any event we should remember that in ancient times the name represented the qualities and character of a person. Another Exodus passage, one which plays significantly on the name Yahweh, describes him as merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, both forgiving and keeping steadfast love for thousands but also prepared to punish the iniquity of individuals to the third and fourth generation (Exodus 34:7).

We should understand then that taking the name of the Lord in vain is a misuse of it in connection with taking an oath; misusing the name also occurs when Yahweh's name is used pointlessly. In one recorded incident the name of Yahweh was blasphemed in the course of a struggle; direction was sought from the Lord, and stoning of the culprit was the result (Leviticus 24:11ff).

Ancient peoples used names of deity magically. Names provided a handle, and the tendency was to manipulate God through the magical use of his name. (Was it for this reason that God was reluctant to answer Jacob's question, and Manoah's: "What is your name?" (Genesis 32:29, Judges 13:17). Even in New Testament times there were some who tried in a magical way to name the name of Jesus over certain afflicted ones (Acts 19:13). But Israel was not to do so. By giving his name God made himself accessible, not for use in casting magic spells, but for personal relationship. "God's name is not to be placed by man into man's service and control" (Harrelson). Misuse of the name of God occurs when Christians seek—through whatever means, even pious ones—to play god and use the Lord God as a means of getting what they want. Quite subtly we then put ourselves over God instead of recognizing our subordination to him.

This command has a motive clause. Observance of the command is urged, for the Lord will not leave unpunished the person who misuses his name. The nature of the punishment is unspecified, and we may understand that so jealous is the Lord for the honor of his name that he himself will vindicate any dishonor or reproach that is deliberately brought against his name.

What message does this commandment hold for us? The negative side of the commandment implies the positive. God's name is to be honored and revered. With the Psalmist we might identify ourselves as those who love God's name and who are determined to sing praise to the name of the Lord (Psalm 5:12, 7:17). Pointless reference to the name of God in everyday speech is to be shunned. Expletives may release emotional energy, but surely Christians will not resort to the name of God for such purposes. Jesus counsels that the name of God not be invoked in swearing of oaths, but that Christians be known for integrity such that their "yes" means yes and their no, no (Matthew 5:33-37).

If the First Commandment forbids worship of any God other than Yahweh, and the second addresses the question of inadequate expression of that worship, then the third speaks to the temptation for us to use the name of the Almighty carelessly in such a way as to demean him, or (even piously) to manipulate him to our own ends. *Third in a series.*

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Enlightenment

Ruth Naylor

I entered my room
dark, dreary
Without
Inside
Really knowing why
The day was hidden
with subtle fear
Nameless
in my heart.
Anarchy threatened
the brain posted
person worshiped
Schedule.

I needed time . . .
Time to be alone
With God.

Undirected,
(or was it?)
I turned to the window
pulled back
the draperies and—
Lord! What beauty!
It felled me to my knees
And the gray box walls
were poured full
Of sunshine.

News

Peace Section (US) opposes registration; less clear about nuclear issues

Washington, DC—Peace Section (US) members received a whirlwind immersion into the Washington scene at their annual spring meeting June 1, 2.

Proposed draft registration legislation, a discussion of various peace education projects, and debate on nuclear energy highlighted the agenda.

In addition to the business sessions members participated in a variety of activities: a briefing at the Pentagon, a visit with Representative Robert Carr (Michigan) on draft registration, hearing speakers Rear Admiral Gene La Roque and author Jeremy Rifkin, and viewing of the film *Useful Work at Rocky Flats*.

Peace Section devoted a major block of time to understanding the current legislative efforts toward renewal of draft registration and laid plans to sponsor a consultation on the draft and national service in early 1980.

Members heard Carr explain his efforts to remove an amendment requiring the registration of 18-year-old men beginning 1 January 1981 from the defense authorization bill in the House of Representatives, HR 4040.

Section members affirmed the Mennonite Central Committee and Peace Section role of speaking to government on behalf of the various Mennonite conferences.

A working paper titled "Mennonite Response to Conscription" was discussed. The paper, formulated as a guideline for testimony to government, will be sent to the Mennonite and Brethren in Christ conference and peace committee leadership as a stimulus for the conferences to work through and clarify their own positions.

Nuclear energy was obviously the most controversial topic debated during the meeting. Peace Section (US) does not have an official position on nuclear energy. Members discussed a proposed statement calling for a "moratorium on the construction of nuclear power plants and phasing out of operation of all existing plants because the risk to life and creation is simply too great." Members could not come to consensus on the use of nuclear power, although they opposed use of nuclear weapons. A vote on the recommended statement was tabled.

The discussion reflected the fact that despite the near disaster at the Three Mile Island nuclear plant in late March, Mennonites and Brethren in Christ do not have a common mind on this issue, and many persons are unsure of their own position. "There are disagreements, especially among Mennonite college science faculty," noted Stan Bohn of Bluffton, Ohio. J. R. Burkholder of Goshen, Indiana, added, "The connection between nuclear power and nuclear weapons is very complicated."

"In the name of responsible stewardship, we can't go ahead with nuclear power because there is no safe way of waste disposal. Insurance companies have always refused to insure power plants," Doug Hostetter, New York, pled with the group. Betsy Beyler of Washington, DC, noted that the issue "cannot be left to the scientists."

Those present concluded that more homework needs to be done before making an official statement.

Executive secretary John Stoner reported that nearly 20,000 Christian Peacemaker Registration forms were distributed during the past year. The forms, based on Selective Service Form 150, are used for persons to register their conscientious objector convictions. Upon completion, most forms are filed in conference or congregational offices. A Spanish version of the form is being prepared and will be available soon.

New Call to Peacemaking, a joint effort of the Friends, Brethren, and Mennonites, will continue on the national level. Another national conference will be convened at Green Lake, Wisconsin, in 1980. He reported that Maynard Shelly is working on a book study guide called *New Call to Peacemakers*. A recommendation endorsing continued Mennonite participation in the New Call to Peacemaking was adopted.

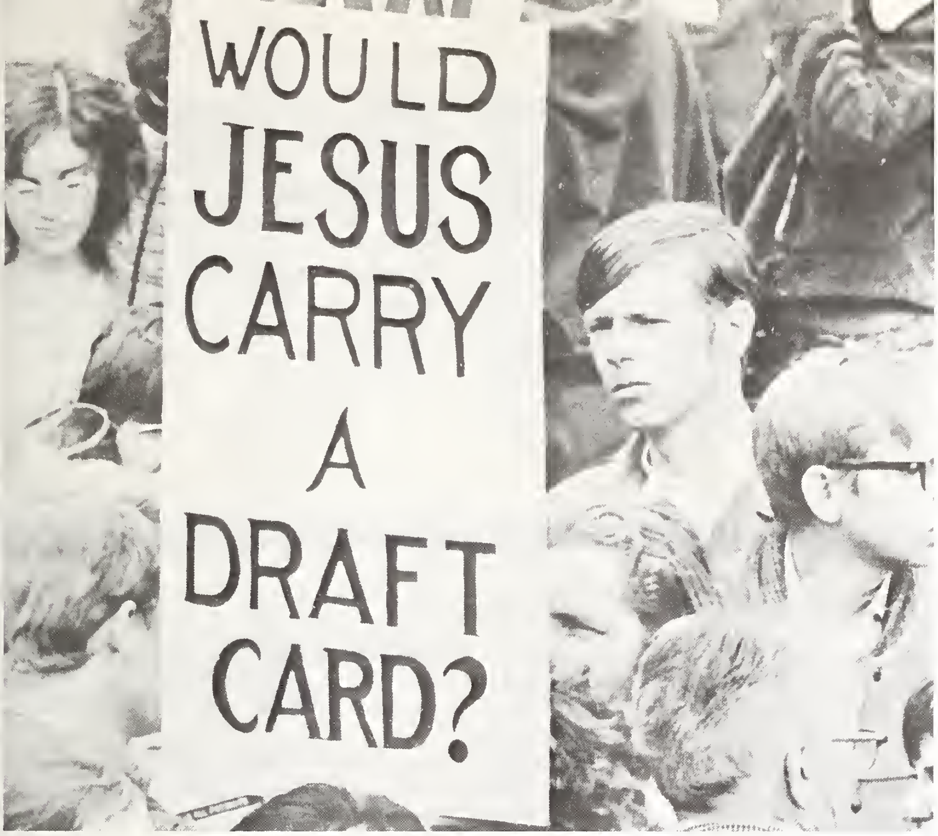
A full-time volunteer staff person to promote the World Peace Tax Fund, as recommended by the December 1978 Peace Section meeting, has not yet been found.

Section members were challenged by Jeremy Rifkin, author of a forthcoming book on *The Emerging Order, God in the Age of Scarcity*, who led a stimulating evening session on the thesis of his book. Rifkin feels that humanity has been deluded by the idea that technology and science can create a more ordered world. He forecasts the replacement of the prevalent belief in progress with a stewardship concept of reality, and a changeover during the next generation from reliance on such energy sources as coal and oil to renewable energy resources.

Peace Section (US) officers chosen to continue are A. J. Klassen, chairperson, and Janet Reedy, vice-chairperson. Sam Resendez was named secretary to replace former secretary Stan Bohn.

A number of church leaders attended the Peace Section meetings, which overlapped with a meeting of conference peace committee persons to discuss the draft and a meeting of the Christian Peace Shelf Committee, a cooperative Herald Press and Peace Section (US) book publishing venture. *Linda Schmidt, MCC Peace Section*

Peace Section (US) members include (from left): Wesley Prieb, Kansas; James Longacre, Pennsylvania; John Stoner, executive secretary; A. J. Klassen, chairperson, California; Stan Bohn, Ohio; and Kenneth Hoover, Pennsylvania.



“Registration is the draft”

This sign, displayed during a 1971 antiwar rally in Washington, DC, questions the morality of the military draft. The Religious News Service says that the most active opposition to current efforts in the US Congress to reactivate the draft is coming from churches. Denominations particularly active are the United Church of Christ, the Church of the Brethren, Catholics, Quakers, and Mennonites. Church people, such as Barry Lynn of the United Church of Christ, are concerned by "the alarming speed with which Congress is moving on the registration of every 18-year-old without any national debate." Another concern expressed by church representatives is that the public, while generally opposed to full-scale military draft, is willing to accept youth registration. "Registration is *the draft," says Edward Snyder, head of the Friends National Committee on Legislation. Speaking to Mennonite Central Committee Peace Section (US), Representative Robert Carr (Dem.-Mich.) said the voice of citizens does have an impact on legislators. He added, "One letter written thoughtfully carries much more weight than 10,000 postcards."*

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Emergency program eases hardship after India's worst cyclone

Akron, Penn. (MCC)—A cyclone swept across Andhra Pradesh, India, May 12. A similar cyclone struck there in 1977 and was thought to be the worst in this century. Now those estimating this cyclone's damage are saying it is even worse.

Damage to buildings was especially severe, and over one million people are homeless. Cattle and crop losses were great. Deaths from the cyclone number about 1,000, but that figure would have been much higher except for a government-forced evacuation of 150,000 people during the six-day advance notice of the cyclone.

Mennonite Central Committee responded by authorizing Bert Lobe, its India representative, to spend $60,000 in Andhra Pradesh.

The government requested that MCC do a six-week cash-for-work project in the Prakasham District, one of the worst hit districts. The cash-for-work plan began the last week in May. It includes repairing water tanks, digging open wells, and putting in 200 tube wells.

The resulting employment will especially help some of the landless laborers whose homes were destroyed in the cyclone. They are in a particularly bad position because this is the slack season.

Chad situation worsens

Akron, Penn. (MCC)—By May 22 all four Mennonite Central Committee workers in southern Chad were evacuated to the capital city of N'Djamena.

The last to join the group were Michael Eby and Gerald Heistand from Koyom. Paul Brubacher and Richard Olfert evacuated the southern town of Bebalem early in May.

The present evacuations follow earlier tensions. In mid-February fighting broke out in N'Djamena between the northern Moslem forces of Prime Minister Hissen Habre and the central government forces of President Felix Malloum. Chadians in the south, a black Christian and animist population, were loyal to President Malloum.

Now the conflict between the same two forces is also in the south. People there seem determined to fight to keep the northerners from dominating them.

The MCC group in Chad is trying to decide what to do in these uncertain circumstances. Agricultural projects cannot resume if fighting continues.

"In the meantime," Olfert writes, "we are having no trouble keeping all six of us busy. There are houses to repair, MAF (Missionary Aviation Fellowship) hangars to rebuild, and many other odd jobs."

The worldwide urban growth rate, now over 7 percent annually, is not likely to slow down. Its implication for the church is apparent: either win the city or lose the world. Many Third World cities are growing at a breathtaking pace. The Latin American cities of Sao Paulo and Mexico City each have about 14 million people in their metropolitan areas, and they may double that figure before the end of the century. In North America, after a period of mass exodus to the suburbs, there is beginning to occur a return to the city. Many churches experience difficulty functioning in changing urban communities.

Western cultural influences are seeping into the six countries of Eastern Europe. Rock music and American jazz which is bootlegged into the Soviet Union are readily available in the cafes of Czechoslovakia. Poles have access to American newspapers and magazines that Soviet customs officials seize from arriving travelers or halt in mail deliveries. In all of the Eastern European countries there is much greater freedom in discussion of controversial issues than in the repressive atmosphere of the USSR.

Christian unity has emerged as the subject Catholics would most like to see tackled by the National Pastoral Congress which is to be held in Liverpool in May 1980 and which for the first time will attempt to provide a reasonably democratic representation of the Church in England and Wales. Over 20,000 answered a questionnaire asking Catholics to pick from a list of 13 subjects "the six priorities most urgently requiring action by Catholics today."

Jewish emigrés seek new identity

Second in a series of articles by the Mennonite East/West Fraternity

Rome, Italy—Jews have been emigrating from the Soviet Union for almost 10 years. Their entrance into the West and Israel has been viewed by some as a fulfillment of prophecy and hailed by others as a great triumph for human rights. Much has been written about the hardships these people faced—loss of jobs, discrimination in education, harassment by authorities.

Rome is the last in a series of steps leading to a new country. Those who come here do not go to Israel. Most of the Jewish emigrés live at Ostia Lido, a seaside resort town about 30 kilometers from Rome. More than 30,000 came from the USSR in 1978; at present about 6,000 are living in the Rome area.

The interim period in Ostia is one of doing, seeing, and hearing many things for the first time. It is filled with enjoyment as well as anxiety, excitement, and worry for the future. Activities include sightseeing, gathering at the post office for conversation and apartment hunting, studying English, and running back and forth to consulates and immigration organizations.

For most it is the first opportunity to possess a Bible and to hear about the existence of God, their heritage as Jews, and the fulfillment of the Messianic prophecies in Jesus. It is a mistake to assume they are religious because they are Jewish. They have almost no knowledge of the Torah and the Prophets.

In conversation with the Jews about their past and future it becomes evident that there is a strong desire to achieve, especially in the vocational and economic areas. This intensity exists because more are being barred from institutions of higher learning. It exists because they are discouraged and angry with a system that squelches basic human rights and aspirations, sometimes forcing them to work against the law, a system that does not provide sufficient housing and foodstuffs.

Thousands of questions continually arise concerning wages, work opportunities, college courses and costs, medical assistance, the renting and buying process—everything that is related to the establishment of a new life and realization of dreams.

This concentration on the future life is the frame of mind into which the gospel is introduced. Some emigrés are eager to know what they have missed and immediately begin to pore over the Scriptures. Others view the gospel and those who relate it with quiet suspicion—more propaganda.

Some emigrés open their minds and hearts to the gospel and the people who share it when they comprehend that the Christian presence among them is the result of "living in the love of God." To work not out of self-interest but out of a desire to love because love has been shown by God is a new concept and one that generates interest and respect.

Then there are those who hear the message and accept it. For these emigrés life has indeed become new in a more profound sense than they could have imagined.

But that is not the end. Believers have a responsibility for these new brothers and sisters in the Lord, for these Jews who have come out of the depths of "total darkness" (as one woman put it) and entered the presence of light and understanding. They don't stay in Ostia Lido. They go on to Chicago, New York, Sidney, Melbourne, Toronto—babies in a new land.

Those who are still analyzing and comparing need to have their questions answered. Those who have encountered the gospel and been deeply touched by it need to see more of its effects. They all need help as fellow human beings in a new country. Who but the church, the church of Yeshua of Nazareth, is capable of doing it? *Karen Steria, MCC Italy*

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Mother Theresa of the Missionaries of Charities, Calcutta, India, in response to the material aid provided by Mennonite Central Committee, wrote, "We would like to thank each of you for the time, and more, the love you have given in making this soap for our poor." MCC has been providing some material aid to Mother Theresa's work in the form of soap, blankets, and bedsheets. This project reaches out to the poorest of the poor, in leprosy centers, an orphanage, and a "House for the Destitute and Dying" in Calcutta.

Pope John Paul II declared recently that governments cannot force their citizens to reject religion just as the church cannot coerce belief. The Pope described the doubting Thomas of the Gospel as "particularly close to contemporary man." The pontiff, citing a Vatican II statement, declared: "The act of faith is by its very nature a free act. It is therefore fully in accordance with the nature of faith that in religious matters every form of coercion by man should be excluded."

Mainline Protestant decline slowing

New York—While evangelical bodies remain the fastest-growing American churches, a seven-year decline in mainline Protestant membership appears to be slowing, according to the *Yearbook of American and Canadian Churches 1979.*

Published by Abingdon Press for the National Council of Churches, the yearbook contains statistics on American and Canadian church membership for 1977, the most recent year for which they are available.

The nation's only source of comprehensive statistics on religion, the yearbook also reports that overall church membership kept pace with population growth in 1977; that the number of US clergy continued to rise, feeding an already tight market; and that women and minorities continued to enter seminaries in growing numbers, though remaining far below their percentages in the overall population.

Total financial contributions to churches were up in 1977, but with inflation the churches were simply "running harder and harder to stay in the same place," notes yearbook editor Constant Jacquet. The average contribution to 45 US church bodies went from $149.75 in 1976 to $159.33 in 1977, but in real dollars the increase was slight.

According to a Gallup poll reported by the yearbook, church attendance stayed roughly level in 1977, with 41 percent of adults attending in a typical week.

The yearbook places total US church membership in the 222 religious bodies surveyed at 132,812,470, an increase of 0.7 percent over 1976. That figure is close enough to the estimated 0.8 percent increase in US population to render the difference statistically insignificant.

The Roman Catholic Church, the nation's largest religious body, and the Southern Baptist Convention, the largest Protestant denomination, both grew faster than the population during 1977, reporting gains of 1.03 percent and 1.24 percent, respectively.

Among the mainline Protestant bodies reporting losses were the Lutheran Church—Missouri Synod (-3.04 percent), the Episcopal Church (-2.19 percent), and the United Presbyterian Church (-1.77 percent). Losses from the United Church of Christ (-.87 percent), the United Methodist Church (-.77 percent), and the Lutheran Church in America (-.25 percent) have nearly ceased, however.

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Colony Mennonites aid Bolivia flood victims

Winnipeg, Man. (MCC)—It is difficult to see floods as having any benefit, but when a flood disaster struck eastern Bolivia early in 1979 the Colony Mennonites of that country became involved in relief operations. Their direct involvement has built bridges of understanding and compassion.

Heavy rains during the last week of 1978 caused extensive flooding in the Robore area of Bolivia. Several churches organized a relief program and invited the Mennonite colonies to participate. Dick and MaryAnne Plett, Mennonite Central Committee workers in Bolivia, visited the six colonies—Canadiense, Bergthal, Reinland, Santa Rita, Swift Current, and Riva Palacios—to inform them of the flood situation.

A report early in May indicates that 10.2 metric tonnes of food were donated by the Colony Mennonites. This included 1,456 kilograms of cheese and 7,400 eggs, products of their farms.

"We feel that the flood relief program has also served to build bridges between the local Mennonite people and MCC," says Dick Plett.

The Herb Friesen family had to leave Afghanistan in mid-June after having served for only 10 months since their return last August. No reason was given for the refusal to renew their visas. The Mennonite Brethren missionaries have served in Afghanistan since 1969. During that time the National Organization for Ophthalmic Rehabilitation Eye Institute in Kabul became a reality, and the number of ophthalmologists nearly doubled—a necessity in a land of much eye disease. No Christian missionaries have ever been allowed to operate within the borders of this Muslim land.

Some 10,000 Muslims have been killed in southern Chad by marauding tribal gangs, according to reports from Jesuit missionaries in the landlocked sub-Saharan country. The violence, long simmering, is a part of the civil war between the forces loyal to former President Felix Malloum, a Christian, and Muslim factions. The tribal people of southern Chad fear that the new Muslim president, Goujoni Oueddei, will forcefully convert the religiously divided country to Islam. The College Evangelique, an evangelical seminary in the capital city of Ndjamena, was forced to close because of the intensity of the fighting.

Strasbourg selected for 1984 Mennonite World Conference

Lombard, Illinois—Strasbourg, France, has been selected as the site for the eleventh assembly of the Mennonite World Conference, to be held in 1984.

This decision was made by the Mennonite World Conference executive committee on May 15 in a joint session with MWC General Council members from Europe and representatives of the two hosting French conferences—the Alsatian Conference and the French-speaking Conference.

While the Mennonite World Conference has held six of its 10 assemblies in Europe, never before has it convened in France.

Strasbourg is an important place in Anabaptist history. It was a haven for Anabaptists when persecution forced them to leave other areas, particularly in the 1525-35 period. By 1534 there were 2,000 Anabaptists in the city. But the group slowly declined and by the end of the century had died out. Only within recent years has a congregation been reestablished in Strasbourg. A small fellowship has recently been organized in the Foyer Michael Sattler under the leadership of Michael Klopfenstein. Other congregations are located from 30 to 100 miles from Strasbourg.

Professional advice available to writers

Winnipeg, Man.—A new service providing assistance to authors and publishers has been established here as a division of Mennonite Publishing Service of Waterloo, Ontario, publishers of *Mennonite Reporter*.

Mennonite Book Publishing Service (MBPS) is a noncommercial organization seeking to assist authors in manuscript evaluation, editing, and promotion.

It is also prepared to provide manuscript assessment and recommendation to printers who receive requests to publish books.

Manuscripts received by the service will be given to competent readers for evaluation of content, style, and usefulness. The maximum fee is $100.

Manuscripts dealing with concerns of Mennonite faith and life in the areas of music, theology, history, art, literature, or social issues may be submitted for evaluation and advice to Mennonite Book Publishing Service, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, attention: Margaret Franz, executive secretary.

New speaker named for Russian broadcast

Winnipeg, Man. (MBC)—Viktor Hamm and his wife, Margaret, arrived in Winnipeg May 16 to take up Russian broadcast duties at Mennonite Brethren Communications.

Viktor will be the producer and speaker of the Russian broadcast *Light for Youth*, which is currently being produced by D. B. Wiens and is broadcast over a number of shortwave stations to Russia. Wiens will continue as producer and speaker of the program *Swetlyj Lutsch Ewangeliya* (Russian Gospel Light Hour).

Hamm and his wife, Margaret, attended school together as young people in Riga, Russia, and were married last fall in Bonn, Germany. Viktor plans to take up studies at Mennonite Brethren Bible College during the coming school year alongside his responsibilities at MB Communications.

Hamm

Pastor needed

The Zoar Mennonite Church in Waldheim, Saskatchewan, requires a pastor by August.

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in

Philadelphia, Pennsylvania

needs a director beginning the end of August. This is a half-time position designed to serve the needs and interests of Philadelphia students and young adults by providing a variety of spiritual, academic, and social resources. Persons with previous urban experience may send inquiries and resumés to David Bartow, Box 36, Zionsville, PA 18092.

"Reaching Out Through You" was the theme of the annual sessions of Saskatchewan Women in Mission, held at Rosthern Junior College May 5. Women's groups of the Eigenheim and Tiefengrund churches hosted the event. Guest speaker Esther Wenger reported on the work of Native Ministries. In response to the question, "What do the Indians want?" Wenger mentioned three things: the right to participation in education, the right to teach and speak their own native tongue, and the right to fair treatment. "They don't want dependency; they want understanding and support in their efforts."

How does Mennonite Central Committee relate to church groups overseas? Edgar Stoesz and Vern Preheim of MCC participated in a meeting of the Mennonite Christian Service Fellowship of India (MCSFI) to review MCC's relationship to that organization. MCC will continue to make resources available to MCSFI projects providing a project's purposes and goals are clear, the project reaches out to needy people, the community being served participates in the planning and decision making, and the Indian churches contribute to the project.

Koinonia Fellowship, a united Mennonite church in the Mesa-Tempe area of Phoenix, Arizona, held a weekend retreat April 27-29. Wallace and Sylvia Jantz from La Junta, Colorado, served as growth facilitators. They helped participants work on becoming more aware of themselves and their feelings as well as dealing with some inappropriate cultural overhang in their personal lives as barriers to their growth and witness. They also spoke on attitudes toward the church, how to feel good about the church, and how to grow as a church.

Record

Workers

Henriette Cornies will join the music faculty of Canadian Mennonite Bible College, Winnipeg, Manitoba, to teach voice, piano, and music theory. Her educational background includes studies at the University of Manitoba and The Nordwestdeutsche Musikakademie in Detmold, West Germany.

Gerald Gerbrandt will return to Canadian Mennonite Bible College, Winnipeg, Manitoba, for one year to teach in the area of Old Testament. Gerbrandt is a graduate of CMBC and Mennonite Biblical Seminary. He has served the college as instructor and admissions counselor before entering a PhD program in Old Testament at Union Theological Seminary in Richmond, Virginia.

Susan Rempel Letkemann, Winnipeg, Manitoba, succeeded Adelia Neufeld Wiens as editor for the Conference of Mennonites in Canada June 25. Letkemann has a BTh from Canadian Mennonite Bible College, Winnipeg, and has just completed her premasters in English at the University of Manitoba.

C. Stanley Maughlin, Newton, Kansas, has signed a contract at Bethel College (North Newton, Kansas) as assistant professor of industrial arts. Maughlin will teach courses in photography, woodworking, and drafting. Maughlin and his wife, Joanne, have been missionaries, most recently at the Institute of Agriculture and Industrial Development of Sandoa, Zaire, where he taught auto mechanics for nine years and was principal of the Sandoa Technical School for two years.

Marlene Steiner has been named director of career counseling and placement center at Bluffton (Ohio) College. She served at the college as assistant director of admissions for 1977-78 and as director of retention studies and academic advising for 1978-79.

Steiner

Donna Fretz Voth, Topeka, Kansas, has been elected alumni representative on the board of directors of Bethel College (North Newton, Kansas). Voth, an attorney and assistant county counselor in Shawnee County, is a 1967 graduate of Bethel. She and her husband, Stanley, also a 1967 Bethel alumnus, taught in Zaire for three years under the Teachers Abroad Program of the Mennonite Central Committee.

Audiovisuals

A Winnipeg, Manitoba, craftsman and film producer, Otto Klassen, recently donated copies of two films to the archives of the Mennonite Heritage Centre. A 25-minute production depicts an extended interview by George K. Epp with minister and historian Gerhard Lohrenz and two other well-known leaders, now deceased, J. J. Thiessen of Saskatoon, Saskatchewan, and Winnipeg businessman C. A. DeFehr. The second film, a 12-minute run called *Danken,* reflects with gratitude to God upon the deliverance felt by many in the Mennonite migrations of World War II and later. All the above-mentioned reels are available for public use from the Mennonite Heritage Centre, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Ministers

Dale Janzen, pastor of Emmanuel Church, Doland, South Dakota, has resigned after serving there since July 1976. The Janzens will leave South Dakota to farm near Henderson, Nebraska.

Margaret Richer, recent graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, has accepted a call to become minister of Christian education at the Mennonite Church, Normal, Illinois. Margaret is a 1973 graduate of Goshen (Indiana) College. She received the MDiv degree from the seminary. Her home congregation is the North Clinton Mennonite Church, Wauseon, Ohio. She will begin the assignment at Normal October 1.

Pastor needed

A pastor is required for Neil Avenue Mennonite Church, Columbus, Ohio. University setting. Growing and changing congregation. Church has strong lay leadership and dual conference membership. The position is available 1 June 1980. Send resumé to Rita Berg, 516 Hartford Street, Worthington, Ohio 43085.

Health, physical education, and recreation position

Bluffton

is available at Bluffton College beginning in September. Responsibilities include women's volleyball, and tennis or track coaching. Applicants may send a resumé to Ronald Rich, Academic Dean, Bluffton College, Bluffton, Ohio 45817.

Review

Examining our integrity

Integrity: Let Your Yea Be Yea *by J. Daniel Hess (Herald Press, 1978) is reviewed by Fred Unruh, pastor of Grace Mennonite Church, Box 2095, Station B, St. Catharines, Ontario L2M 6P5.*

J. Daniel Hess has written a good book—not easy to absorb—to probe the ethical issues of our time. Hess is professor of communication at Goshen College and has been deeply involved in cross-cultural experiences.

The author admits to an inherent difficulty of writing about an old ethic in our contemporary culture and setting. It isn't fun to critique the morals of our time, to expose in many of us those habits that are unchristian. At the risk of being unliked for writing this exposé he has tackled major moral issues like worthy workmanship, business ethics, honesty in communications, truth in art, integrity in cross-cultural experiences, and our search for peace.

The book is given sparkle and interest in what would otherwise be very heavy stuff by down-to-earth illustrations, anecdotes, and observations.

Hess has tried to help us see that the easy face-to-face relationships of another century have disappeared and we are now in another era. Ours is a time of impersonalism, institutions, and powerful structures that determine many things. He helps us see how the role of one person in the impersonal structure may have more meaning than we believed.

As a study book *Integrity* would have value most to those who wish to seriously examine the options for a life of integrity today. It is a call to a new form of nonconformity, a call to an unpopular lifestyle. The author writes, "These essays have tried to articulate a habit—of doing the right thing—that is grounded in a very old and enduring sense of wholeness. To abandon the way of wholeness leads us off into a wilderness of compromises" (page 202). If you want to see what that wilderness of compromises may be, this book will help you explore it. Not easy on the conscience, but good for serious reflection.

Your personal journal

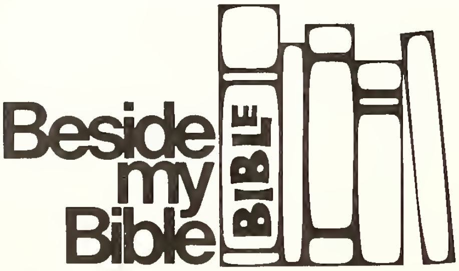
Keeping Your Personal Journal *by George F. Simons (Paulist Press, 1978, 144 pages) is reviewed by Esther Rinner, Commission on Home Ministries secretary, Newton, Kansas 67114.*

"If I were to pursue only one discipline for personal growth other than daily Bible reading and prayer," states Walden Howard, editor of *Faith at Work*, "I would choose to keep an intensive journal." *Keeping Your Personal Journal* introduces you to the methods of journal keeping.

The aim of this book is to instruct the reader in the techniques of recording the events, feelings, and ideas that affect one's life. Helpful advice is given for starting a journal, maintaining it, and reflecting on what has been written.

A desire to preserve memories is the most frequently given reason for writing a journal, but each person's journal will have a mood of its own. It may be a daily account of activities, a collection of wit and wisdom, of meditations, insights, and dreams (and the significance of these). It might contain an expression of feelings too deep to share with anyone else. It can be a source of freedom, relaxation, and fun.

If the idea or process of journal keeping is new to you, you may find yourself fascinated with the rewards of recording your life on the written page. It is a way of taking time out for yourself. "Persons swept away by vocational busyness . . . find that their journals are portable sanctuaries. They're like the sudden cool quiet of the downtown cathedral that shoppers and office workers, both the believers and agnostics, find to be such a restful relief from pushing, jostling, and competition. . . . We need resting places, demilitarized zones. Writing can be an unwinding which encourages both perspective and repose" (pages 17-18).



Mary F. Heisey

Three wise helpers

"Help!" We hear its urgent signal when a friend cries, as life murmurs a desperate prayer, and where forgiveness is inactive. Happily, three books beside my Bible can help us to respond more effectively to our neighbor, to pray with greater results, and to forgive as Jesus does.

How to Help a Friend, *by Paul Welter (Tyndale House Publishers, Wheaton, Illinois, 1978, 317 pages)*

In one way or another we're all involved in counseling every day. Inevitably we reach impasses and wish for a book like this.

Written by a dedicated professor of counseling and educational psychology, this paperback contains 43 chapters, three of them by guest contributors. It emphasizes "withness"—how to do something *with* another human being rather than doing something *for* a person.

Anecdotal, practical, and honest, this contemporary reference delivers the help it promises.

Prayer Can Change Your Life, *by William R. Parker and Elaine St. Johns (Prentice-Hall, Englewood Cliffs, New Jersey, 1957, 270 pages)*

How many times do problems bring us to our knees?

Twenty-five printings later (November 1972), this classic in inspirational literature continues to outline experiments and techniques in prayer therapy. Through the shared discoveries of the 45 men and women who tested the power of Christian prayer at California's University of Redlands in 1951 we perceive prayerful practices for our own healing and growth.

The quotation-laden chapter "Wisdom—Ancient and Modern" and the six-page index enhance this invaluable self-helper.

Forgiveness in Action, *by Helen Kooiman (Hawthorn Books, New York, and Prentice-Hall of Canada, Scarborough, Ontario, 1974, 144 pages)*

One of the greatest impediments to true Christian living is our lack of forgiveness. We hug our grudges and thereby weaken our witness.

From "Pandemonium in the Condominium" to "Heaven May Be Smaller Than You Think," this powerful book by a popular author advises us to "always keep short accounts" (forgive quickly) and to depend on 1 John 1:9 as we come to Jesus for forgiveness.

Medicare

Jimmy Carter is a true politican. In the 1976 presidential campaign Carter tried to become all things to all people. Among his promises—in fact among his priorities—was a nationalized health scheme. The bill he eventually sent to Congress, however, fell well short of a nationalized health scheme.

On perhaps the first major disagreement between fellow Democrat Ted Kennedy and Carter, Kennedy began a vigorous national campaign stating that the health bill had not gone far enough. Having been to Canada on several occasions to investigate that country's national health program, Kennedy began a national road show of sorts. Canadian and US families who had similar health problems and similar economic difficulties were paraded before the US public. He wanted to show that "socialized medicine" in Canada saved people from economic ruin, whereas the US system was crippling.

The Carter bill—and many existing programs—do attempt to help the poor with aid, county hospitals, and so on. The problem, however, as with all such programs, is their charity orientation. Charity is condescending. "We know you cannot afford your own doctor so we, the almighty government, will provide one for you." Also the system remains one which benefits those economically able to afford the higher priced physician. While that is an exemplary model for free enterprise—you sell your talents and merchandise for what the public will pay—in the realm of being a service to mankind it is barbaric.

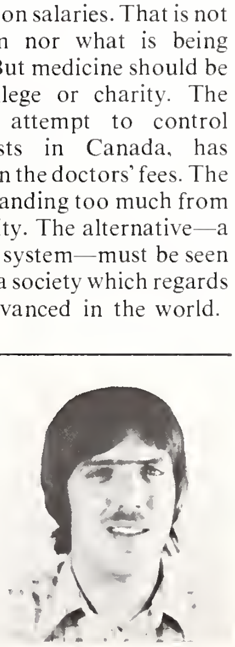
The system in Canada is not working as it should. Doctors are beginning to "opt out" of the system. This means that the patient will have to pay the doctor and then recover as much as the government plan will cover. The difference must be made up by the patient. More than 10 percent of doctors have pulled out of the plan in Ontario and increasing numbers are pulling out across the country. Their complaints are several. The quality of health care, they insist, is deteriorating. As proof they state that most doctors are seeing far too many patients. The reason is to increase their income. In fact, it appears that income is the major factor in the Canadian doctors' pullout and the US doctors' reluctance to enter such a program. Canadian doctors' income after expenses is reported to be $15,000-30,000 less than that of their US counterparts.

I am not denying that there are some legitimate fears regarding a possible reduction in health services. A byproduct of Canada's program is the increased use of the doctor for all sorts of aches and pains. In addition, to protect themselves from possible lawsuits doctors are sending patients to X-rays to avoid even the remotest chance of an incorrect diagnosis.

To Mennonites the art of healing has always been a precious gift. Doctors have been held in high esteem. Is it possible, however, that this profession is also not devoid of greed? The long training of doctors is not to be denied. The many years of study in which the doctor's family may not have all the comforts must be recognized. In this writer's opinion that does not justify an attitude of "give me more" by doctors earning in excess of $40,000. Many ministers, who have put in seven years of training and put in much the same hours as doctors, do not make half that salary. Has the sense of dedication left many in the medical profession?

I am not pleading for socialized medicine where doctors are put on salaries. That is not the Canadian system nor what is being proposed in the US. But medicine should be a right, not a privilege or charity. The government, in its attempt to control spiraling health costs in Canada, has perhaps taken it out on the doctors' fees. The public is perhaps demanding too much from the medical community. The alternative—a totally free enterprise system—must be seen as an anachronism to a society which regards itself as the most advanced in the world.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is half-time youth worker for Ontario Mennonite Youth and half-time college student.



Letters

Write about Ireland

Dear Editor: I hope we each will take time to write to our government representatives urging them to call upon the new government of Great Britain to introduce safeguards to protect individuals from maltreatment while detained in Northern Ireland by police under emergency legislation.

Earlier this year Amnesty International, the organization that was awarded the 1977 Nobel Peace Prize, said some of its concerns are (1) the isolation of persons in police custody, in particular the systematic denial of access to solicitors, which increases the risk of maltreatment during interrogation; (2) inadequate machinery for investigating complaints of maltreatment by police; and (3) certain aspects of the emergency legislation, particularly the rules relating to the admissibility of confessions in court, which help create the circumstances in which maltreatment can take place.

I hope we will also urge our representatives to call upon Great Britain to allow an independent, impartial, international organization—with particular expertise in the field of prison visiting—to investigate the conditions in the "H Blocks" in the Maze Prison in Northern Ireland. Many concerns have been raised throughout the world about these conditions. *Richard Byrd, Box 7628, St. Petersburg, Florida 33734* May 31

On capital punishment

Dear Editor: I wish my good friend Donovan Smucker would have omitted the paragraphs on Moses, David, and Paul in his article on capital punishment (April 17 issue). It seems to me they weakened an otherwise good article.

Capital punishment was in full force in all three cases. Moses was not a victim because he fled in good time. David was not a victim because he was king. Who would inflict the death penalty on an absolute monarch? Paul was not a victim because he supported the executioners of an innocent victim, Stephen, who might have lived to be another Paul. *J. E. Amstutz, 2500 Lee Road, Apartment 107, Winter Park, Florida 32789* May 31

Thanks for orientation

Dear Editor: The staff at "722" is to be commended for the insight and vision of gathering together 10 workers new to the General Conference for an orientation session May 1-3. Jake Friesen planned a very full schedule and the activities were somewhat whirlwind, but the hospitality was most gracious and the spirit of the staff was exceptional.

We were impressed initially that there was someone interested enough in us to pay our way to Newton to introduce us to the conference programs and its staff. Coming into the General Conference only a short time ago, we had no idea of the breadth and depth of the program and ideals it offered. We were impressed with what we saw and heard. Because of the time spent in Newton we feel much more a part of the General Conference, its goals, and programs. We are looking forward to good things together. *Alan and Carol Whaley, 1612 West Northern Avenue, Phoenix, Arizona 85021*

May 31

I chose the ministry

As a teenager I remember thinking, "If I were a man, there would be no doubt about which vocation I would choose. It would be the pastoral ministry. How great it would be to be able to spend my time doing what I enjoy—visiting with people, studying, teaching, giving talks, and growing in my relationship to God and people."

Today, by the grace of God working through his people, I am a pastor and doing what I really enjoy. The four main reasons I am in the pastorate today are: (1) continued encouragement and support from a Christian community (Arvada Mennonite Church), my family, and various church leaders and friends; (2) the pastorate is where I think I can best serve God and humanity at this time in my life; (3) I love the work and the spiritual, intellectual, and social growth that result from it; (4) it is a vocation that can have a positive influence on my family; they can witness my work and share in part of it.

There are vocational hazards in being a pastor. Some people and congregations do not accept me because I am a woman. The salary of a minister is usually not as high as that of a person who has the same number of years of education but is in a different occupation, and there are added expenses if you are a minister, such as added entertaining. I've seen ministers who were unable to save for retirement age. Since they have served many different congregations no one feels responsible for them, and when they are retired and have no parsonage they have a hard time obtaining the necessities of life. Marriage and family life can suffer.

Time pressures become keen when it's Saturday afternoon and I want to do something with the family, but instead I'm sitting at the typewriter wondering if that sermon for tomorrow is going to come together in time. It's frustrating to feel that there's always more work than one can do. There are many people I would like to call or visit, there is much correspondence to take care of, my desk looks a mess, there are meetings and appointments, a sermon and a bulletin that need to be prepared. I wonder what should be given priority.

Pastoral work is fulfilling when I see people grow and lives change, like a person saying, "Today I celebrated my first anniversary of real living. One year ago God spoke to me through a sermon that changed my life completely." It feels rewarding to be a part of the lives of people at all ages and to share in their joys as well as times of crisis and problems. It's a privilege to share the joys and questions of parents of a newborn child, join in the birthday party for a 90-year-old church member, hear the unpredictable questions and thoughts of a beautiful group of children, and be challenged by a Sunday school class of thinking teenagers. It is exciting to discover gifts in people and see them developed for the church, themselves, and the world.

The ministry makes me look at myself regularly and see whether I am growing spiritually, mentally, and socially. *Marilyn Miller is copastor of the Arvada (Colorado) Mennonite Church.*

Meditation

Do you need a lift?

One hot summer morning a friend and I started out to deliver some copies of a large-print devotional booklet to the rest homes in our town. We didn't feel very enthusiastic about this task that had been assigned to us by our local women's group. We were tired from summer heat, gardening, canning, and freezing that we'd been doing for the past several weeks. We doubted that these books were really used very much and wondered if they just didn't collect dust on the shelf.

At our first stop, one of the smaller homes, we were cheerfully greeted by an employee who introduced us to several women in the lounge. One of them was celebrating her birthday—a happy lady who was 87. She beamed as she showed us a lovely plant sent to her by her former Sunday school class that she had taught for many years. Another little lady grabbed the book we held out and placed it on her lap.

"I just love these large-print books; they are so easy to read," she said. Then we had to explain that they were to be kept on the shelf for all to read.

As we continued the visit our spirits began to lift. But weren't we the ones who should be doing the lifting?

At the next home a man was painting the front porch rail. He knew my friend and seemed to enjoy a chat with her. The first man we spoke to inside said, "That's my book, it doesn't make my eyes so tired to read it." Others were also grateful for the short visit and the book.

At the last home a lady of my acquaintance said, "Put that book over there on the shelf. Believe me, we read everything there and really like the large-print books."

I began to feel ashamed. How could we, who were able-bodied and free to move about and work, have not been more anxious to take a small part of our day to visit these folks? These booklets that tell of God's love 365 days of the year are surely worth many times more to these dear folks than the few minutes it takes to deliver them.

These folks, many of them sick and senile, often lonely and unloved, appreciated our small effort. Yet they had cheered us more than we had them.

Charlotte Carpenter

My stand for Jesus Christ

Security around the building was evident from the moment the children and I arrived. There were police cars in the parking lot and people stationed along the sidewalk by the building to greet us. We noticed broken windows in the building were boarded up. The windows, costing $600 each, were broken to protest Anita Bryant's presence.

As we entered the building we were asked to sign a guest register and we zigzagged through many offices to reach the line waiting to greet Anita. We were told, "Keep following the arrows; don't take shortcuts." We were halfway through the offices when we had to begin walking in another direction. We were beginning to feel as though we were walking through a fun house full of mirrors, trying to find the way out.

Throughout the day hundreds of people met Anita. In spite of the line's length it moved rapidly. People seemed considerate of others waiting to shake Anita's hand and basically said, "Hello." Anita's warmth in greeting our children and posing with them for a picture reflected her genuine love for children.

Next we moved to the refreshment line. What do you think would be appropriate to serve at such a reception? Orange juice. As soon as we received our drink and cookies we were asked to exit from the room. Can you imagine children carrying glasses of orange juice and trying to climb a stairway? We attempted to step aside in the hall to drink our juice. Before we could finish, someone offered to take our glasses so we could leave.

Anita gave a concert that evening and mentioned her crusade to restore the right to pray in public schools. As we left the concert I was thankful no one threw a pie in our faces, the police didn't need to follow us for protection, and we weren't concerned about losing an orange juice commercial. Then the thought occurred to me, "Suppose Anita Bryant had time to converse with every person she met today and would have asked, 'What stand have *you* taken for Christ?' What would I have answered?"

Donna Lehman

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The callous professionals

That thought won't go away.

The lawyer had asked Jesus, "And who is my neighbor?" (Luke 10:29). Jesus replied by telling the parable of the Good Samaritan.

I was reading it again because God's Word is always freshly pregnant, waiting to birth new dimensions of spiritual insight whenever we are ready.

Suddenly it leaped squarely in my face. That disease—which plagued the priest and the Levite—has become one of the most serious dangers among Christians. We too easily become "callous professionals."

Professionalism is the order of our day. Each person has a "skill." We are trained to specialize in farming, medicine, psychology, missions, music, evangelism. People learn "more and more" about "less and less" as life goes on.

The priest was trained for special functions. So was the Levite. They were probably "on the job" when they came along the Jerusalem to Jericho road and saw the man "half dead." Their calling was not emergency first aid.

Why should they stop? It might mean being late for an appointment. And how would they justify it to their supervisors? Besides, isn't this a job for the charities? It might even be a ruse to victimize them.

It's happening among us more and more. The farmer feigns ignorance about theology and the Bible; let the pastors and other biblical scholars "do" that. The social studies teacher sends away any student with a question not in that "field"; go to the guidance counselor or to the "appropriate" teacher. The physicist ignores Three Mile Island; it's up to the nuclear energy authorities to deal with its implications. The politician glibly promotes another welfare bill; that's how to show we are compassionate countries.

I'm referring to sincere Christian people. We do our "thing" and usually do it well. But our "thing" is a profession, a skill we carry out with precision. The person(s) we serve become secondary. It's our "job" that counts.

Just listen to the various reports at annual meetings. Statistical data tell of how many patients admitted, average stay, cost per capita, kinds of surgery, bed efficiency, etc. But does it say anything directly about the patients and those who care for them?

Church reports are no exception. The Sunday school reports on numbers of classes, teachers, students enrolled, and the materials used. How often do they say anything about goals set for pupils and/or teachers and whether any were accomplished?

Many pastoral reports list numbers of visits, weddings, funerals, sermons preached, and worship attendance.

It has become the "priest and Levite syndrome" among us. We have turned into "callous professional" Christians.

But the parable of the Good Samaritan is a serious reminder. Lawyer, cosmetician, mortician, journalist (hey, even me?), farmer, housewife, student, minister, computer specialist, pilot, and deacon(ness)—all are called to be "neighbors" to persons in need. This parable urges us to *stop* for the wounded and *give* a practical helping hand.

Jesus reminds the priests and Levites that people are God's crowning creation. Each person is sacred and worthy of our personal involvement.

It isn't hard—in almost any congregation (doubly so in the larger community)—to find people beaten down and left lying on the roadside. Most of us know this and therefore we elect more deacons, set up larger welfare funds, build bigger care facilities, and train professionals to an ever finer pitch.

But the casualty rate grows.

That's what I can't get out of my mind. I don't believe Jesus is suggesting we don't need priests and Levites.

I do believe Jesus challenges all professionals to live beyond our narrow "skills" (or "expertise" as we like to call it). Our hearts and souls and minds and strengths must be alert to the people dimension everywhere around us. Computer printouts cannot be substituted for compassion. Efficiency quotas are inadequate criteria for Christian faithfulness. "Successful" professionalism cannot be equated with Christian discipleship.

The Samaritan may also have been a professional. We are not told. But he "had compassion" (10:33).

Before God our degrees and expertise do count. They can equip us for better service. But if they make us callous, then God will call us to give special account.

The "neighbor" is "the one who showed mercy." And Jesus said to the professionals, "Go and do likewise" (10:37). *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated July 10.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:27 10 JULY 1979

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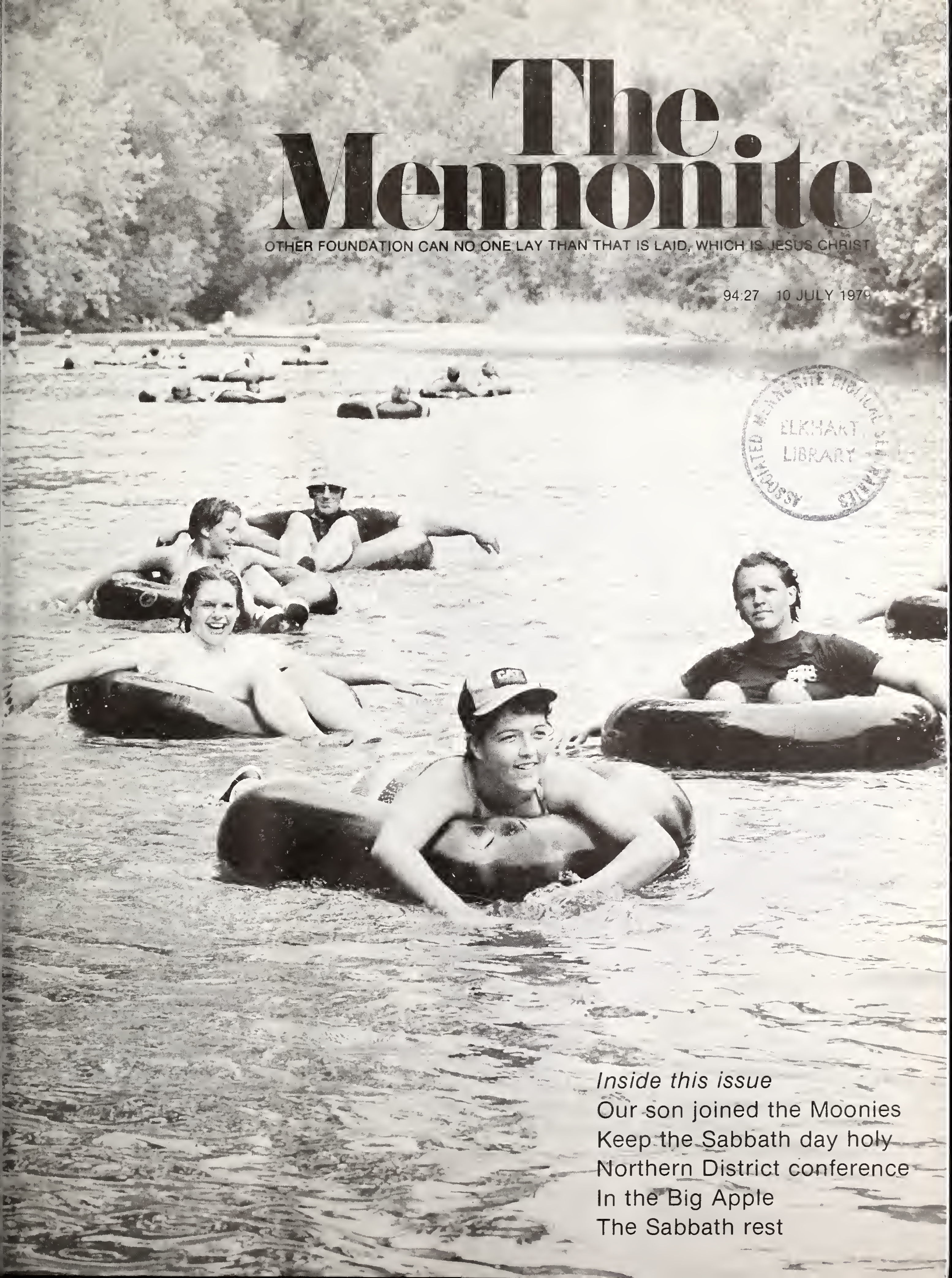

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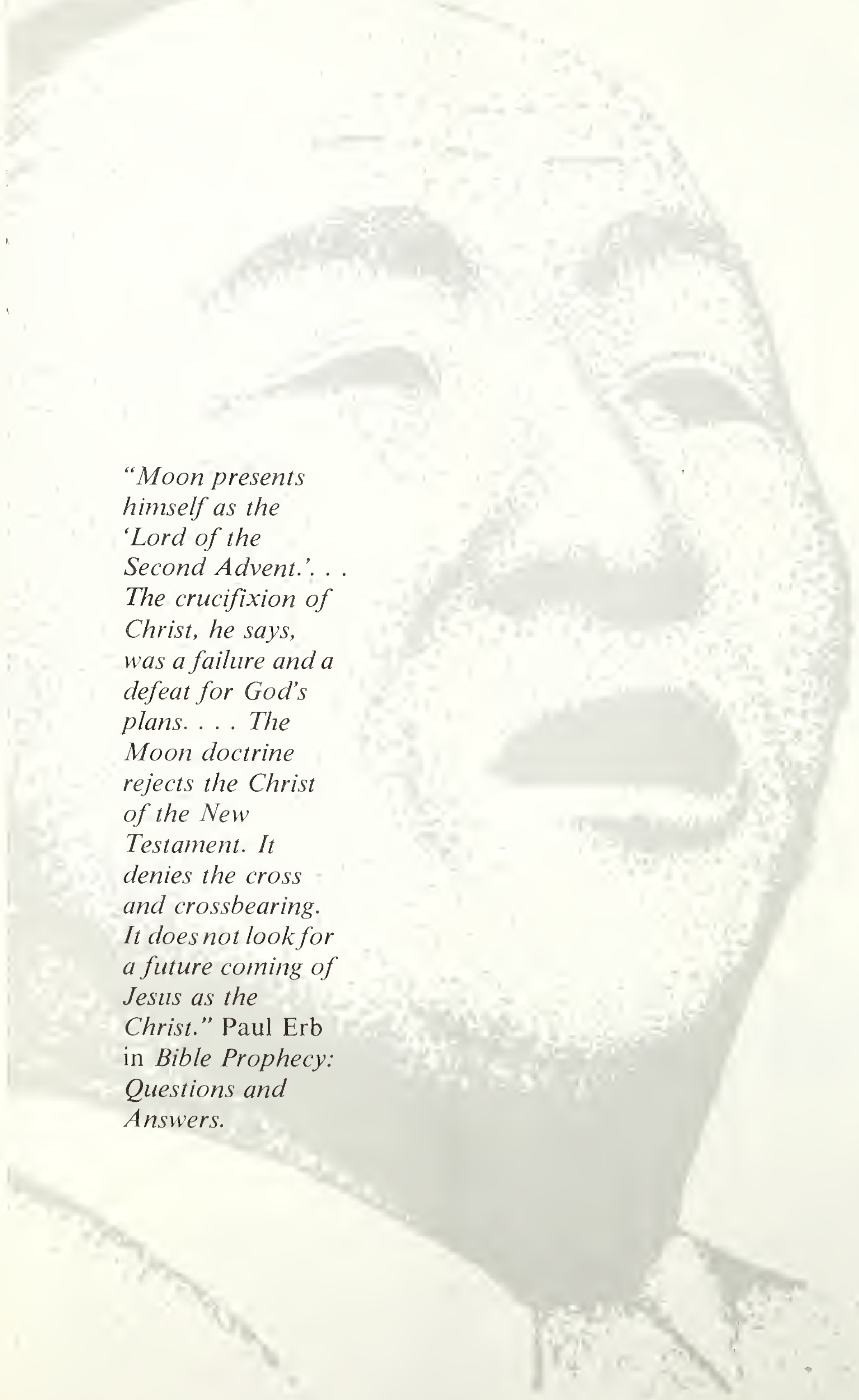


"Moon presents himself as the 'Lord of the Second Advent.'. . . The crucifixion of Christ, he says, was a failure and a defeat for God's plans. . . . The Moon doctrine rejects the Christ of the New Testament. It denies the cross and crossbearing. It does not look for a future coming of Jesus as the Christ." Paul Erb in *Bible Prophecy: Questions and Answers.*

Our so

In 1977 the son of a Mennonite family joine the Moonies, a movement called the Unification Church and led by Sun Myung Moo from Korea. The son first went to continu his college education in California where h would get reduced tuition costs by becomin a resident.

The disciples of Moon invited him to joi the Unification Church, and after months o debating with them he finally became member. Today he lives and works on ranch in California where he and eight othe young people are renovating some 3 buildings for a meeting center for the Moo organization.

The parents visited their son over a yea ago and spent several days with him workin on the ranch. An interviewer from th Eastern Mennonite Board of Missions an Charities visted with the parents upon thei return.

Interviewer: How were you received by you son and by other members of the Unificatio Church?

Parents: They are very friendly people in way that is not offensive. When we wer visiting with our son Jim (not his real name in San Francisco he often stopped to tal with people on the street. We were put up fo several days on the ranch where Jim works They included us in their work routine cutting firewood and cooking. They seeme interested in learning from us about th Mennonites.

Interviewer: To what do you attribute thei success? Their followers apparently numbe into the thousands.

P: They invite people off the streets to a mea and an evening of fellowship. They dish u their food and sit on the floor and talk Seminars are arranged for those who want t learn more. They get people involved i

joined the Moonies

social service, "creative community projects" they call them. We listened to one of their lectures and the name of Moon was not mentioned.

Interviewer: What type of person accepts their teaching?

P: Mostly youth, we would say. They seem to attract persons who are idealistic, who are looking for a way to change the world. In fact, that is a basic tenet of their faith—making the world a better place to live. But only about 1 percent of those who accept an invitation to a meal actually follow through and become members.

Interviewer: How would you describe their lifestyle?

P: Very simple. Those we visited were a clean-living group. They teach against the use of alcohol, tobacco, and sex outside of marriage. But their whole approach is man-centered.

Interviewer: Do they recognize God?

P: Yes, of course, but not Jesus Christ as God. They are very religious. When Jim met us at the airport he said, "Now before we go, we are going to pray." We held hands and made a circle. He would often stop to pray when he was taking us on a tour of San Francisco.

Interviewer: What do they say about the Bible?

P: They quote Scripture extensively but put their own interpretation upon it.

Interviewer: Would you give an example?

P: They quote the verse, "It is not God's will that any should perish," and they rule out any kind of judgment. They also have a bizarre story of how sin came into the world.

Interviewer: Do you feel that you were able to communicate with your son without interference?

P: Yes. On numerous occasions we were alone together. Perhaps this was because Jim trusted us. We told him that we would not try to kidnap him or make any arrangement to have him deprogrammed, as some parents have tried to do. We don't think that approach is Christian.

Interviewer: What does Jim say about his past? Does he feel that you have wronged him in any way?

P: We asked whether we had failed him and he assured us that we had not. He said he appreciated his parental training and the opportunity he had to grow up with God-fearing people. He did say that we should have disciplined him more. He used to call us authoritarian; now he says we were too lenient. We feel he has changed more than we have.

Interviewer: What does Jim say about the Christian teaching he has received?

P: Eternal punishment was a subject that always bothered Jim a lot. He had that question about people who never heard. Would God send them to hell?

We always told him that we don't have a perfect answer but we trust God's judgment and know he will do right. The last time we talked on the phone Jim was still on that question: How can God send people to hell who never heard?

Interviewer: Does the Unification Church have strict rules?

P: When traveling with us, our son frequently telephoned headquarters to check in. And they do seem to limit their contacts with friends and relatives, at least until they are established in Unification beliefs. Yet it seemed to us that Jim is free to leave at any time.

Interviewer: What about their daily activities?

P: Their work schedule on the ranch is quite rigid. They push them from morning till fairly late at night and have only two meals a day. But Jim seemed to like this group discipline which is more strict than anything we imposed upon him at home. Their commitment to the group is greater than we have seen among Christians. And they seem to comply willingly.

Interviewer: How do you feel about your visit generally?

P: We basically had a good feeling about being there, although there was something a little strange about the place, something secret, something we wouldn't be allowed to know.

Interviewer: Do you expect Jim to return to faith in Christ?

P: Yes, in God's time. We feel the Holy Spirit can work there also but we feel the psychological pressure within the group limits Jim's response to the Spirit's working.

Other parents have told us that if we want Jim back we will have to deprogram him. Jim says he would be willing for counseling by someone we and he could agree upon, but he has not responded to our request that he follow through. We know that he has questions from some of the things he said to us.

We want Jim to come home, but he says he needs to do a lot of growing before he is ready to do that, and he feels that God doesn't want him to come home yet.

But he signs his letters "See you soon." We asked him once what that meant, and he replied, "It sounds better than saying 'See you in two years.'" •

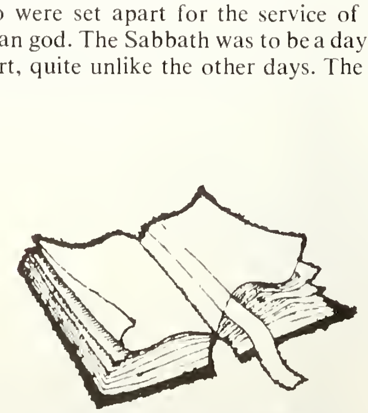
Keep the Sabbath day holy

Elmer A. Martens

Cite the Fourth Commandment in any Christian group and a lively discussion is almost sure to follow. Questions surface at once about what kind of work is permissible and how the Sabbath of the Old Testament relates to the Sunday of the New Testament.

But back to the basics. What is the *text* saying? If we compare the Fourth Commandment with the others we observe that it is one of three with an explanation section; it is one of four which attaches a reason or motivation to the command.

What is the meaning of keeping a day "holy"? The text reads: "Six days you shall labor and do all your work; but the seventh day is a Sabbath to the Lord your God. . ." (Exodus 20:9-11). The Sabbath is to be different from the other days of the week. The word "holy" means to be set apart. It was a word used even of temple prostitutes who were set apart for the service of the pagan god. The Sabbath was to be a day set apart, quite unlike the other days. The six days of the week were marked by labor, and the Sabbath was to be opposite: no labor.



Open your Bible

Work stoppage on the Sabbath was to be total. All—including family members, servants, aliens, and even cattle—were to have a day off. The reason for such detail lies in our human tendency to "fudge." The Israelite might reason that as a responsible person *he* would refrain from work. But his greedy nature would seek loopholes and he might order others in his household to labor. Meanwhile the commandment is explicit: across the entire community there is to be no work.

A reason is attached to this instruction. We are to refrain from work one day out of seven because the Lord God ceased from his work of creation on the seventh day. The argument is not that it will be psychologically beneficial for us to have a change of pace, or that it will be a wholesome move for community life. The reason is theological. The seventh day is to be hallowed because of who God is and the way he works. This command relates to our being made in the image of God. As God rules, so to us has been given dominion to rule. As God works, so we are to work. As God is above his work, so we are to be above our work. By observance of the seventh day as a rest day we bear witness to our affinity with God and affirm our own dignity. Our life is to be a reflection of God, both in the work we do and the regular detachment from our work. Though we are called to work, work is not to master us.

The significance of anchoring the command in the creation is at least twofold. By Sabbath-keeping Israel witnesses to the past action of God. He created all things. Chester Lehman, a Mennonite theologian, advocates that the notion of eschatology—future things—is implied in the Sabbath. Then the Israelite by keeping the Sabbath witnessed to a hope—a hope of God consummating all things.

The prophets see failure to keep the Sabbath as evidence of a deterioration in the relationship of Israel and its God. Amos addresses the businessmen who are impatient with worship days and the Sabbath because these rob them of business days and interrupt their exploitation of the poor (Amos 8:5ff). Isaiah announces: If you "will call the Sabbath a delight, and the holy day honorable, . . . (not) seeking your own pleasure . . . (then) I will make you ride on the heights of the earth. . ." (Isaiah 58:13ff). Ezekiel reminds Israel that the Sabbath was given as a sign between them and the Lord that they might know the Lord. Yet "my Sabbaths they greatly profaned" (Ezekiel 20:13). After judgment, as Ezekiel tells the story, God called on them once more to sanctify the Sabbath, but again they profaned it. Israel was finally ousted from the land for failure to observe God's ordinances and for the profaning of the Sabbaths (Ezekiel 20:24). Sabbath-

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> *"The argument for a Sabbath day is not for the psychological benefit of a change of pace or to be a wholesome move for community life. The reason is theological; the Sabbath is holy because of who God is and the way he works."*

keeping—according to the prophets—was a thermometer which tangibly measured the commitment of Israel to its God.

The Pharisees focused on the Sabbath and became minute in definitions on what counted as work and how far one could travel on the Sabbath. Jesus cut through this preoccupation with the externals and emphasized the spirit. The Sabbath is made for us, not we for the Sabbath. The Sabbath was given initially so that people—though commanded to work—would not be mastered by work. A person is to be lord of one's work. If the Sabbath became circumscribed with too many laws, then those free from the enslavement of work, now became slaves to the Sabbath. The intent of the commandment was vitiated in such a process.

Dennis Winter says it well: "The Pharisees' method was to start with a scripture and travel outwards to a specific situation. . . . The method of Jesus, on the other hand, started with the same scripture, but instead of immediately externalizing it into detailed legislation he moved inwards to what that scripture revealed as to the nature of God and of his creation" ("Motivation in Christian Behavior" in *Law, Morality and the Bible,* edited by Bruce Kay and Gordon Wenham, IVP, 1978, page 198).

Need we be exercised about the Saturday or Sunday as the proper day in which to cease from work? Hardly. Paul clarified that the precise day is of no great significance (Romans 14:5ff). Still Christians have quite properly agreed on Sunday—the day of our Lord's resurrection—as the day in which to refrain from work, a day set aside to the Lord; for already earlier Sabbath-keeping was linked to redemption (Deuteronomy 5:15).

In our racing lifestyles, interlaced with vacations and days off, three reminders are pertinent. God is not pictured as a judge who will—on the slightest misstep—pounce on the offender; God is our Father who graciously provides the arrangement of a Sabbath.

It is folly—and will bring self-destruction—if because of greed we seek to maximize production by ignoring the seventh day. "God blessed the Sabbath day" (Exodus 20:11). We will do far better by entering into the blessing of the Sabbath day than by putting in another day of work. As a university student I covenanted not to study on Sunday. I enjoyed the gift of a Sabbath.

Taking a day off in idleness is not necessarily Sabbath observance. Our text is explicit; literally "the seventh day is a Sabbath *to* the Lord your God" (Exodus 20:10). Our text does not give directives on what positively is to be done to observe the Sabbath, but it takes only a minimum of discernment to know that nowadays much of the activity on the Lord's Day—even by Christians—is hardly "to the Lord." *Fourth in a series*

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News

Canada-US structural minuet falters

Winnipeg, Man.—The USA and Canada share the longest undefended boundary in the world. Foreign people usually marvel at the ease of travelling between our two countries.

But within our General Conference Mennonite Church (GCMC) the 49th parallel seems to be growing more formidable all the time.

Meetings in Winnipeg June 4-5 are a good illustration.

The executive committees of the GCMC Commission on Home Ministries (CHM) and the Conference of Mennonites in Canada (CMC) Congregational Resources Board (CRB) met to discuss how CHM (a binational commission) can work with Canadian churches (where CRB has several parallel programs).

To focus the agenda participants began by considering a need for church planting staff in both countries. Could CHM place a person in each country and fund both?

A good question, but it was not answered in two days of discussion. It simply brought out the problems in Canada-US conference structures. Why should Canadians contribute money to CHM in the US for a worker in Canada? Wouldn't it be better for CRB to administer such work in Canada?

The issue won't go away. It has become increasingly obvious that the GCMC structure (which is binational) is inadequate for relations with the CMC structure (which is national though its members are also part of the GCMC). The US has no national GC body that could work in partnership with the Canadian national body.

Seven areas of concern were expressed: (1) programs are operated with different assumptions in the US and Canada; (2) a group must take responsibility for its own national witness; (3) Canadian members on GC commissions, with programs parallel to CMC programs, become frustrated when US agenda takes most of the discussion time; (4) Is CRB a "carrier" for CHM programs? (5) GCMC should do only what districts and CMC cannot do; (6) Is binational program essential for Christian nurture in congregations? (7) Is it time to examine the total GCMC structure?

Ed Enns, CRB executive secretary, said, "I'm annoyed by double pay, double administration, and double programs." Menno Wiebe, one of the Canadians on the CHM executive, said, "At the general and personal levels all of us want to be together. At the program level we need new structure. Canada has grown up and the CMC must be regarded as a partner that *chooses* to participate in binational programs."

Palmer Becker, CHM executive secretary, responded, "What if CHM would be dissolved? How will Canada and the US carry out voluntary service, peace and social concerns, church growth, media, church planting?"

John Gaeddert, Commission on Education executive secretary, added, "Let's face it; this issue is also there about educational resources and publications."

Fred Enns, CRB chairperson, said, "I feel that we have laid out our concerns in bald, bold terms; now the ball is in the other court. The next move is a US move."

Here the discussion stalled again. Perhaps the candor was never clearer than in this latest meeting on the issue. But the discussion was similar to earlier meetings.

No new agreement was reached at Winnipeg.

In the meantime both CHM and CRB affirmed their endorsement of strong church-planting efforts in Canada and in the US.

That seems to be evidence of God's Spirit in all this. The tensions do not reflect divergent faith or personality conflicts. But there are growing pains, and the present structures for "home front" mission are beginning to crack under the strain. *Bernie Wiebe*

GB approves stewardship director; plans for Estes Park include US caucus

Chicago, Ill.—At last February's annual council of commissions a consensus emerged that the General Conference Mennonite Church (GCMC) needs a stewardship director.

A professional management consultant, Charles Saunders-White, was engaged to do an organization study of the GCMC and to suggest where such a person could fit into the GC administrative system.

The midyear meeting of the General Board (GB), June 7-8 at Chicago, dealt with the Saunders-White report. GB approved his recommendation that the stewardship director be appointed under the Division of Administration (DA) and that such person be given executive secretary status. This action is to be taken up now by the DA. It may mean new "commission" status for what the report calls a "Commission on Financial Planning and Administration." The report suggests two co-executive secretaries.

GB also approved the recommendation that total fund raising for the GCMC remain a team effort by all staff and commission members.

The Saunders-White study made two other recommendations: that Ministerial Leadership Services responsibility be shifted to CHM, and that *The Mennonite, Der Bote,* and news services responsibility be transferred to COE. The aim of these moves would be to remove programs from the GB and thereby strengthen its leadership role and free the general secretary to take a more assertive role in the conference.

After considerable discussion the GB recommendations were tabled.

Other major actions were: (1) the termination of Heinz Janzen as general secretary following the 1980 Estes Park triennial conference; (2) the setting up of plans for the Estes Park youth sessions so that administrative lines would be clear; (3) the approval of a 1980 subscription increase of $1.00 for *The Mennonite*; (4) the approval of a plan to request congregations to pay for student subscriptions to *The Mennonite* at a special price of $5.00 per school year; (5) the adoption of a $29,100 budget for the 1980 Estes Park conference; and (6) the selection of the triennial conference theme "People of the Word" with a stipulation that the focus be both inward *and* outward.

As a follow-up to the June 4-5 Commission on Home Ministries/Congregational Resources Board Canada-US discussions in Winnipeg, the GB approved a three-step plan: (1) call a further meeting of the binational structures committee; (2) call a meeting of the US district conference representatives, GCMC commission representatives, and the GB executive; and (3) call a caucus of US delegates at Estes Park to consider US issues and mandates. *Bernie Wiebe*

Task force to research GC evangelism efforts

Newton, Kansas (GCNS)—A recently appointed evangelism task force will research how evangelism happens in General Conference Mennonite churches and prepare a statement by 1980.

Appointed by the Commission on Home Ministries of the General Conference and the Congregational Resources Board of the Conference of Mennonites in Canada, the task force will prepare a statement on a theology of evangelism for discussion at the 1980 triennial sessions of the General Conference in Estes Park, Colorado.

To begin the study all congregations will be asked to describe how evangelism is happening in their churches. After a first draft of the statement is prepared it will be distributed to churches for reaction and counsel. Various conference agencies and commissions will also be asked to respond.

Members of the task force are John Friesen, instructor at Canadian Mennonite Bible College in Winnipeg, Manitoba; Henry V. Friesen, Saskatoon, Saskatchewan, conference minister for the provinces of Saskatchewan and Alberta; Erland Waltner, Bible professor at Associated Mennonite Biblical Seminaries in Elkhart, Indiana; Glendon Klaassen, pastor of the Hoffnungsau Mennonite Church in Inman, Kansas; Henry Gerbrandt, Winnipeg, general secretary of the Conference of Mennonites in Canada; and Floyd Bartel, Newton, Kansas, secretary for congregational mission for the Commission on Home Ministries.

Heinz Janzen terminating in 1980

Chicago, Ill. (GCNS)—At its midyear meeting, June 7-8 at Chicago, the General Board (GB) announced Heinz Janzen's termination as general secretary of the General Conference, effective in 1980 following the Estes Park conference.

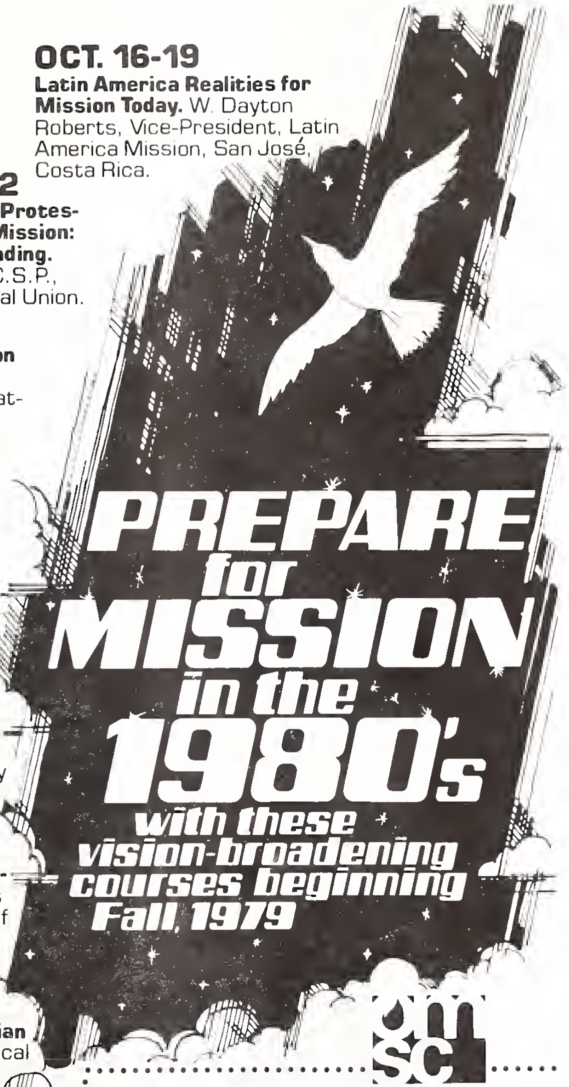
Heinz, general secretary since 1969, had some time ago entered into an assessment process with the GB about an appropriate time to leave his position. The 1980 date is by mutual agreement.

Elmer Neufeld, president of the conference, commented, "We feel that Heinz Janzen has served especially well over the past decade in developing an aggressive, cooperative, and congenial staff team for the General Conference. Much gratitude goes out to Heinz for that, and we sincerely wish him God's blessing as he moves to another position."

The GB named a search committee—Marvin Zehr, chairperson, Donovan Smucker, La Vernae Dick, Jake Harms, and Frank Keller—to begin the process of seeking a new general secretary.

Janzen said, "For the past year I have been praying about and discussing this decision with family, friends, colleagues, and the General Board. I enjoy working with our 300 congregations and our many facets of joint conference work. But I also enjoy preaching, teaching, and pastoring."

Heinz Janzen has not yet made a decision about a new job.



OCT. 2-5
Your Furlough: Time Off to Tool Up. Ted Ward, Institute for International Studies, Michigan State University.

OCT. 16-19
Latin America Realities for Mission Today. W. Dayton Roberts, Vice-President, Latin America Mission, San José, Costa Rica.

OCT. 30-NOV. 2
Roman Catholics and Protestant Evangelicals in Mission: Bridges to Understanding. Thomas F. Stransky, C.S.P., Washington Theological Union.

NOV. 6-9
Mission Patterns or Mission Perceptions in the Book of Acts? Paul S. Rees, Editor-at-Large, WORLD VISION Magazine.

NOV. 13-16
Religious Experience: Implications for Personal Growth, Community, and Mission. Thomas E. Clarke, S.J., Woodstock Theological Center; and Sister Francine Zeller, O.S.F., Center for Religious Development.

NOV. 26-30
Charismatic Renewal in the Third World: Some Lessons for Mission. Walter Hollenweger, Professor of Mission, University of Birmingham, England.

DEC. 4-7
Toward Creative Structures and Strategies for World Mission. Wilbert Shenk, Overseas Secretary, Mennonite Board of Missions.

JAN. 7-11 and JAN. 14-18
Global Perspectives on Christian Witness. Seminars for theological students, co-sponsored by seminaries. Each week is a separate unit, but together they give a comprehensive survey of the contemporary world mission. Academic credit may be arranged.

JAN. 21-25
New Religious Movements as Challenge to the Churches. Johannes Aagaard, Aarhus University, Denmark; President of International Association for Mission Studies.

FEB. 12-15
Missionary Preaching: The Gospel in Context. Samuel Kamaleson, Vice-President-at-Large, World Vision International.

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Church building planners may now turn to a unique new low-cost architectural consultation service for special assistance simply by calling a toll-free number: 1-800-523-1195 (or in Pennsylvania dial 215-337-0650). A first in the church architecture field, the telephone consultation service was announced by L. Gordon Bucy, president of Dimensional Dynamics, King of Prussia, Pennsylvania. Individuals who call will be given a telephone consultation appointment, which usually will be arranged for the same day, with a fee of $40 per 30 minutes.

"The Amish Way of Death" was a recent article in *American Psychologist*. The author found that close neighbors and the Amish community take care of virtually all arrangements when a family experiences death. Most Amish deaths occur at home, and most homes include an elderly, infirm, or impaired member. "In the process of being with their dying loved ones there was opportunity for emotional expression and working through the anticipatory grief reaction."

Pastor needed

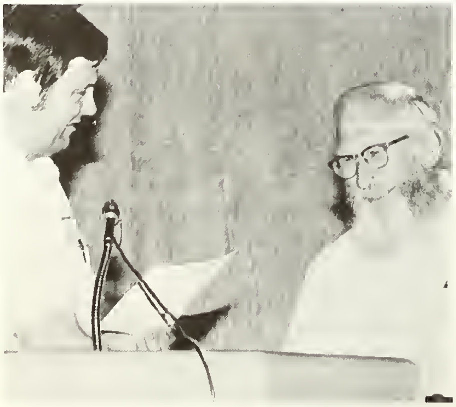
A pastor is required for Neil Avenue Mennonite Church, Columbus, Ohio. University setting. Growing and changing congregation. Church has strong lay leadership and dual conference membership. The position is available 1 June 1980. Send resume to Rita Berg, 516 Hartford Street, Worthington, Ohio 43085.

Northern District moves on church planting

Mountain Lake, Minnesota—The Northern District is determined to respond creatively to changes sweeping its predominantly rural or small town churches.

In two major actions on June 16 delegates representing 29 of 36 churches in the Northern District decided to begin church planting in Mankato, Minnesota, and to organize a task force to study the rural church, with a particular emphasis on how ministries in rural areas can be strengthened. The two proposals received strong support. Mankato, a city of 34,000, is 90 miles south of Minneapolis. The church-planting effort will be headed by Henry Penner of Gretna, Manitoba. He and his wife, Anne, will move to Mankato July 1.

Outreach and revitalizing rural ministries were the main concerns of the June 14-17 conference, held in the First Mennonite Church. President Ben Sawatzky opened the sessions Thursday evening by holding a Cheyenne peace pipe above the podium, a symbol, he said, "of peace, rather than the authority expressed by a gavel."



Representing the Northern District committee on the ministry, Vernon Lohrentz (left) presents a 50-years-in-the-ministry plaque to August Ewert.

Conference minister Bernie Loeppky provided analysis on the situation facing the Northern District churches. There are 60 cities in the five Northern District states—Nebraska, Minnesota, South and North Dakota, Montana—with a population greater than 10,000. Only 10 have Mennonite-related churches. Some cities are anticipating phenomenal growth during the next two decades. Billings, Montana, will need 150 new churches to keep pace with its population growth to the end of the century, said Loeppky.

Yet, he continued, 29 of the 36 churches in the Northern District are either rural or located in small towns. Increasing farm size, decreasing family size, and a rural-urban migration are dramatically depopulating rural areas in these states. Church rolls are either static or declining. Equally arresting, he said, is the shift upwards in the average age of church members in rural churches. Sunday schools and youth groups are dwindling. During the past several years three General Conference rural churches have ceased regular services. Nevertheless, during the same interval new congregations have formed, one in Sioux Falls, South Dakota, and one in Lincoln, Nebraska.

"Do we pretend," asked Loeppky, "that the problems do not exist and hope that somehow they will go away, or do we face them honestly and seek to deal with them?"

Another problem highlighted by Loeppky was pastoral leadership. In the last three years there have been at least 20 changes, he said. "With only 36 congregations we need to look seriously at ways of stabilizing leadership within our congregations," he observed. Related to this, he said, was how congregations could call forth people from within their own ranks to fill leadership needs.

During a plenary session one delegate asked how pastors could be encouraged to work in rural churches. He quoted one potential pastor as saying he would "never go to the boondocks." "Are our institutions giving our pastors these attitudes?" he asked.

Among the workshops the two on friendship evangelism and church planting had high attendance. Some wondered whether a Mennonite identity could be maintained in the city. Pastor Myron Schrag of Faith Mennonite Church in Minneapolis said, "Our peace witness is a strength in our outreach. It is not a disadvantage to be known as Mennonite." Several participants wondered how the tendency among Mennonite young persons to get lost when they move to the city could be countered. Another idea was that the rurally oriented churches would have to allow emerging city churches to develop their own style of ministry.

Other workshops centered on youth leadership, alcoholism, Agri-Urban projects, and world hunger.

Despite the emphasis on church planting, including the adoption of an $18,400 budget for Mankato, delegates noted that the rural churches were the backbone of the Northern District. They provided the money for subsidies to emerging churches and for the various other ministries of the Northern District. Ben Sawatsky cautioned the conference to not put too great a burden on this rural base. Elmer Friesen of Henderson, Nebraska, said he saw problems in raising the budget unless people became more loyal to the district. Friesen cited statistics showing that the 5,800 members of the Northern District gave $210,000 to non-General-Conference causes last year, or about $36 per member.

Broadcasts into China are increasing. The United Bible Societies (UBS) are preparing plans to double the amount of broadcast Scripture programming beamed into mainland China within the next few months. According to UBS officials in Hong Kong over 10,000 letters have been received this year from listeners in all parts of mainland China. Meanwhile, Jack Lentz, Korean-based director of the Far East Broadcasting Company, reports that their Hong Kong office received 3,071 letters from listeners in the People's Republic of China during March.

The Manitoba Women in Mission held their annual conference at Steinbach (Manitoba) Church, May 26. The 500 participants heard reports, sang hymns, and were presented with a drama of the story of Ruth. The group supports many different mission projects, such as Canadian WM projects in Botswana, native ministries, and radio and television; Ed and Linda Enns, missionaries in Colombia; Choice Books; Pregnancy Distress; and a children's home in Mexico.

The delegates adopted a budget of $124,200, which will require donations of $99,950, up $15,000 from the previous year. Home missions, with a budget of $45,140, is the largest item.

In a unanimous vote delegates accepted Maranatha Mennonite Fellowship of Lincoln, Nebraska, into the Northern District. Pastored by Clarence Rempel, with an average attendance of 20, the group has purchased a large house to serve as a meeting place and also for city ministries.

A constitutional change allowing members of the executive committee to serve two consecutive terms was adopted.

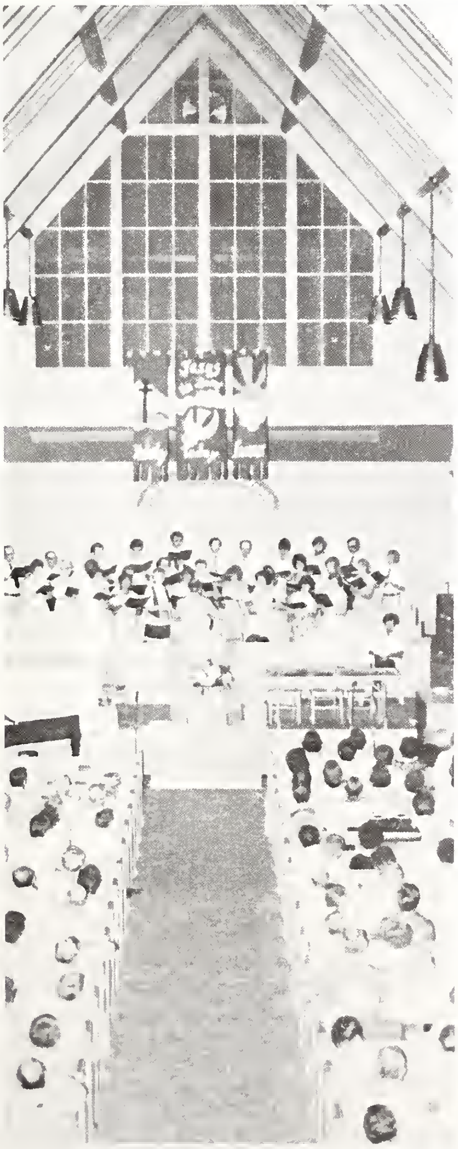
The Northern District has a new president, Willis Busenitz, pastor of the White River Cheyenne Church in Busby, Montana. Aaron Glanzer of Salem, South Dakota, was reelected financial secretary. At the midpoint of their two-year terms are vice-president Myron Schrag of Minneapolis, and secretary Palmer Graber of Marion, South Dakota.

Pastor August Ewert of Bethel Mennonite Church in Marion was honored for his 50 years of service to the Mennonite church. He was ordained 22 September 1929.

Due to the resignation of Bernie Loeppky the district is now without a conference minister. Loeppky's new position is director of Eden Mental Health Center in Winkler, Manitoba.

Russell Mast, pastor of the Salem Zion Church in Freeman, South Dakota, presented three Bible studies on Hebrews.

Art DeHoogh, new president of Freeman Junior College, was introduced to the conference. He said he saw a recovery of interest in higher education, especially for two-year colleges. "About 40 percent of current college students attend two-year schools," he said, "compared to 20 percent in 1966." *Vic Reimer*



About 600 people attended the Friday evening inspirational service which highlighted music and a sermon by conference minister Bernie Loeppky.

A History of
General Conference
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MISSION

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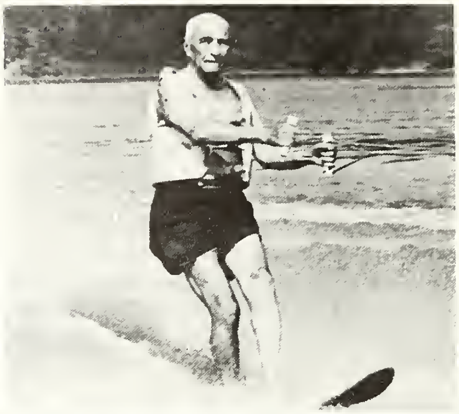
The Bethel Deaconess Hospital and Bethel Home for the Aged in Newton, Kansas, require a chaplain. Applicants must be ordained, possess the MDiv degree or equivalent, and have three quarters of CPE training. Experience in parish or chaplaincy work is desirable. The position is open August 15.
Send resume to: M. H. Ewert, Administrator, Bethel Deaconess Hospital, 411-SE 2nd Street, Newton, KS 67114



Fitness witness at 89

◄ Julian McPheeters, 89, a Methodist minister for 72 years, water skis on Dale Hollow Lake in Tennessee on a recent summer afternoon. McPheeters, who lives in Wilmore, Kentucky, finds time for water sports between activities at the Asbury Theological Seminary near his home, where he has been a board member for 45 years.

Yugoslavian churches weakened by legacy of infighting

Third in a series of articles by the Mennonite East/West Fraternity

Zagreb, Yugoslavia—My concern for Yugoslav Christians was focused by an insistent questioner whom I met outside a Zagreb Protestant church one evening. He claimed he often sat watching people go in and out of "that silly place." Well dressed and acquainted with various faith traditions, he made it clear that his allegiances were with none of them. Although under the influence of something stronger than lemonade, his mind would sometimes clear in bursts of intensity.

"Protestant, eh? Against whom are you struggling?" he asked. My chance for a bit of peace witness? Quite unacceptable. "No, no," he pressed, "your Luther was a fighter, a great fighter against the Pope!" Point taken, though Luther would have fought me too.

So? My partner in this ad hoc dialogue then is familiar with Christianity's conflict-ridden past, if not its present controversies. But abruptly: "I'm going back to the train station. That is the only place where people know how to agree with each other."

I remained, reflecting on the history of Christian warriors, the church at war with itself. Against whom is our struggle? Which way is the front?

Through the centuries the major divisions of the Christian church have sliced directly through what is today Yugoslavia. The primary tension between Greek and Latin, Orthodox and Catholic is written across the face of the land. Even during more than 400 years of resistance to the Turks, accommodation with Islam was often easier than cooperation between Christians.

During political and cultural domination of one people by another conversion was sometimes the only escape from torture and death. Religion was so intertwined with nationality that conversion could be tantamount to treason. Gruesome atrocities linked to religious intolerance are as recent as the past world war. This underlines the ethnic character of religion—poor soil for the tiny free churches.

Yugoslav believers with a free church heritage are very few. In the now-departed days of established Christendom the nominal Orthodox population was near 45 percent, Catholic 30 percent, and Muslim 12 percent. Thus the persuasions held by Baptists, (Darby) Brethren, Pentecostals, and similar groups were distinctly unpopular and found a hearing mainly within ethnic minorities, never constituting even 1 percent of the total population.

But with the close of World War II these small groups in the new socialist constitution found themselves on an equal footing with other faiths before the law. Where interfaith hostilities had undermined the integrity of the Christian witness, reordering of these relations was a welcome change.

Thus historic opportunities unique in this century stand before these believers today. Their work in printing religious literature and organizing seminars, retreats, and schools for religious training has been developing in this decade, including a theological faculty established in 1976. Yet every such effort is hampered by internal weakness, the church at war with itself.

Healthy criticism has a place, of course, in the life of any dynamic enterprise. But, as Yugoslav leaders stress, where resources are limited our energies should be devoted as much as possible to positive contribution. At the same time it would be naive to gloss over longstanding tensions and divisions. The past has very long tendrils in Europe. Reconciliation is needed on personal, family, and group levels. Our house must be put in order before we can invite others into it. Outward witness requires the freedom which comes from inner health.

This then is the center of my concern for the Christian believers of Yugoslavia: that the church can turn from infighting to an active participation in the life of the society around her. *The writer is a Mennonite student in Yugoslavia.*

The General Conference Mennonite Church is seeking a

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- *Active in conference life and mission
- *Able to communicate
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Who controls the media? "Marketplace forces" seem to be displacing people as the criteria for what is presented on radio and TV. In an attempt to uphold accountability to the public in radio and TV broadcasting, which would be virtually discarded if HR 3333 passes through Congress and becomes law (see *The Mennonite,* May 8), Diane Zimmerman Umble, director of Faith and Life Radio and Television of the General Conference, presented written testimony to the House of Representatives Subcommittee on Communications hearings on HR 3333 on May 29. Her request to address them in person was denied. In her testimony Umble described the General Conference Mennonite Church as a denomination of 40,000 US members, "many of whom are grain and livestock producers of rural America . . . are consumers of the telecommunications industry . . . are concerned about the values presented through entertainment broadcasting . . . are concerned that human needs will be neglected in attempts to exploit what is most profitable." Concluding, she said, "The people are the ones who have to live with the decisions of the telecommunications industry. Make sure the people have a means for participating in those decisions."

From the mouths of children. A Sunday school teacher at First Church, Calgary, Alberta, was telling her class of three-year-olds about Easter and asked them to draw a picture. One boy drew a tomb—a hole—with Jesus in it; and Jesus had a sad face. A little girl also drew the tomb with Jesus in it, but her Jesus had a happy face. When the teacher asked them to explain, Brian answered, "Jesus is sad because he doesn't like being in there." Linda said, "He is happy because he knows he won't be in there very long."

Record

Calendar

August 5-8—Conference on "The Single Life," Fort Qu'Appelle, Saskatchewan

October 18-20—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

Western

August 17-18—Evangelism-communication workshop, North Newton, Kansas

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

Workers

David Barnes, Bowling Green, Ohio, has been named head resident of a men's residence hall at Bluffton (Ohio) College for 1979-80. Barnes, a 1979 graduate of Bowling Green State University in history education, will direct a staff of three resident advisors and has responsibility for the day-to-day operations of the residence hall.

Bixel

Hollenback

James Bixel, Mennonite composer and Bluffton College music professor, has retired after 19 years at the school. Bixel, whose compositions have ranged from piano pieces to a sacred cantata, plans to continue composing music with particular emphasis on arranging Swiss songs for choral groups. A 1935 graduate of Bluffton College, Bixel received the master of music degree from the Cincinnati Conservatory of Music in 1941. After serving in the Civilian Public Service during World War II, he taught music at Bethel College (North Newton, Kansas) for 13 years before joining Bluffton College, where he has taught theory, composition, orchestration, piano, music appreciation, and fine arts since 1960.

Edwin and Anne Brandt and their two children, Anne Marie and Steven, ended their three-year term of service in Mexico in June and returned to Kelowna, British Columbia. The Brandts have been in charge of the congregation in Steinreich, Chihuahua.

B. Harry and Lois Dyck, Martensville (Saskatchewan) Church, and their two children, Heidi and Theodore, will complete four years of service with the Commission on Overseas Mission (COM) in Botswana, southern Africa, late this summer. They plan to return in early September to begin their North American assignment. The Dycks have been engaged in a Bible-teaching ministry with leaders of the Africa Independent Churches in the Francistown area. They plan to settle in Winkler, Manitoba, for this next year.

Frank Epp, who completed his second three-year term as president of Conrad Grebel College (Waterloo, Ontario) on June 30, was granted a one-year sabbatical for research and writing and preparation for teaching in 1980-81. His work will concentrate on completing volume two of *Mennonites in Canada, 1920-50.*

Tina Fehr, Evangelical Mission Church, Altona, Manitoba, returned from Mexico where she has served for almost 25 years. Her last assignment was at the Mennonite Clinic in Nuevo Namiquipa, where she worked together with Margaret Dyck and Peter and Sara Krahn. The clinic serves an extensive area of the northern state of Chihuahua. Both German Mennonites and Mexicans use the facilities. Tina will spend a year on North American assignment.

J. Winfield Fretz, former president and retiring professor of sociology at Conrad Grebel College (Waterloo, Ontario), was named professor emeritus.

Alfred Hollenback, Lima, Ohio, has been named assistant football coach and head resident at Bluffton (Ohio) College. A 1973 graduate of Bluffton College, Hollenback plans to do graduate work while serving as head resident.

A number of new faculty and staff appointments for Columbia Bible Institute (Clearbrook, British Columbia) for the 1979-80 school year were announced recently. *Roy Just,* currently president at Tabor College (Hillsboro, Kansas), was confirmed as president-elect of CBI, commencing the summer of 1980. *Holda Fast* is joining the music faculty. *John Goertz* joins the faculty in the missions and evangelism department. *John Vooys,* recently graduated from the Mennonite Brethren Biblical Seminary

Student and Young Adult Services
in
Philadelphia, Pennsylvania

needs a director beginning the end of August. This is a half-time position designed to serve the needs and interests of Philadelphia students and young adults by providing a variety of spiritual, academic, and social resources. Persons with previous urban experience may send inquiries and resumés to David Bartow, Box 36, Zionsville, PA 18092.

Are you a PK? If your father or grandfather was a Mennonite pastor or conference worker, the heritage committee of the General Conference would like you to help them obtain information about your MOTHER or GRANDMOTHER. They want all ages represented. If you would be willing to fill out a questionnaire, drop a postcard to Mary Lou Cummings, Route 5, Box 348, Quakertown PA 18951. Deadline for replies is October of this year.

Mennonite and Brethren in Christ women who hold graduate degrees are being sought for a directory to be compiled by the Mennonite Central Committee Peace Section Task Force on Women. The directory is intended to make Mennonite institutions aware of the professional resources among these women. Interested women should send their name and address and a complete resume, including educational background, areas of interest and expertise, and church affiliation to Peace Section Task Force on Women, 21 South 12th Street, Akron, PA 17501. Deadline for receiving entries for the directory is December 1.

Elementary education position

Bluffton

is available at Bluffton College for one year beginning in September. Send resume to Ronald Rich, Academic Dean, Bluffton College, Bluffton, Ohio 45817.

Equal opportunity employer

(Fresno, California), will be teaching Bible and theology. *Arnold Froese* was appointed librarian and *Gordon Zerbe* dean of residence.

Ronald and Cynthia Krehbiel and son James complete a one-year assignment in Lesotho in July. He has served as pastor of the Maseru United Church while the Bob Gerhart family has been on North American assignment. Krehbiel will resume his position as pastor of the Alexanderwohl Church in Kansas upon their return.

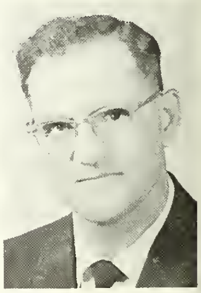
Vernon and Phyllis Lehman, Salem Church, Kidron, Ohio, and their two sons, Phillip and Douglas, returned from Zaire in June, completing 2½ years of service through COM. The Lehmans have served as house parents of the Mennonite student hostel in Kinshasa. This institution serves the children of missionaries who are studying away from home.

David and Sara Letkemann, Pleasant Hill Church, Saskatoon, Saskatchewan, completed four years of service with Commission on Overseas Mission in Bolivia, South America, and returned to Canada in June for their North American assignment. They have three children: Geoffrey, Gregory, and Gwenda. The Letkemanns were involved in church planting and leadership development in the area of Santa Cruz, Bolivia.

Gay Ann Rahmel, Columbus, Ohio, has been named assistant director of admissions at Bluffton (Ohio) College. A 1970 graduate of Bluffton College, Rahmel received the master of music degree in organ performance from Ohio State University in 1972.

Howard Raid, First Church, Bluffton, Ohio, and professor of economics and business at Bluffton College, will retire after 32 years at the college. Raid came to Bluffton College in 1947, after having been an ordained minister in the General Conference, a farmer, baker, teacher, school administrator, and businessman. While at Bluffton he progressed from instructor to professor, and served as dean of men, acting academic dean, acting librarian, and registrar. He also served as president of Freeman (South Dakota) Junior College from 1967-69. Raid earned the PhD from Ohio State University in 1953. He has been active in church and community affairs in and around Bluffton since he came.

Rahmel



Raid

Dennis and Shirley Ries, Freeman, South Dakota, and Henderson, Nebraska, respectively, complete a four-year term of service through COM this summer. Dennis has been involved in Kalonda, Zaire, as a medical doctor while Shirley has served as a laboratory technician. They plan to settle in Sioux Falls for the first part of their North American assignment.

Fritz and *Ellen Sprunger,* Salem Church Kidron, Ohio, and Oak Grove Church, Smithville, Ohio, and their two sons, Timothy and Jonathan, returned to the US early in June. The Sprungers have been General Conference missionaries to Japan since 1964. During the last four years they were engaged in evangelism and church planting in Miyakonojo, Japan. They will be available for itineration in the fall.

Correction: the author of the poem "Silence" (May 1 issue) is not Tamara Lattin, but Paul Mares, a carpenter in the Cincinnati (Ohio) MVS unit.

ADMINISTRATOR

The Leamington Mennonite Home

(organized under the Charitable Institutions Act of Ontario) invites applications for position of administrator. Responsibilities include management of the following:

- a senior citizens' residence - 31 beds
- an extended care unit - 41 beds
- two apartment buildings
- a community activity center

Position is to be filled by January 1, 1980. Please send resume to the attention of:

Edmund Tiessen
Chairman of the Board of Management
c/o The Leamington Mennonite Home
22 Garrison Ave.
Leamington, Ontario
Canada, N8H 2P2

In the Big Apple

A visitor is immediately struck by the signs of New York's unsurpassed wealth: majestic skyscrapers thrust boldly into the air, great ships busily ply its waters, expensive limousines hurtle down its avenues, well-dressed people rush along Wall Street, Fifth Avenue, and the other storied thoroughfares. New York City is perhaps the most famous metropolis of the modern era, for many it's the eighth wonder of the world, the crowning glory of US endeavor—the *Big Apple*.

In lower Manhattan I found it was possible to traverse the breadth of the human experience by walking the few blocks from Wall Street east to the Bowery. Wall Street, a marketplace of global fiscal activity, is the barometer of US fortunes. Within a 10-minute walk of Wall Street I encountered a sharply contrasting reality—the slums of the infamous Bowery—home of the powerless, the silent culture, the outcasts of our society. Decrepit row houses, people sleeping in the streets, agony, and despair are present everywhere.

"He who closes his ear to the cry of the poor will himself cry out and not be heard" (Proverbs 21:13). Standing just off the Bowery on 36 East First Street is a rather remarkable row house. Named *St. Joseph House*, it is the home of the Catholic Worker Movement (CWM). The CWM began in 1933 during the height of the depression. Peter Maurin, an itinerant French peasant/philosopher, and Dorothy Day, a former journalist turned Catholic, were the founders. Their aim was to develop a "house of hospitality" to provide shelter, food, and a caring Christian community for the poor. From the beginning the CWM identified with the powerless in the most direct ways. In the late thirties they started a newspaper, *The Catholic Worker*. (It still sells for a penny a copy. Write: 36 East First Street, New York, New York 10003.)

"If you don't like the effects, change the causes . . . if the rich consider their wealth as a right, the poor will consider their vengeance as justice." I first heard Dorothy Day speak these words back in 1975 during my first visit to the *Worker*. Dorothy Day, now in her 80s, was spending the summer at the *Catholic Worker* farm when I paid my second visit. A tall, lean, highly intelligent and spiritual woman, some think she'll be named the second US saint. The *Worker's* aim is "to realize in the individual and in society the expressed and implied teachings of Christ. One must therefore begin with an analysis of the present society to determine whether we already have an order that meets with the requirements of justice and charity of Christ."

Having supper with Dorothy, fellow workers, and the dozens of homeless and outcast of the Bowery made me realize that Jesus always was present with us during these meals. Dorothy left me with two more thoughts. The first is from St. Basil: "The bread that you store up belongs to the hungry; the cloak on your chest belongs to the naked; and the gold that you have hidden in the ground belongs to the poor." The second is from Peter Maurin in one of his "Easy Essays," *At a Sacrifice:* "In the first centuries of Christianity the hungry were fed at a personal sacrifice, the homeless were sheltered at a personal sacrifice. And because the poor were fed, clothed, and sheltered at a personal sacrifice, the pagans used to say about the Christians, 'See how they love each other.' In our own day the poor are no longer fed, clothed, and sheltered at a personal sacrifice, but at the expense of the taxpayers. And because the poor are no longer fed, clothed, and sheltered by Christians at personal sacrifice, the pagans say about the Christians, 'See how they pass the buck.'"

June 12, 1978, I joined another Mobilization for Survival (see May 15 issue) action. The UN Disarmament conference was still being ignored by President Carter. To express our dismay over 2,000 marched to the US mission in front of the UN. "There have been over 6,000 meetings at the UN to discuss disarmament; not one weapon has yet been destroyed" (Sid Lens). At the mission we were met by over 1,000 of New York's "finest," some on horseback, some in full riot gear, and even some hovering above us in helicopters. Within moments 400 of us crossed the police lines and sat in front of the mission. *The New York Times* described our action as the largest civil disobedience protest in the city's history. Soon the paddy wagons appeared, the garlands of dogchains and handcuffs came out, and one by one the seated demonstrators were arrested.

The experience of being handcuffed, stuffed into the wagon, then into a large cell specially built for demonstrators is something I will not soon forget. Yet the discomfort and dehumanization that I was forced to endure is minor when I think of what is happening to our brother and sister resisters around the world. After my release I joined Father Dan Berrigan for dinner. For our grace, Dan read the following: "At Hiroshima there's a museum, and outside that museum there's a rock, and on that rock there's a shadow. That shadow is all that remains of the human being who stood there on 6 August 1945 when the nuclear age began. In the most real sense of the word, that is the choice before us. We shall either end war and the nuclear arms race, now in this generation, or we will all become shadows on the rock."

Robert V. Peters was a senior student at the Associated Mennonite Biblical Seminaries the past year.

Letters

Enjoyed editorial

Dear Editor: I enjoyed your editorial on diversity (April 24 issue). *Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6*

May 4

Thanks for editorials

Dear Editor: Your editorials "Eclipse of the Son" (April 17 issue) and "Each Person Needs Family" (May 8 issue) are Spirit-filled blessings. Thank-you for serving us with your gift.

I also thank you for printing my meditation "Oneness Around a Fire" (May 8 issue). Since that experience we have received Christmas and Easter cards from that couple.

I'm a member of the Creative Writers' Fellowship in the Newton area, wife and mother of four, and a teacher with a year off. *Elda Bachman, 1104 West Broadway, Newton, Kansas 67114*

May 8

"No" to nuclear energy

Dear Editor: A recent article in the Saturday, 12 May 1979, *Seattle Times* ("Churches: No to N-energy," page D-9), reported that the Protestant and Eastern Orthodox churches which recently took a stand against the United States' reliance on nuclear energy was the first time a national church group had taken a moral stand on nuclear power.

This is incorrect. The General Conference Mennonite Church in July 1977 at Bluffton, Ohio, passed a resolution on "Christian Stewardship of Energy Resources." Along with a background paper which explains and documents the resolution (available from the General Conference Mennonite Church, Box 347, Newton, Kansas 67114) it specifically called for General Conference Mennonite churches to encourage leaders in government and industry "to abandon all fast breeder reactor and fuel reprocessing facilities and end the development and sale of such facilities . . . to reduce reliance on fossil fuels and nuclear sources of energy as rapidly as possible because of their particularly harmful social consequences."

It is ironic that within the Three Mile Island, Pennsylvania, zone live Mennonites and Amish who have existed quite well *without* the need for electrical power. And yet the effects of Three Mile Island or other possible accidents will affect them just as much as anyone else. They do not receive the *benefits* of nuclear electrical generation. Would someone care to explain to them why they should assume the risk? *David E. Ortman, MVS unit, 1715 15th Avenue, Seattle, Washington 98122*

May 22

Type is too small

Dear Editor: Some time ago there was a letter from a woman who found it difficult to read *The Mennonite* because the print is small and not very dark. At that time you said that something was being done about it. But I don't see any change.

I like the whole layout of *The Mennonite*. I like the artistic arrangement, but not when the print is so small and of delicate black, especially if the background is light green or—worse—light gray. My neighbor lady of 89 years says she has just stopped reading *The Mennonite* except the last page and maybe the headlines. Maybe it is just difficult for the young with good eyesight to imagine that some of us find it very difficult to read. I don't have any difficulty with the *Mennonite Weekly Review* or *Sojourners*—at least most of it—but with *The Mennonite*, yes, it is difficult. Can anything be done about it? I don't know what percentage of your readers feel like some of us do. *Marie J. Janzen, Box 205, North Newton, Kansas 67117*

Editor's note: It's not that we haven't tried. Just when we had agreed on a new type, the manufacturer went out of business. In the meantime we have tried to do heavier inking. We are exploring other possible type and do hope to have a change soon.

May 28

Yardsticks for nuclear power

Dear Editor: I'm interested in the development of nuclear energy for peacetime purposes. Unfortunately nuclear power brings to mind pictures of Hiroshima and mushrooming bomb-clouds which have nothing to do with peacetime nuclear power. As our population increases we will need the fullest development possible of all sources of energy. Nuclear energy is ready now. Every delay makes power more costly. If people would use the yardstick for nuclear energy that they use for other sources of power, they would find it safe and economical.

Concern is expressed that large amounts of weapon-grade material produced by the breeder reactor could become a threat to world peace. If for some reason nuclear power were prohibited tomorrow, it would not eliminate the risk of nuclear terrorism. Most of the existing nuclear waste comes from bomb development. The amount of weapon-grade plutonium is incomparably larger than the plutonium oxide fuel pellets (hardly suited for weapons) ever likely to be shipped from reprocessing plants to power plants, which is the only chance to get at it.

Waste disposal is a prime reason why nuclear power is preferable to coal-fired power. If all the US power capacity were nuclear, the total amount of waste per year would be comparatively small and easily disposed of. The amount of waste per person per year by coal-burning plants amounts to 320 pounds of ash and other wastes—of which 10 percent is spewed out into the atmosphere—causing thousands of deaths from cancer, heart, lung, and other diseases.

Nuclear power is a comparably safe source of electrical power. We permit the frequent deaths of numerous people from coal mining, oil fires, gas explosions, carcinogens, fuel transportation, etc. We are familiar with that and have become calloused. The radioactivity released by coal-burning plants is greater and more widely dispersed than that from the same amount of nuclear power. We need to use the same yardstick for nuclear as for non-nuclear power. We need to conserve our coal and other fossil fuels for the manufacture of medicines and other important chemicals for our descendants. We need the Clinch River Breeder Reactor to conserve uranium.

The Interagency Review Group appointed by President Carter affirms that radioactive wastes can be safely managed. The IRG report concludes that we can proceed with site selection and that wastes can be stored safely, but it says 1988 is the earliest a facility can be put in operation. This takes too long. We need the storage facility now. Nuclear plants are running out of on-the-spot storage. Many will have to shut down if this problem is not solved sooner. We need speedy implementation of a permanent storage facility.

I urge you to read Peter Beckmann's book, *The Health Hazards of NOT Going Nuclear* (Gotham Press, Boulder, Colorado). Beckmann, a refugee from Czechoslovakia, teaches electrical engineering at Colorado University. He has no nuclear connections, just asks that we "use the same yardstick" for risks of nuclear as for non-nuclear power. The book is easy to understand and full of substantiated facts. *Margaret Bixel, 629 South Main Street, Bluffton, Ohio 45817*

June 6

Meditation

Strange feelings

A few weeks ago, while visiting Niagara Falls, I was struck by the many Orientals. I felt strange.

Last night at the airport I was amazed at all the Chinese getting off the Vancouver flight—I felt that same strangeness. Why? Just because I have lived here for 20 years, is Canada more my country than theirs?

I was amazed that I—with my compassion for other people and my overseas experience—should still feel this way. Now I can understand—a little—the fear and strangeness leading to blind prejudice.

I looked at the people at the airport a little more closely. I saw a young Chinese mother rocking her little one in her arms. Love and tenderness radiated from her. How much like me a few years ago! I watched the joyful reunion of family members—how much like Mennonites. I watched the concern for their older people and I thought of my grandmother. I watched them helping each other with suitcases and laughing as they walked out.

The strange feeling left and I felt an inner peace and harmony with these Canadian people.

Margot Fieguth

My challenge

The child appeared untidy and neglected. Her eyes were dark from lack of sleep. We soon learned she was rebellious and disrespectful, looking for a chance to hit back. Her home was an extreme example of chaotic family life. Her coming changed the entire atmosphere of my classroom.

I gave her a disproportionate amount of my time and attention. Yet things beyond my control brought the mother to school with ridiculous complaints. These were accompanied by unprintable names for all the staff.

I don't need to look for a challenge; it is waiting in my classroom. God's strength is sufficient. I need faith so I can say with the poet Rilke: "I have a house within when I need care. I have a guard within when I need rest."

Elsie Stucky

Look up and live

"This Jesus, who was taken up from you . . . will come in the same way as you saw him go" (Acts 1:11b, RSV). What do the stories about the appearances of Jesus to his followers after his death and resurrection have to do with us? In what sense can we talk about a Christ who is present and yet to come? And what are we looking for in a world like this?

While on earth Jesus moved around like a person who intended to do something with his life. He implied that life, like history, will keep coming apart, but it will be in that upheaval that God will be effecting a better way. There is another coming and it is always taking place.

And the signs are important: portents in the sky, nations in disarray, people weary from distress. You cannot talk this way unless you know something better is coming. The injunction is to be taken literally when these things take place: "Look up, for salvation is all around you." For wherever you see people being reconciled, wherever you see love being shared, fear and hostility being subdued, you may know with certainty that God has visited and redeemed his people. Look up and around you today. What do you see?

Martha M. Friesen

God lit the moon

God lit the moon
flecked it with two
little clouds
and poured its light
over my life's
endless prairie.

Elmer F. Suderman

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The Sabbath rest

Mennonites are not known for creative humor or for being great at our use of leisure time. It shows in many ways. Many church services feel like hard attempts to be serious. And lots of church socials are hard attempts to relax and have fun. We "work" at worship and we "work" at play.

It's closely related to how we regard life. The older catechisms said our chief purpose is to serve and please God. That is scriptural; but it is not the total Bible.

Jesus says that he came to bring us "the abundant life" (John 10:10). He came to help us be free and fulfilled. Life is for living in enjoyment.

Leland Wilson, Church of the Brethren minister at LaVerne, California, wrote *The Will Rogers Touch* (The Brethren Press, 1978, 80 pages). Will Rogers has been called America's most loved humorist. He died in 1935. Rogers is known for stripping away sham, pretense, and dishonesty "in a way that amused and healed."

Summer is upon us again. People rush madly for lakes, mountains, and jet schedules, hoping desperately to find fun on the outside and peace on the inside. Vacations, weekends, and "days off" are subjected to a frantic pursuit for recreation.

As you and I become involved this summer, I recommend Wilson's *The Will Rogers Touch* to you. I'm not certain about Rogers' church affiliation, but many of his quips suggest a deep respect for the Bible and spiritual insight that reflects genuine faith.

Here are some thoughts that could help us rest, relax, and find greater happiness: "You see that's one wonderful thing about the Bible. There was no censorship in those days. Of course, now some of our churches hold conferences and cut out certain parts they think don't belong in there, or change them to what they think should be said instead of what was said. In other words, we are always having somebody improving on the words of the Lord" (page 16).

"How the Lord got here on earth, whether by Virgin Birth or via the familiar stork, has nothing to do with it. He must have been a pretty good man after he did get here and if some of those birds would spend their time following his example instead of trying to figure out his mode of arrival and departure, they would come nearer getting confidence in their church" (page 17).

"Trace any war that ever was and you will find some nation trying to tell some other nation how to run their business" (page 24).

"Temperament is liable to arrive with a little success. . . . The best cure in the world for temperament is hunger. I have never seen a poor temperamental person" (page 32).

". . . fanatic religion driven to a certain point is almost as bad as none at all, but not quite" (page 40).

"Something ought to be done about these 'primitive' people who . . . don't know a thing but to live off what nature provides. You would think they would get civilized, and learn to live off each other like us civilized folks do" (page 45).

"No, I don't think I ever hurt any man's feelings by my little gags, I know I never wilfully did it. . ." (page 49).

"Education never helped morals. The most savage people we have are the most moral. The smarter the guy the bigger the rascal" (page 59).

"It's great to be great, but it's greater to be human" (page 78).

Elmer Martens reminds us in today's issue that the Sabbath has to do with God's personality. It's not a legality or just a psychological necessity. The Sabbath is a life-quality.

Our summer holidays, long weekends, days off, and Sundays will become "holy" days as you and I become "at-one" with God. God comes to us in Jesus for at-one-ment. Jesus' life and death for you and me provides the down-to-earth, authentic quality of life to which Will Rogers pointed so many times. It creates a union that brings unity to our lives.

Don't be fooled by the ads. Too easily they have us chasing a facade.

The Sabbath rest is integral to our being "in Christ." It is not an "add-on" we'll find at the latest resort. Without the Sabbath rest of God in your life, holidays become "hollow" days. Jesus said, ". . . My purpose is to give life in all its fulness" (John 10:10b, *The Living Bible*). *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated July 24.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Willard S. Krabill

Human sexuality for Christians

Christians don't believe that things "just happen." We believe in a God who has created the world, who has created it orderly and predictable. He has set in place the natural laws which govern this world. What is predictable is that if we transgress those natural laws we will pay a price. We will suffer if we ignore natural laws. Our right decisions today about the place of sex in our life and our uses of sex can bless our future days tremendously. And our wrong decisions today about our uses and purposes in sex can blight our tomorrow in myriads of ways.

One example might be that of venereal disease—one of humankind's penalities for misusing sex. It's often been curious to me that no one seems to recommend or come up with what is really the cure of the epidemic of venereal disease in our society. It's really so very simple—one partner. One partner, and the end of the whole epidemic of venereal disease would be in sight.

Another example. I've seen far more marital pain and unhappiness than I ever expected to or that I wished for. The health of many marriages in this country (and in our own churches) is poor. One of the most painful situations arising is that of marital infidelity. A man starts "stepping out" on his wife . . . has an affair. . . . Later he comes to himself, comes home, begs for forgiveness, and the home is reunited. Then sometime later the husband comes in to me complaining that his wife promised to "forgive and forget," but now she's not doing that. In the first place, he may not be making a true statement; for she actually probably has forgiven and she's tried to forget. The marital rift is behind them. But *really* forget? That's the permanent price that he must pay. Forgiven? Yes. Fully trusted? Not quite. Forgiven, surely; but when in human relationships has sin followed by forgiveness ever been quite as perfect as not having transgressed in the first place?

Human sexuality refers to all those parts of the human personality and human body which collectively identify us as male or female. It's not just genital sex or sexual intercourse. We are all (all the time) sexual beings.

Theology of the body. The first foundation stone for a healthy sexuality is a proper theology of the body. The Mennonite church needs a proper system of belief about our bodies. Over the centuries a false dichotomy has crept into the church's message which suggested that the body is evil, the spirit is good. Somehow we've grown up thinking that it's wrong to enjoy and feel good about our bodies—really about ourselves, for in our bodies we are ourselves—that it's wrong to find pleasure in our bodies. We say that we believe in the wholeness of persons; that we're body, mind, and spirit; and that preaching, teaching, and healing are all valid ministries. We talk a lot about holistic health concepts, and yet in our churches we seem to recognize only the spirit, and in our colleges we recognize only the intellect, regarding as far more important a good academic score than a proper heart rate, a needed weight loss measurement, or a fitness score. In our college principles we do not suggest that physical development is nearly as meritorious as intellectual development.

Not a triangle but a circle is a proper representation of the human organism. We too easily go right on overeating, overworking, overdrinking, over"sitting around," overdriving our cars, and over"spectatoring." Nowhere is our failure to have a proper attitude toward our bodies more deleterious to us than in the case of our sexuality.

James Nelson's recent book, *Embodiment,* points out the multiple ways in which we betray negative attitudes toward our bodies. We talk about "carnal" bodies and "spiritual" minds. We misunderstand Galatians 5 and confuse "flesh" with body. Furthermore, if my body is evil and not really "me," then I can't be held as responsible for the wrong things that my body does. "I just couldn't help it, you know. I had this overwhelming drive or this raging passion." Nelson says that when my body ceases to be fully personal, my relationships to other body/selves are diminished. If my body isn't good and isn't fully me, then neither is your body anything I need to hold so sacred either. So I can more easily use your body, or abuse mine . . . so the inferences and subtle thinking go.

Our false theology of the body also keeps us from speaking openly and honestly about our bodies, including our sexual bodies. We are ashamed to talk about it. It is amazing how many married couples have slept together for years and have even raised a family, yet have not even once ever been able to talk with each other about their bodies—about pleasuring their bodies . . . about their sexual lives . . . about their sexual feelings and preferences. *Not once!*

"Human sexuality refers to all those parts of the human personality and human body which collectively identify us as male or female."

Our false theology of the body is one of the things which makes us uptight and unable to touch each other. An affectionate touch or a hug is misread as an invitation to bed, or as a lustful gesture. And in this attitude we hurt our single members more than we ever realize.

Sexual theology. The second foundation stone follows closely and naturally: a proper sexual theology. Do we really believe and understand that sex is good—that our sexuality is a great gift from God? We could have, you know, reproduced in some other way. God could easily have arranged that. But he created us the way we are. What is the meaning of sex as viewed by the church? Does the church today have a truly Christian stance regarding human sexuality?

"Not a triangle but a circle is a proper representation of the human organism. We too easily go right on overeating, overworking, overdrinking, over'sitting around,' overdriving our cars, and over'spectatoring.'"

We need to have a true Christian stance in our attitude, in the body of our education about sexuality, in our witness to the world, in our practice. After all, we ought to have the most positive attitude of anyone toward our bodies and toward our sexuality. We are the ones who know the One who made them. We know who made those bodies, who created our sexuality. *We* who know him best should reflect best the true nature of human sexuality.

How then does it happen in today's world that we allow those who don't know the creator of our sexuality to define sexuality, to determine what is true or untrue, and to set our sexual standards?

The church allowed some very harmful misconceptions and false attitudes to creep into its sexual message over the centuries, and we don't have a good track record in dealing with those who are hurting in this area of their lives. But a brief glance around the sex-saturated, sexually permissive, negativistic sexual wilderness of our day and our culture reveals quickly that the prophets of a hedonistic culture have a poorer track record yet.

I'm only appealing for the church to get busy and get our sexual stance, message, and practice in tune with the creator of human sexuality; then spread the word and become visible. Let the message become loud and clear that our sexuality is a source of true joy, of healing, of love, of caring, of unselfishness, rather than the source of misery, hurt, and pain that we so often see it causing in today's world.

Let's read the Bible expecting to find a positive message about human sexuality. It's there. We've read everything else. (Here's an example where one might observe that "when all else fails, read the directions.")

Equality of males and females. A third foundation stone is a proper understanding of the equality of males and females. The "papa is all" mentality doesn't fit with a proper sexual theology and should be abandoned. We have a long way to go yet in understanding proper male/female roles, responsibilities, expectations. We've yet to fully understand biologically, developmentally, physiologically how alike we are. And where we're not alike we are either equal or complementary. There should be no room for the double standard in Christian circles. Black leaders used to tell us that America is never so racially segregated as it is on Sunday morning. Might it also be said that America is never so sexist oriented as it is on Sunday morning? God created us sexual, male and female, each unable to exist without the other.

A classroom teacher asked the children to write anything they pleased about people. A little pigtailed girl wrote: "People are composed of two kinds, boys and girls. Boys are no good at all until they grow up and get

continued next page

married. Boys are an awful bother. They want everything but soap. A woman is a grown-up girl with children. My dad is such a nice man that I am sure he must have been a little girl when he was a boy."

In transactional analysis (TA) terminology, John Mirza talked about having an "I'm OK, you're OK cake." Anyone familiar with the TA terminology knows that the child is thinking, "Wow, what a neat cake!" The adult is thinking, "Too many calories." And the parent is thinking, "Don't forget to clean up the crumbs."

In the whole area of male-female relations (in our Mennonite dating scene as well), one notes the "scoring," aggressor-conquest mentality. In Mennonite homes as much as any others I've noted the blocks to marital communication and to marital counseling efforts created by the male infallibility complex that in effect says, "Problem? I've got no problem—it's her, she does." The idea of any sexual problem in a marriage being the male's fault is incomprehensible to too many males.

Integration of sex and life. The fourth foundation piece for a healthy sexuality is the understanding that our sexuality is an integral part of who we are. It is part and parcel of the totality of life. I am—all the time—a sexual being. All the time I communicate as a sexual being. Our sexuality is that pervasive essence of our personality that forever and for each and every time defines me as first a human, and second male, and that I relate to others always as a sexual person. That doesn't mean I have genital sex in mind; but—I am—we are sexual beings all the time.

Sex is not a separate compartment of our lives and our beings. It's not an aspect of our lives that we can compartmentalize and treat separately.

One illustration is in the marital sexual relationship. A successful sexual experience begins when the couple gets up in the morning. The attitudes, the caring, the tenderness, the messages communicated all day long, whether they are ostensibly about finances, about the children's lessons, about the in-laws, about the cold soup and the soggy pie crust; these are all the prelude to yet another message—a message of "love." The idea that two people can fight, nag, scold, argue, put down, or ignore all day long, all evening long, and then expect great things to happen in bed at night is a false notion held by some people, too often by oblivious men, but rarely by their "used" women.

Marriage counselors estimate that when couples come with sexual problems 80 percent of the time the problem is not sexual. It may be financial, the matter of an allowance, or in-laws, or tension and dissension over disciplining the children, or personal hygiene, or many other conflicts. Because of *these* tensions in the marriage the sexual relationship suffers, and it gets the blame.

Our bodies should say the same thing the rest of our being is saying; otherwise we live a lie. To say "I'm yours" with our body—when it's not true in reality—is dishonest, destructive, and inexcusable.

Affirming sexuality of all people. The fifth foundation stone is the affirmation of the sexuality of *all* people.

An illustration of this problem is the way we deny the sexuality of our own parents. The mechanism of this denial probably goes something like this. "Sex is dirty; my parents are nice people; therefore my parents are not sexual." Our presence in the world is effective testimony that that denial is ill founded.

We cannot and should not deny the sexuality of anyone—male or female, young or old, parents or children, ill or handicapped, brilliant or dull, married or single.

Donald Goergen has written an excellent book, *The Sexual Celibate*. And he makes that title a valid concept, strange as it sounds. He says, "A celibate person is not asexual. He or she has a full sexual life which needs to be understood in order to have a richer understanding of Christian sexuality itself as well as in order to assist people in living a celibate life." He goes further and says, "The sexual life of a celibate person is going to manifest itself primarily in the affective bonds of permanent and steadfast human friendships which are exemplifications of God's way of loving. Through a rediscovery of friendship within the Christian tradition and through an integration of community, friendship, ministry, and prayer, the present discussion of celibacy can lead to a revival of a truly Christian value, the value of friendship, which is a service for the entire Christian community." Further, "The understanding of the Christian sexual life as a delicate balance is based upon sound psychology, sound theology. . . . A rejection of the sensual is just as much a deviation from the life of virtue as is making the sensual the end of life itself. Choosing to live life in this balanced and virtuous way is risky and requires the faith that God will grace us on our way, which grace cannot be an excuse for irresponsibility. . . . Christian marriage is also an ideal and a challenge. Any form of Christian life verges on the heroic in a world which not only does not value but often scorns permanent commitments, whether in single life or in married life."

Also included in the term "everyone" are our older people. We not only desexualize our older members, we depersonalize them as well. Ever notice how some young aide or orderly (or nurse or physician) will go up to some older person in a hospital or nursing home and patronizingly say, "Now Susie, don't be so messy"? I really cringed recently to hear of one of our most distinguished, retired faculty members treated in this most demeaning way. And did you ever notice how we adopt the attitude that older people have no sexual feelings, no sexual needs, no need for affection?

Sound sex education. The sixth foundation piece is sound sex education. Our understandings about human sexuality and our sexual attitudes are learned, and as such they need to be communicated by the best teachers available. Sound sex education is imperative to a happy sexual destiny.

A few elements that must be found in a sound sex education program are loving, affectionate, communicating parents who are able to talk about their sexuality with ease and candor and whose own sexual lifestyle is Christian.

The second element would be a caring, loving congregation. As Helen Kruger says, "If the church remains silent on the subject of sexuality, its very silence will say that sex is beneath the dignity of Christian teaching.

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"Let's read the Bible expecting to find a positive message about human sexuality. It's there. We've read everything else. (Here's an example where one might observe that 'when all else fails, read the directions.')"

Sexuality needs to be interpreted by the church. For young people, children, and adults alike, it is no longer a question of whether we will receive sex education, only what kind. The church is the one organization that has some long-term values, some absolutes. Social sciences and schools can provide some counseling and knowledge, but people need (and are asking for) spiritual values. Children especially need values before they are immersed in the hedonistic world of *Playboy* and television, and before they are emotionally (passionately) involved themselves. Some sex education certainly takes place in the home. But parents are often embarrassed or inadequate with verbal explanations, sometimes because they have not come to terms with their own sexuality. The ideal place to provide a spiritual frame of reference for sexuality is in the church."

Third, sex education may need to be supplemented in the schools for many in our society. I think it is needed and I think we shouldn't oppose it. I would hope, however, that Christian parents will have assured that their children (through the home and the church) will have already received a sound sex education including sexual values before confronting a lesser education model in the public schools. Parents also need to appreciate that they can't do it all. There's something about the parent-child relationship in the adolescent years that frequently decrees that others will be sought out more than parents for sex information.

Additional important messages or concepts must be communicated. Sexuality is a wonderful gift from God; it is a *good* thing; it is given for our pleasure. In growing up sexually we need first of all to establish our identity before tackling intimacy. We see on all sides the tragic results in young lives of having found intimacy before finding one's identity. And you never really "grow up," no matter how old you are, until you are willing to accept responsibility for someone else's happiness.

Another important message [illegible] is far more than anatomy, physiology, and the sexual response system. Sex is most of all a matter of communication, relationship, and commitment.

Further, whatever else can be said about it, sex is not "casual." (Twenty years of medical practice have taught me how big a lie that one is.) We can't accept the "nothing but" philosophy. "Methinks (society) protesteth too loudly" when it proclaims sex is nothing but fun; sex is nothing but freedom; sex is nothing but security; sex is nothing but this and nothing but that—no big deal! My experience tells me it *is* a big deal. The sexual behavior of those who consider it all as casual as sharing a Coke or holding hands are exhibiting a denial, a monstrous denial of their basic humanity. Their behavior is crude and animalistic and to me it is not *human* sexuality— not in its character, and not in its potential.

Sex is not individualistic. It is not a "do your own thing" kind of activity. The notion that the decisions a young couple makes about their sexual lifestyle is of no concern to anyone else is simply not true.

Henry Fairlie (*The New Republic*, 8 October 1977) writes, "There is no more pat shibboleth of our time than the idea that what consenting adults do in private is solely their own business. That is false. What we do in private has repercussions on ourselves, and what we are and believe has repercussions on others. What we do in our own homes will inevitably affect, not only our own behavior outside them, but what we expect and tolerate in the behavior of others. A change in manners or discipline in the family will not leave unchanged the manners and discipline in the wider society. When we recognize how deeply our sexual feelings are registers of our whole beings, it is mere trifling to say that our societies ought not to be constantly alert to the manner in which we employ them."

Sex is to be celebrated. The last foundation is that sex is to be celebrated. Sex is for rejoicing; sex is joy; sex is happiness; sex is fulfillment for everyone at all ages. How beautiful a dimension it was for God to put sexuality on his greatest creation. No wonder the Bible likens the marital relationship to the relationship of Christ and his Church.

[illegible] have learned to say three things: when to say *yes*; when to say *no*; and when to say "whoopee!" Our sexuality is one of the whoopees of our lives. •

Canadians sprinting hard to use and marshal gifts

CALGARY... something to smile about!

This logo aptly describes the spirit of the Canadian conference.

Calgary is a boom town, straining toward a population of 600,000 at a rate of more than 25,000 a year. One Mennonite contractor I spoke to is building 300 housing units this year on speculation. Prices range from $60,000 to $150,000. Traffic streams along expressways with colorful names like Crowchild Trail. Canada is in the midst of a metric conversion. Distances are in kilometers, temperatures in degrees Celsius, and gas is sold in liters (16.3¢ per liter or about 65¢ per US gallon).

Boom-town Calgary was a fitting locale for boom-conference Canadian. Meeting July 7-11 in MacEwen Hall on the modern (no building looks more than 15 years old), spacious, and beautifully landscaped campus of the University of Calgary, the annual gathering of the Conference of Mennonites in Canada (CMC) attracted 501 delegates (321 men, 180 women) from 124 of the 134 churches in five provinces. An additional 300 persons registered as visitors, for the children's camp, and for the youth meetings.

The sessions competed with the world famous Calgary Stampede and a special Stampede Sunday service addressed by Eldridge Cleaver. These glittering attractions seemed too weak to test the loyalty of the sons and daughters of Menno. They ran their own celebration under the banner, "Good Stewards of God's Varied Gifts" (1 Peter 4:10). And it was readily apparent that the horn of plenty—in time, talent, and treasure—was pouring out a mountainous torrent of blessings.

—In a hushed hall, hearts warm with acceptance, two Chinese Mennonite churches became members of the CMC. It was an historic moment.

—An aggressive expansion of the practical theology courses of Canadian Mennonite Bible College (CMBC) in Winnipeg was okayed. A donor has promised $50,000 annually for five years to fund it.

—On Tuesday Henry Gerbrandt, executive secretary of the CMC, told the assembly that a donor had just promised the CMC $100,000 for church planting projects. The donor challenged others to also give.

—Resolutions on native ministries, militarism, capital punishment, dormitory expansion at CMBC, and other areas will provide responsible boards with much work in the coming year.

—Discussion of divorce and remarriage, of the relationship between pastors and their congregations, of the nature of pastors' calling and ordination, and of the current organization of the CMC (including the possibility of regional offices for the Congregational Resources Board), indicate a creative ferment within the CMC.

—Finance committee chairperson Gilbert Epp reported 1978 receipts of $928,157 and good support for the 1979 budget of $1,082,300. A proposed budget for 1980 of $1,146,500 was unanimously endorsed. These projected expenditures include $525,000 for CMBC, $270,000 for the Native Ministries Board, $260,000 for the Congregational Resources Board (CRB), and $90,000 for continued ministries in West Germany with the Umsiedler.

—The CRB will guide a special gift discernment emphasis for all congregations during October.

My dominant impression of the conference was of a group of Christians with energy, money, and commitment looking for ways to put a landslide of ideas into building the kingdom of God. Some participants faulted the meeting for its inadequate processing of these ideas, and for the lack of a searching look at a theology of wealth.

Guest speaker Harry Martens of Elkhart, Indiana, and CMC moderator David Neufeld both spoke to the theme of stewardship. At the opening session on Saturday evening Neufeld said, "We need not condemn wealth. But we are called to the higher heavenly values. . . . I am fearful when I remember the dangers of wealth, but it is a great opportunity. . . . With the outpouring of our wealth we would become greater stewards of God's grace."

Martens spoke on each of the following four days. He said stewardship is right in the center of practicing the lordship of Jesus, and that it is the most misunderstood word in the Christian vocabulary. "Stewardship," said Martens, "is a natural part of faith . . . it is not peripheral." His message was that stewardship involves more than money; it also includes time and talent. "The greatest of these," he said, "is probably time."

Nevertheless, the acceptance of the large gifts did create some uneasiness. Some members of the Home Street Mennonite Church in Winnipeg addressed an open letter to the delegates stating: "We hear them (Neufeld and Martens) blessing our affluent capitalism contrary to what we hear in the Christian gospel."

When the Chinese congregations were admitted to the CMC a different worry was expressed. One participant asked, "Are we willing to be brothers to those we reach out to?" Paul Boschman, pastor of the Mountainview Mennonite Church in Vancouver, said, "We now have a multicultural conference. We have to catch up with the feeling that these are my people. We can do it." The Chinese churches admitted are located in Winnipeg and Vancouver. A third church admitted was the Calgary Mennonite Fellowship.

During the past year a special study commission evaluated CMC's involvement with native people. Their report indicated strong support for the work among native communities. The study dealt with philosophy, theology of mission, and goals. Among the topics raised in plenary discussion were racism, qualifications for board members, and the ecumenical stance of the Native Ministries (NM) Board.

One delegate asked, "How do we create interest in learning about native people? We have too many people who have made up their minds and say, 'Don't bother me with the facts.' We need to get through on the question of racism."

Among the recommendations accepted are representation by native people on the NM Board and on local advisory groups, concrete action to develop native leadership, and a more active constituency education program.

The proposal to expand the practical theology department at CMBC raised fears that the institution would compete directly with Mennonite Biblical Seminary in Elkhart, Indiana. President George Epp said the program is needed. "There will be a significant shift in the expectations of our constituency as they become more educated," he said. "We are adding to our potential. We are not planting something to compete."

CMBC board chairperson Paul Peters said, "We cannot afford to let our institutions go. Our Mennonite distinctives will not be nurtured in religion departments of universities and in nondenominational schools."

These answers satisfied those who wondered what the role of the seminary would be for Canadians as CMBC expanded its curriculum. Exceptionally strong and uniform affirmation of the new thrust was evident during discussion on the resolution. Also accepted was a proposal to build more residential units on the campus. These will be financed through rental income.

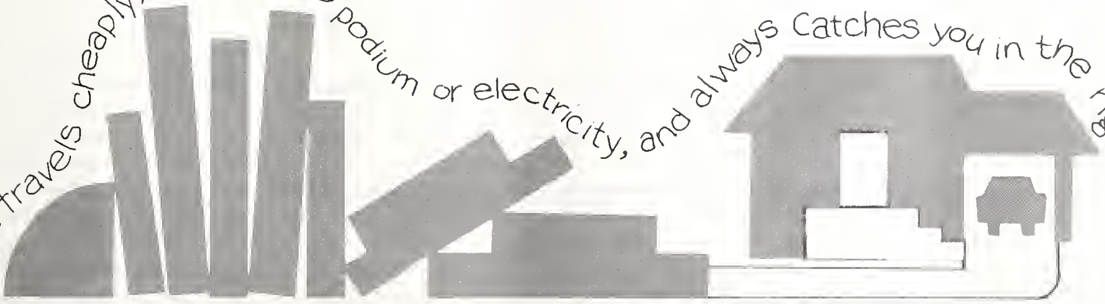
All incumbent members of the CMC executive were reelected. They are chairperson David Neufeld of Clearbrook, British Columbia; vice-chairperson Jake Fransen of Smithville, Ontario (by acclamation); and secretary Helen Rempel of Winnipeg, Manitoba.

The host churches for the conference were First Mennonite, Foothills Mennonite, and Calgary Mennonite Fellowship, all located in Calgary.

As noted previously, many other resolutions were passed and additional issues raised. Undoubtedly delegates gave the CMC staff a green light—one could even say a big shove—in many directions. The problem will be to find ways of doing it all. There were definite hints during the conference that current CMC structures are not able to meet all the expectations there are.

Calgary—something to smile about. *Vic Reimer*

CMC chairman David Neufeld (left) welcomes three new congregations into the Conference of Mennonites in Canada. Representing the congregations are Bob Friesen of the Calgary Mennonite Fellowship, Stephen Lee of the Vancouver Mennonite Church, and Francis Tung of the Winnipeg Mandarin Mennonite Church.



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Winnipeg, Manitoba R3B 2M6

The idea that the business of churches and religious institutions can be done in secret is "imprudent and downright impossible to carry out," two of the nation's best-known religion editors told the 50th annual convention of the Religious Public Relations Council. Marjorie Hyer of the *Washington Post* said, ". . . when a story breaks, that news and the way it is released reflects on the institution involved." Richard Ostling of *Time* magazine advised that "it is smart to be open" and it is "justifiable for the people to know what is going on."

Edward B. Lindaman warned delegates attending the 50th annual convention of the Religious Public Relations Council that the religious community may have allowed secular futurists to usurp their role of speaking out about what the future should be. Lindaman, author of *Thinking in the Future Tense* and former planning director of the Apollo space project, said, "Apathy and unawareness on the part of the religious community" have allowed secularists to become today's prophets about the future.

European (or other non-American) history position

Bluffton

is available at Bluffton College beginning in September for one year. Some preparation in philosophy is desirable. PhD preferred. Send resume to Ronald Rich, Academic Dean, Bluffton College, Bluffton, Ohio 45817. Equal opportunity.

First executive committee formed

Energy and caution characterize MCC (US) confab

Mennonite Central Committee (North America) is a step closer to forming an MCC (US).

Much energy—and apprehension—were present during special meetings June 20-21 in Des Plaines, Illinois. About 40 persons attended the structures meeting. These included the US members of MCC, representatives from various Mennonite conferences, Mennonite Disaster Service, Mennonite Mental Health Services, MCC (Canada), US Ministries, Peace Section (US), and several regional groupings of MCC.

The gathering had two functions. Uppermost was the need to make headway on the problem of how to structure MCC (NA) south of the 49th parallel. For years Canadian members of MCC (NA) have pressed for a separation of international agenda from US agenda during MCC (NA) annual meetings. They note that MCC (Canada) does not bring its national or domestic agenda to meetings of MCC (NA).

The second function? Through an interim arrangement US members of MCC (NA) are already acting as a board to hear reports about US matters, particularly from Peace Section (US), US Ministries, and the regional groupings of MCC (NA)—MCC West Coast, Central States, and Millindo (Michigan, Illinois, Indiana, Ohio hunger concerns). Representatives of these groups reported at the meeting.

The idea of an MCC (US) has been germinating since 1973. The Des Plaines conference took the most concrete action [illegible] under the organizational auspices of MCC (NA). This will be reviewed prior to the MCC (NA) meeting in 1981.

An executive committee to function until 1981 for MCC (US) was elected. It consists of the following persons: Paul Landis, chairperson, of Salunga, Pennsylvania, moderator of the Franconia Conference; Bruce Harder, vice-chairperson, Portland, Oregon, city administrator; Atlee Beechy, secretary, Goshen, Indiana, professor; Mervin Dick, member-at-large, pastor in Minneapolis, Minnesota; and Robert Kreider, member-at-large, North Newton, Kansas, director of Mennonite Historical Library.

Reg Toews, associate executive secretary, Akron, Pennsylvania, will be part-time staff person for MCC (US). This is an interim arrangement.

The meeting also adopted a recommendation to "work toward the formation of an MCC (US) organization with sufficient strength to assume responsibility for US agenda, to foster inter-Mennonite ministries, and to provide support services for the international MCC program with enough separation from MCC (NA) to facilitate greater mutuality and partnership with MCC (Canada). . . ."

In the new structure integration of US Ministries and US Peace Section will be considered. The new executive committee is to define its responsibilities and propose how an MCC (US) can be financed and staffed. The recommendations will be submitted to constituent conferences in the US.

"Look before you leap," characterized the step-by-step approach of the conference. Apprehension was expressed about moving too far too fast. A few members advocated a more rapid movement. Heinz Janzen, general secretary for the General Conference Mennonite Church said he was "committed to substantive changes." Nick Rempel, conference representative for the Mennonite Brethren, said, "Why don't we reach out for the big solution right away? Let's form a strong MCC (US)."

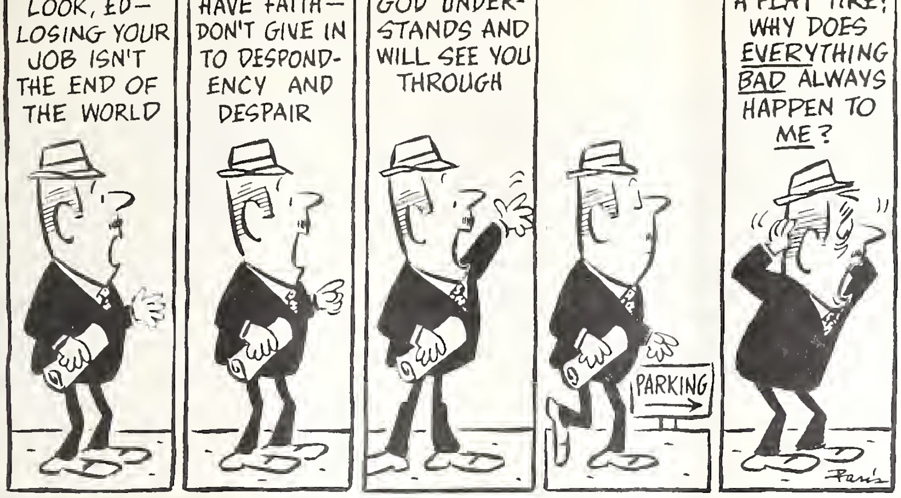
But fears were expressed:

—A separate MCC (US) might have an identity and support problem because the various conferences now supporting MCC (NA) might react differently to supporting a domestic supra-conference agency, particularly since this agency could be seen as duplicating ministries which the separate conferences have, such as voluntary service.

—A viable MCC (US) would likely have to be built on the support of regional MCC organizations. Only a few of these exist. Yet regionalism should not be forced. It seems the push for regionalization is coming from [illegible] should come from the US constituency," said chairperson Elmer Neufeld.

—The agenda and interest of current

Gingrich: "The Canadians are telling us two things."


LOOK, ED—
LOSING YOUR JOB ISN'T THE END OF THE WORLD
HAVE FAITH—
DON'T GIVE IN TO DESPONDENCY AND DESPAIR
GOD UNDERSTANDS AND WILL SEE YOU THROUGH
PARKING
WHY DOES EVERYTHING BAD ALWAYS HAPPEN TO ME?
Paris

Which broadcasting approach best reaches the unchurched? That was the question asked by the trustees of the Mennonite Board of Missions Media Ministries Division, formerly Mennonite Broadcasts, in their meeting June 1-2. Robert Schihl, theologian, communications theorist, television producer, and a professor of communication said that a poll done by the Gallup organization showed that in the past 25 years only 1 percent of the unchurched have been won to the church. "We haven't impacted with broadcasting," he said, "because too much of the broadcast fare was directed to the already churched."

MCC regions in the US—West Coast, Central States, Millindo—is essentially the overseas ministries of MCC (NA). How then, would they relate to an MCC (US) whose agenda is supposed to be domestic? (The Canadian provincial structures do not deal only with domestic program.)

—Where would Mennonite Disaster Service and Mennonite Mental Health Services, both of which have evolved into binational organizations, report?

—How can MCC (US) evolve a structure which is accountable to and tied in to more of its constituency? Currently MCC is top-heavy with conference representation.

These concerns weighed heavily. Robert Kreider said, "We need to proceed deliberately so we know what the spin-offs are. We need to avoid pathological spin-offs."

Newton Gingrich, chairperson of MCC (NA), said, "Our Canadian people are saying two things: (1) US churches need to assume responsibility for MCC program in the US; (2) MCC (Canada) and an MCC (US) need to function internationally as partners."

Some of the discussion was philosophical, and tinged with pain. Sam Weaver, vice-chairperson of MCC US Ministries, commented, "The political dimension is dictating our structure. We need models which rise above political loyalties."

Anna Juhnke, also on the US Ministries board, raised the question of the MCC of the future. She said she was "shocked" at the kind of representation present at the meeting. "MCC work is not done in conference offices," she said, "but it is only conference officials which are represented here." She said representation should include women, young people, and self-help stores.

H. Ernest Bennett, executive secretary of the Mennonite Board of Missions, suggested the restructuring was part of a broadly based movement towards more inter-Mennonite activity and increased coupling of service and mission activities. *Vic Reimer for Meetinghouse*

ADMINISTRATOR

The Leamington Mennonite Home

(organized under the Charitable Institutions Act of Ontario) invites applications for position of administrator. Responsibilities include management of the following:

- a senior citizens' residence - 31 beds
- an extended care unit - 41 beds
- two apartment buildings
- a community activity center

Position is to be filled by January 1, 1980. Please send resume to the attention of:

Edmund Tiessen
Chairman of the Board of Management
c/o The Leamington Mennonite Home
22 Garrison Ave.
Leamington, Ontario
Canada, N8H 2P2

Christians mobilize to rebuild Uganda

Kampala, Uganda (LCWE)—The church will have to play a major role in the rebuilding of Uganda following the ouster of Idi Amin, according to those close to the scene in that ravaged African nation.

In spite of Amin's intense persecution the Christian community increased from 52 percent to 65-70 percent of the 12-million population. "Even more impressive," states one Ugandan Anglican, "was the increase of commitment, with many nominal Christians giving themselves fully to Christ."

"The church was the place where people turned for hope," contends Lutakome [illegible], Uganda's new deputy minister of internal affairs. "In times of terror people were looking for a place where they could go and feel safe."

Although the new government recognizes that the country needs massive physical assistance, spokespersons have said that the church can offer unique assistance in helping to heal the emotional scars inflicted on Uganda's citizens through eight years of state-sanctioned terror. An estimated 300,000 people were slaughtered.

Christian leaders have called for a crusade to stress forgiveness and reconciliation. "I am going back to liberate Ugandans from the paralysis of retaliation and hatred," stated Anglican Bishop Festo Kivingere, who had been driven from his country by the ousted regime.

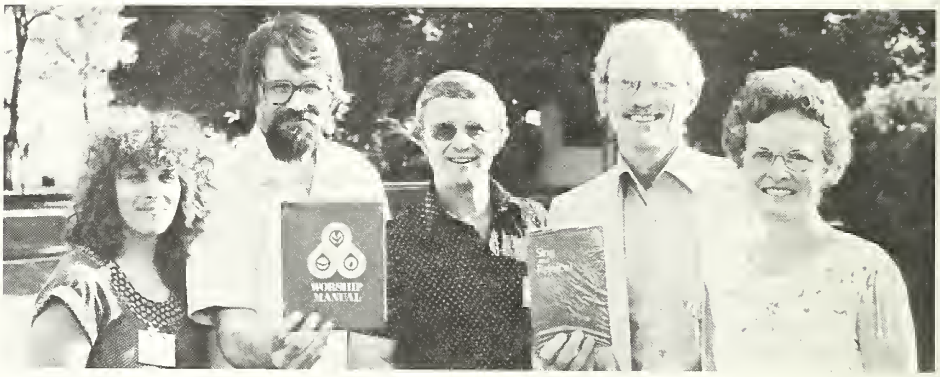
The government has requested Kivingere to guide spiritual and psychological rehabilitation in the ravaged country. "God's [illegible]

The Ugandan church, assisted by [illegible] agencies, has already launched mass crusades, stressing forgiveness and reconciliation.

Producer John Heyman, winner of three previous Cannes Film Festival Awards, has announced the completion of filming in Israel for his new film, *Jesus*. The six-million-dollar project, to be released by Warner Brothers in cooperation with Inspirational Film Distributors in 600 cities in North America beginning October 19, has been in production for five years. Heyman has been determined to make this film the most authentic and most historically accurate of the Jesus film genre. A staff of researchers was hired and archaeologists and historians were consulted to insure the authenticity of the film.

Typesetting is now under way on the entire Bible in Today's Chinese Version (TCV), a new "common-language" translation designed to appeal to millions of Chinese all over the world, the American Bible Society announced recently. The TCV Bible will be printed in "simplified" script, the written form of the language now used by virtually all mainland Chinese, as well as in the traditional characters customarily used by Chinese in other parts of the world.

Pacific District celebrates



The General Conference worship and arts committee met for its annual meeting during the Pacific District conference. The group added to the celebrative nature of the meeting by leading in singing, and through promotion of Sing and Rejoice *and* Worship Manual *(Herald Press), both of which are new worship aids compiled and edited by Orlando Schmidt. From left to right the committee members are Lois Bergen, Lauren Friesen, Neil Matthies, Orlando Schmidt, and Lora Oyer.*

Despite a gas shortage, nearly 300 Mennonites from the five states of the Pacific District (Idaho, Washington, Oregon, California, and Arizona) trekked through the Kansas-like wheatfields of eastern Washington for the 80th session of the Pacific District Conference, June 14-17.

The theme of the conference, hosted jointly by Menno Mennonite Church in Ritzville and Warden Mennonite Church, was "Let's Worship and Celebrate."

Although much of the meeting centered around the traditional committee reports and budget discussions, a reverent yet joyful atmosphere did prevail.

"I'm impressed by the positive and wholesome spirit," commented Floyd Quenzer, pastor of the Mennonite Community Church in Fresno, California, and newly reelected president of Pacific District. "There's a healthy trend toward a balance between personal pietism and awareness of social issues."

"There is also more involvement of lay people than there used to be," observed Alfred Heer of Paso Robles, California, reelected vice-president.

In new developments the Christian service, peace and social concerns committee urged congregational members to complete the Christian peacemaker forms which have been sent to all district churches. The education committee is working to promote family clusters and Marriage Encounter. Struggling with its identity, the ministerial committee suggested a change in the district bylaws which would require a potential pastor to complete a questionnaire and be interviewed by the committee as well as the local church. The purpose of the proposed amendment was to increase communication and address the painful question of loss of Mennonite identity resulting in church withdrawal. Discussion on the recommendation became sidetracked over the issue of ordination of women and was tabled for a year.

A timely meeting in Seattle of the General Conference worship and arts committee brought several extra resource people to the assembly. Overflow crowds in the banner-festive sanctuary appreciated songleading of Lora Oyer, solos of Neil Matthies, and Bible/church history studies of Orlando Schmidt, who shared the surprising fact that early Anabaptist leaders did not approve of singing in worship!

Between sessions conference participants met for coffee in a hedge-lined courtyard or strolled through displays featuring self-help items, Faith and Life releases, information on Fellowship of Reconciliation and voluntary service, and photos from the Women in Mission relief sale. Months of careful planning by specially formed committees of the host churches resulted in smooth functioning of transportation arrangements (including a private plane shuttle to Spokane), pleasant lodging in members' farm homes, and excellent picnic meals.

And while their parents attended business sessions, children and youth enjoyed separate activities which ranged from farm tours to swimming to draft discussions. The adults also took a trip to a nearby Hutterian community.

In a celebrative closing Sunday service, John Gaeddert of the Commission on Education spoke on John 5:1-12, the healing at the pool. "'Do you want to be healed?' is a radical question," he asserted. "We have had nuclear energy, Spanish neighbors, and affluence for as long a time as the man was ill. Do we want to be healed from our apathy, prejudice, and selfishness?"

In concluding remarks, host pastor Nick Kassebaum noted that although a typographical error on the bulletin indicated that "together we are much *stranger* than apart," indeed, together we are much *stronger*. *Peggy Newcomer*

Memorial services for the four Mennonite young people who disappeared 20 December 1978 during an overnight flight from Phoenix, Arizona, to Newton, Kansas, have been held. The wreckage of their Comanche 180 was spotted June 30 in a heavily wooded area near Vernon, Arizona, during a routine flight by the Civil Air Patrol. The Federal Aviation Agency began its investigation into the crash July 2; icing is suspected to have caused the plane to nose-dive into the mountainside. The occupants died instantly. The remains of the four persons were recovered and buried in Rest Haven Cemetery in Phoenix. A memorial service for pilot Roy Slabaugh (24), Phoenix, and passengers Joe and Stephanie Guhr (both 22), Newton, Kansas, and Darlis Clemens (19), Ithaca, New York, was held in Sunnyslope Mennonite Church in Phoenix, July 5. A memorial service for the Guhrs was held July 15 at Bethel College Mennonite Church in North Newton, Kansas. The Guhrs and Clemens were en route home for Christmas from their voluntary service assignments in the Phoenix-based Discipleship program of the Mennonite Church.

Registered Nurse

Assistant director of nurses is needed in a 65-bed, community-owned, Mennonite-operated nursing home. For an opportunity to use your professional ability in Christian service and to check on benefits and salary for this position please contact Administrator, Pioneers Memorial Hospital & Nursing Home, Rocky Ford, Colorado 81067. Phone (303) 254-3314.

Record

Workers

Bill and Dolores Block and family returned to Canada July 12. Bill served as chaplain and teacher of Bible at Woodstock School in Mussoorie, India, for the past three years. In addition to her duties in the home Dolores assisted in the school office. Bill will become pastor of the Morden (Manitoba) Bergthaler Church in October.

Kevin Chestnut, Oread Friends Meeting, Lawrence, Kansas, began a two-year term in General Conference voluntary service in December 1978. He works with the St. Louis (Missouri) Association of Community Organizations. Chestnut graduated from the University of Kansas with a BA in sociology and psychology. His work experience includes literature distribution and research for a committee assisting conscientious objectors. His parents are Eleanor and William Chestnut of Mission, Kansas.

Elaine Moyer, Bluffton (Ohio) College women's athletic director, who was also chairperson of the health, physical education, and recreation department, resigned at the end of the school year. She plans to begin work on a PhD at Indiana University.

Chestnut

Zehr

Lorna Regier, Leamington (Ontario) United Mennonite Church, who has been teaching at the school for missionary children in Hualien, Taiwan, for the past year, returned to Canada during the last week in May. She terminated her two-year appointment with the Commission on Overseas Mission due to marriage plans.

Howard Zehr, Jr., has assumed the responsibilities of offender ministries resource person with Mennonite Central Committee US Ministries. Previously Edgar Epp of Saskatoon, Saskatchewan, served in this capacity for both the United States and Canada. While Epp now narrows his focus to the Canadian constituency, Zehr will highlight potential criminal justice ministries in the United States. The offender ministries program goal is to provide resource and support for Mennonite and Brethren in Christ constituency who are involved in projects relating to criminal justice.

Correction: Gerald Klassen (under "Ministers" in the June 12 issue) did not serve as pastor of First Church, Burns Lake, British Columbia, and he attended Swift Current Bible Institute rather than Canadian Mennonite Bible College.

Are you feeding the world the Word?

Then circle this weekend on your calendar and come out to see what's cooking.

The menu calls for a "Practical Evangelism Workshop" and it will be held in Leamington, Ontario, October 26, 27, 28.

The overall theme is "Disciples on the Way" and the main resource person is Dennis Oliver. Oliver is director of the Canadian Church Growth Centre, Regina, Saskatchewan. We understand he is a pretty good cook.

There will be special items on the menu for the young people and for the Sunday school teachers, since the Ontario Sunday school teachers' convention will integrate with this workshop.

A detailed brochure will be mailed to your church in September. We hope you will learn some new recipes and share your old ones!

Guten Appetit

P.S. This workshop is for everybody in your church, including pastors, Sunday school teachers, youth workers, young people, and all of your "older people." This invitation is for all Conference of Mennonites in Canada churches.

Sponsor: The Missions and Service Committee of the United Mennonite Churches in Ontario.

Honor father and mother

Alvin J. Beachy

The Ten Commandments as a whole are cast in the form of a "suzerainty treaty." It is ever a mark of the graciousness of God that he accommodates his ways of communicating with us to forms with which we are already familiar. In the ancient Middle East, in whose international history and politics Israel's own national history and politics were so closely interwoven, two types of treaties were familiar. One was the "parity treaty" in which both partners to the covenant were equal and each needed the other. The covenant between Jacob and Laban in Genesis 31:44-50 is a parity treaty. "The suzerainty treaty, on the other hand, is arrived at unilaterally; one party to the covenant is more powerful than the other and grants the treaty largely as an act of benevolence" (West, *Introduction to the Old Testament,* page 138).

The suzerainty treaty had four main features which may be briefly summarized as follows: (1) The suzerain made a treaty with a vassal in which the latter was reminded of past benefits received from the suzerain. (2) This suggested to the vassal what he might expect from the suzerain in the future. (3) This was followed by demands upon the vassal, both in relation to the suzerain and to fellow vassals. (4) The pronouncement of a blessing upon the vassal and a curse for disobedience.

How well the Ten Commandments as a whole conform to the pattern of the suzerainty treaty is shown as we compare Exodus 20:2 with its first feature. "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage." In this preamble to the Decalogue Israel is reminded of what Yahweh has done for her in her past history. Her deliverance from Egypt, the greatest military power in the world at that time, was entirely Yahweh's act. Clearly the covenant between Yahweh and Israel was not a covenant between equals, for Israel was a handful of slaves in bondage to Pharaoh at the time of the Exodus. This means that the covenant was from Yahweh's side purely a covenant of grace. There was nothing in her plight to call forth Yahweh's pity. "Then the Lord said, I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians. . ." (Exodus 3:7-8).

Then as now, however, the acceptance of God's grace so freely given involves us inescapably in the task of responsible concern for the neighbor. It has long been noted that the Decalogue falls naturally into two divisions, the first four commandments having to do with the worship of God and the last six with our responsibility toward our fellow human beings. This distinction is valid only so long as it is not pushed too far. Neither the Old Testament nor the New allows us the luxury of an absolute distinction between the worship of God and the ethical duty toward the neighbor.

And who after all stands in a closer relationship to us than do our own parents? "Honor your father and your mother, that your days may be long in the land which the Lord your God gives you" (Exodus 20:12). James King West expresses the relationship between the Fifth Commandment and the first four as follows: "The command to honor parents has been described as a 'bridge' between [illegible] obligation to his parents is a deeply religious one and analogous to the community's relation to God. Through the parental relationship God establishes his claim on all life" (*Ibid,* page 147).

A current religious motto reads, "The way we treat other people is the way we treat God." There is much truth in the motto. It may be that the command to honor parents is placed first in this second part of the Decalogue because our failure to respond adequately in this—the most primary of all human relationships—can lead to a breakdown in all other human relationships. The failure of some of the contemporaries of Jesus to take the Fifth Commandment seriously was looked upon by him as a case of substituting the human traditions for the commandment of God. "And he said to them, 'You have a fine way of rejecting the commandment of God, in order to keep your tradition! For Moses said, "Honor your father and your mother"; and, "He who speaks evil of father or mother, let him surely die"; but you say, "If a man tells his father or his mother, 'What you would have gained from me is Corban' (that is, given to God)—then you no longer permit him to do anything for his father or mother, thus making void the word of God through your tradition. . .'" (Mark 7:9-13a).

Jesus objected here to the use of religion as a way to avoid the responsibility of caring for our parents in their old age. "Caring" is one way to honor them; it is not the only way. Another way which is even more enduring is to embrace the values by which our parents shaped their lives. As one who was for many years a pastor I often had to endure the word of the undertaker to the bereaved that the last thing they could do for the deceased was to pull the cover over the face of the loved form before the casket was closed. Always I wanted to shout, "Not true!" You can give your parents a lasting memorial by [illegible] children. [illegible] Trueblood would call it "respect for inheritance." *Fifth in a series*

Open your Bible

Reviews

Bill Gothard

Gothard, *by Wilfred Bockelman (Quill Publication, Santa Barbara, California, 1976) is reviewed by Wilfred Ulrich, pastor, Grace Mennonite Church, Enid, Oklahoma 73701.*

Gothard, by Wilfred Bockelman, is an unauthorized critique of the Institute of Basic Youth Conflict directed by Bill Gothard. This book reflects the effort of an American Lutheran pastor and journalist to interpret for the public a Christian ministry that has had phenomenal growth since its inception in 1964 at Wheaton College.

Wilfred Bockelman gives a sympathetic review of the Institute of Basic Youth Conflicts. As I read the book I could recall statements and illustrations I had heard at the seminar. But *Gothard* is not simply a review of the man and his big "red book"; it is an evaluation. In this I see Bockelman providing guidance to those who question the construct of the institute. This is apparent particularly in the area of biblical hermeneutics.

The basic text of the institute is the Bible. Gothard has a strong emphasis upon the Old Testament wisdom literature. Bockelman does not discredit use of the Old Testament. However, he does ask, "Do we permit the whole of Scripture to speak to us?" He believes Gothard uses a faulty method of biblical interpretation. The Bible then becomes a "tool" to substantiate the principles espoused.

A central feature of the institute is the "chain of command." Gothard is certain God has a plan for man and society. This plan sees everyone under authority. God deals with people through channels of authority. There are four basic structures: the family, government, church, and business. Man does not have unlimited freedom. The fall of man was rebellion against authority and a desire to be accountable to no one. This is not God's plan. The laws of God are given to deal with the breakdown in authority. The teaching of Gothard sets forth principles to reestablish God's divine order for mankind. By way of evaluating the principles of the chain of command Bockelman admits that his differing hermeneutic of Scripture conditions his understanding of this principle. Bockelman senses a legalism on the part of Gothard rather than a model of love to balance his teaching.

The 12 steps to moral purity, as set forth in the institute, are strongly affirmed. These are practical and most helpful to parents in child rearing.

The continuing growth and public support for the Institute of Basic Youth Conflicts is its own testimony to the ministry of Bill Gothard. As Bockelman states, a person may have differences over biblical interpretation, but a person cannot discount the testimony of countless persons who have found new hope and spiritual vitality through the ministry of Bill Gothard. I found the institute a time of spiritual renewal, and I occasionally refer to the "red book" to refresh my memory. The book *Gothard* provided a good opportunity to recall and rethink my own week with Bill Gothard.

Great words of the faith

Great Words of the Christian Faith *by Donald Coggan (Abingdon, Nashville, 1978) is reviewed by Dorothea Janzen, 604 Columbus, Newton, Kansas 67114. Dottie is instructor in Bible at Hesston (Kansas) College and a member of Faith Mennonite Church.*

This is a rather small book which brings the reader in touch with some big ideas. The author, Donald Coggan, is the 101st archbishop of Canterbury.

Coggin takes 15 common words used in faith circles, and in concrete ways explores their meanings for today. The words are Humanity, God, Jesus, Church, Love, Faith, Grace, Peace, Life, Suffering, Anxiety, Discipleship, Guidance, Prayer, and Bible.

The presentations are simple and profound at the same time. Since it is concrete rather than abstract theology, it is highly readable. It was a breath of fresh air to encounter a beautiful combination of scholarship, evangelical warmth, depth, simplicity, fresh ways of communicating abiding truths, and solid biblical understandings.

Coggan's treatment of the words is a combination of intellectual understandings and life relatedness. He makes use of appropriate poetry and scriptural quotes, and the reader is left at the end of each presentation with a feeling that a personal response is called for.

The book is not designed as an exhaustive theological study of the words, but is a rich addition to incorporating the meaning of them into daily life.

This book would be a helpful tool for preaching or devotional talks or as a part of a personal or church library to enrich the devotional life and to build faith.

Man who keeps going to jail

The Man Who Keeps Going to Jail, *by John R. Erwin (David C. Cook, Elgin, Illinois, 1978, 181 pages), is reviewed by Clarence Epp, coordinator of Open Circle, an MCC (Manitoba) offender ministry. Open Circle's mailing address is 202-818 Portage Avenue, Winnipeg, Manitoba R3G 0N4.*

When I first started reading the book I was disappointed. The title had led me to expect a description of those people who return to prison again and again. Instead it is the story of the author, who serves as a prison chaplain in Chicago's Cook County Jail.

Once I readjusted my expectations the book was not a disappointment. John R. Erwin's story of a tragic childhood filled with frustration, fear, loneliness, and rebellion is much like the ones I hear again and again as I relate to prison inmates. In this way the author does describe the type of individual who frequently finds himself committing those acts for which our society readily incarcerates people.

After stormy stays in seven foster homes and one juvenile institution within eight years Erwin finds himself at age 14 before a stern-faced judge who bellows, "Young man, I don't see how any kid could be as mean as they say you are. But I am convinced that you will never make a satisfactory adjustment in life. You are hereby sentenced to White's Manual Labor Institute in Wabash, Indiana, for correction."

Although our institutions have changed somewhat since those days, the author's experiences of emptiness, mistrust, and hatred are just as real for men in prison today as they were then.

In describing his return to a more positive life and his conversion to Jesus Christ, Erwin gives considerable credit to several caring people. People who do not preach but listen and love. His struggles as a growing Christian whom God is using in ministering to others who are where he has been are related in a forthright manner.

The lack of support from some fellow believers, who cannot appreciate his struggle, will ring a familiar note with many church workers.

The book is well written, pleasantly readable, and can be recommended to a wide age range of readers, from junior high through adults. While it would hold special significance for those involved in prison visitation, others will also find it interesting and stimulating.

Letters

The Bible today

Dear Editor: I read with interest (June 5 issue) whether the Hebrew word *Almah* should be translated virgin or maiden. It is commendable that a search should be made for the exact meaning intended by the ancient writers.

Ted Vander Ende states that "the translators (of the NIV Bible) were united in their commitment to the authority and infallibility of the Bible as God's Word in written form."

By this I assume he means that the original writings were infallible. According to the *American College Dictionary,* infallible means exempt from liability to error, as persons, their judgment, pronouncements.

There are no original documents of either the Old or New Testament. Probably the oldest manuscript is one held by the British Museum, dating from about the 8th century, A.D. The Dead Sea Scrolls, dating from about 400 A.D., contain portions of the old Hebrew Bible. Before the invention of printing about 1450 A.D., each separate copy of a book had to be written by hand. The ancient writings, dating back as far as 1200 B.C., were written on animal skins probably with an ink composed of water, gum, and charcoal. Permanent inks were unknown. Later the Egyptians and Greeks used papyrus. With age these scrolls became dim and mutilated. These had to be recopied and transcribed to new skins. The scribes, coming to an illegible passage, had to guess at some of the words. In such cases they put down what they thought the writer said or what they thought he should have said.

Eye glasses were not invented until about 1300 A.D. They had no electric lights.

The ancient Hebrew writings had no distinction between capital letters and others, had no vowels or punctuation marks, and practically no greater space beteen letters and words, making them extremely difficult to copy. Mistakes were bound to creep in regardless how devout and careful the copiers were.

All live languages are constantly changing over the years, and what may have meant one thing in one century may have come to mean something entirely different years later.

If the original writings were infallible, it would have been very shortsighted of God not to see that they were transcribed and translated in an infallible manner. In the oldest copies there are important variations. According to scholars, the most ancient differ greatly.

The Bible should be revered, loved, read, and studied in the form it has come down to us. It has given peace and comfort to millions through the centuries, but it should not be worshiped. Christianity is a living, vital, dynamic faith that does not have to rely on an infallible book. God is as close to us as he was to ancient man.

At one time it was dangerous to question Aristotle, but the enormous progress made in science would have been impossible if ancient concepts had not been questioned. He was right about a great many things but not about everything.

Slavery is one of the most vicious, evil, and diabolical curses that has ever afflicted mankind. Yet you search in vain in either the Old or New Testament to read where it is outrightly condemned, although in various places it urges owners of slaves to treat them with love and compassion. However, slavery was finally abolished through efforts of people within the Christian church, such as the Quakers and men of God like Henry Ward Beecher.

Christianity has not become calcified and petrified into a mold inherited from the ancient past, but God is progressively revealing his will to us. *Edgar L. Schumacher, 183 Hillcrest Drive, Bluffton, Ohio 45817.* June 18

Evolution of revelation

Dear Editor: I am a recent subscriber to your fine paper, and I especially like your interesting open forum. I would like to submit a contribution from time to time.

I am a former Winnipegger. I had three years of Bible and three years of college there. I also had Bible at Three Hills (Alberta) and graduate studies at Minnesota.

The debate over "maiden" or "virgin" in Isaiah has raged through the decades and to my understanding of scriptural principles of interpretation is a moot point indeed, and not a matter of interpretative bias or faulty translation; nor an attempted slur on the Virgin Birth of Jesus. The interpretative principle here is that of "the evolution of revelation"—the closer you get to the event, the more specific the reference.

In Genesis it is "the seed of the woman"; in Isaiah, "a young woman"; and in Matthew, "a virgin."

Let's not impugn each other's integrity or scholarship. God's Word is one whole fabric. Let's just pray for understanding and appreciation of the Word *and* its interpreters! *Cornelius Buhler, 6779 Holzer Park, St. Louis, Missouri* June 18

Eating habits affect all

Dear Editor: I agree with Katie Funk Wiebe's recent editorial in which she said we should eat less. Not only would we be more responsible stewards of our economic resources, but we would also be more responsible stewards of our bodies.

Many ailments that befall people as they age are nutrition related—among them are adult-onset diabetes, hypertension, and atherosclerosis. Overnutrition or overconsumption in our society is as great a health concern for us as is the problem of underconsumption in developing nations. Both overconsumption and underconsumption are causes of malnutrition. Nearly all would benefit from cutting back. *Karen Pesaresi Penner, 3909 Berry Ridge, Holt, Michigan 48842* June 18

Drescher's challenge timely

Dear Editor: There have been a number of outstanding editorials in recent months by our own editor, but the one in the June 19 issue, "A Plea for Fishing," by John M. Drescher, makes many of us—I hope—blush with shame.

Almost the antithesis of this, in the same issue, is the article on "The Singing Prophet," who, by his own testimony is "not a member of the Christian church because with all its concern over 'religious trappings' it seems to have forgotten the message of Jesus to be peacemakers." Why Pete Seeger, avowedly non-Christian, is featured in *The Mennonite,* is puzzling.

Drescher's editorial is very timely in view of the upcoming evangelism-communication workshop set for August 17-18 in the Bethel College student center, North Newton, Kansas. The all-important question now is: Are the resource persons *really* "fishers of men" or are they merely "experts" in fishing? *C. B. Friesen, 400 North Main, Hesston, Kansas 67062*

Editor's note: I would have to disagree with your assessment that Seeger is "avowedly non-Christian" (based on the article). Seeger says he has much to imitate in OT prophets and Jesus but can't join a church because he fails to see Christians follow our leaders. To me that is a similar reminder to what Drescher has to say. June 19

Meditation

Are you Jesus?

A businessman was hurrying down the street to catch the bus to work. Deep in thought he accidentally bumped into a small boy who was carrying a large box. The box flew out of the boy's arms, and its contents—the pieces of a jigsaw puzzle—scattered in all directions. The businessman muttered an apology and was tempted to continue on his way without stopping. But something made him check his brisk pace, and he stooped down to help the child gather up all the pieces.

Out of the corner of his eye the businessman saw his bus come and go without him. But he patiently went on picking up the pieces of the puzzle until all of them were back in the box. Then he straightened up to go. The small boy looked up at him. "Mister," the boy said, with a touch of awe in his voice, "are you Jesus?"

Like it or not, everything we do and say has an effect on other people. It is easy to dismiss small courtesies as unnecessary and time consuming in our haste to get on with daily tasks. But if we do so we rob others of a chance to see Jesus at work in our lives. A little time, a little energy, and a little attention—to what may at first seem insignificant—can go a long way in proclaiming the reality of the good news.

God quite clearly expects us to be faithful to him in every situation—both large and small (Luke 19:17). Our attitude toward relatively minor events reveals a great deal about our attitude toward life in general, for our everyday reactions spring from our life philosophy, our theology. We cannot reserve our obedience for some great work in the future. Obedience can't be saved up like money in a bank account. It must be exercised daily if it is to grow at all.

April Yamasaki

Apron strings

Behind her lay Hawaii, family, childhood, and adolescence; ahead lay San Francisco, adventure, independence, adulthood. Below lay the vast Pacific, and only when it became lost beneath the multilayered blanket of clouds did she turn from the window to open the small package her mother had tucked under her arm just before she boarded the plane.

She slipped off the ribbon and the orchids. Then she hesitated. After all, in our family one never knew what to expect even in an innocent-looking package. She decided to wait a while. When the man in the seat beside her dozed over his book she quietly removed the wrapping from the package—and promptly woke him with her giggles.

The box and the wrapping had slipped to the floor. In one hand she held a pretty blue lace-trimmed hostess apron, and in the other hand she held the severed strings of the apron. She knew this was mother's way of saying she understood her desire for independence, but that the ties were still available if she should need them.

From the pocket dangled a ribbon with large knots tied at intervals. It was only after her giggles had subsided that she realized each knot concealed cash, ranging from a tightly folded $10 bill at one end to a lone shiny penny at the other.

The first letter I received from her described the opening of the package, how her giggles had awakened the man beside her, who laughed so hard that the stewardess came to see what it was all about, and then held up the pieces of the apron to show to other nearby passengers. Enclosed with the letter was the ribbon, and in each knot she had inserted a slip of paper that said "Thanks."

Soon there was a long letter filled with the details of her excitement over her first job, followed by a couple of "I'm fine, but rushed for time" cards. Next came an envelope containing the stub from her first paycheck—pinned to one of the apron strings.

A little later she found time to write a long letter about her first party. She had invited a group from the office for an after-work buffet. She wore a simple white dress to which she attached the stringless apron with oversized safety pins. The remaining apron string she wore as a headband. The money from the pocket had been saved for this occasion and provided most of the refreshments.

Time passed. The apron and its strings were forgotten in the profusion of a new life and new interests. Several romances came—and went—and then one grew and blossomed into love. There was a heavy flow of letters concerning plans for the wedding. It was in one of these that she enclosed the remaining apron string.

Nancy Banks

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Poverty of affection

I went as a reporter to the conference New Men/New Roles. It was a "first" where the roles of men would be under special focus.

Soon I was deeply involved. Norman Walsh, coordinator of the Canadian Friends Service Committee, reported on a survey of four-to-six-year-old children. One question asked, "Do you prefer Daddy or TV?" Forty-four percent chose TV.

On an airplane coming to the conference George Lakey, another Quaker, told a fellow passenger of driving along in the family car on a holiday. His 10-year-old was getting to him. Finally he stopped the car with the intention to spank his son. But his wife asked him to get out of the car and think about it first. As he sat on the grass, his eight-year-old daughter jumped out of the car too, did a series of cartwheels on the grass, jumped on George's lap and asked, "Okay, Daddy, what's going on?"

His fellow passenger started to cry and said, "My husband is a highly paid successful businessman, but I have never seen him give even that much time to our children."

Another man at the conference commented, "My businessman father does not have one close friend."

A 58-year-old graying father of three children told his own story. "Up until two years ago, when I would once-a-year meet my two grown-up, married sons—who each live over a 1,000 miles away from home—all I could do was give each a handshake. Their wives I could hardly touch at all. Touching other women had sexual connotations and touching men was a sign of weakness for me. Inwardly I loved them deeply and wanted to embrace and kiss. Finally they told me how "distant" I felt and asked if I really did not care. We are now beginning to share our affection much more openly."

He went on: "Today when I rock a grandchild to sleep it has different feelings for me than it used to have when I cared for my own children. I attribute part of it to the natural reassessment we all do at midlife; when we get in touch with hitherto unacknowledged dimensions of our lives. But I also believe I'm learning that men need affection as much as women do."

There is no question that affection is a difficulty in church and society. Ask the widows, widowers, and other single adults in your church.

It probably is also no secret that we men have too long thought we must be "tough, aggressive, decisive, smart, dominating"; and the women should be "weak, passive, dumb, supportive, emotional." And we criticized our women when they became "too emotional."

Can you envision the person of Jesus? I see him as tough (at the temple, before Pilate), decisive (setting his face to Jerusalem), smart (debating with the religious leaders); but also weak (letting himself be ministered to on the cross), passive (not striking back when captured), emotional (crying when he hears of Lazarus).

What have we here? Wasn't Jesus a "man's man"? Yes, he was, and in him we men should learn a lesson. To be a "real he-man" includes being tough, decisive, smart, weak, passive, and emotional.

Paul reminds us that "when the Holy Spirit controls our lives he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. . ." (Galatians 5:22-23a *Living Bible*).

In Willard Krabill's lead article "Human Sexuality for Christians," he speaks from over 20 years as a Christian Mennonite doctor (he was the attending obstetrician when our only daughter was born in 1961 while we were at Goshen College). He has served in overseas missions, in a community clinic, and on the college campus. Krabill says, "Our false theology of the body is one of the things which makes us uptight and unable to touch each other."

Read of Jesus' relations to children and to the other people he healed. Almost always there is some reference to "touching."

A young woman came to me at the conference and talked about a number of things. Suddenly she said, "I never get any hugs; would you give me one?" After recovery from the shock of a girl asking *me* for a hug, I responded.

People around us are starving for affection. As Krabill points out, much of the perversion among us may be due to a poverty of affection. People then fall for shortcuts which inevitably have painful consequences. And we men have probably the most to learn in this area.

Of the early Christians it was said, "See how they love each other." The poverty of affection can be wiped out by applying the fruits of the Holy Spirit. Let's do it. *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated August 7.

The Mennonite
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Worship and leisure

Kathy A. Gingrich

God through Christ created us anew to be whole. Christ instituted the abundant life. Many creeds express that the purpose and chief end of life is to glorify God and to enjoy him forever. This enjoyment is a crucial aspect of our faith and is expresed through play, celebration, fun, recreation, and other forms of leisure. To be re-created is to be free to have a wholesome relationship with God and to experience the abundant life in all aspects of our existence.

In an effort to stress the God relationship the church at times has segmented and narrowly defined worship as an experience which happens at a certain place and at a designated time. Worship is a relationship which may be more intensive and intentional at times but which cannot be segmented or separated from the whole of life. Likewise, leisure must also be understood as a God relationship, not limited to time or place. Like worship it is a crucial element in the understanding of wholeness.

Gordon Dahl, University of Minnesota, states that the daily lives of Christians revolve around their work, play, and worship. Richard C. Cabot in *What Men Live By* writes that life is made up of four dimensions: work, play, love, and worship. He states that "an overabundance of one to the exclusion of another results in a distorted Christian personality." Wholeness encompasses these several components, not as individual or isolated segments, but in combination, similar to the concept of the Trinity—separate but together.

In *Work, Play, and Worship* Dahl says that modern men and women are confused about the role each of these elements plays in their daily lives and have not creatively integrated them into their lifestyle. As a result people do not have an adequate concept of the meaning of these components to wholeness. He concludes that we tend to "worship our work, work at our play, and play at our worship," which is a distortion of the Christian faith.

Historically leisure and work were at opposite poles. In the classical Greek view leisure stood as the high attainment of man. Aristotle thought that the aim of education was the wise use of leisure, and toil was a form of nonleisure.

We can more clearly define leisure against

"The church is called to reduce the tragedy of thousands searching frantically for peace and joy and returning home not finding it because they are looking in the wrong places. Christ, who is in the midst of the campsite, mountain, trees, or seas, is beckoning us to be free in him."

Worship & leisure

the backdrop of the work ethic as developed historically through the church. Immediately after creating man in his own image God gave a work assignment to him (Genesis 1:28). God gave strength to labor and also provided the rewards. In *In Praise of Leisure* Harold Lehman says that St. Benedict in his motto "to labor is to pray" emphasized the divine sanction which had been given to work. In discussing the views of Luther and Calvin on work he continues by quoting Thomas F. Green: "From here it is a small step, indeed, to the view that the meaning of a man's life is his job. It is through his job that a man discovers his contentment and defines who he is."

More recently Donald Royer, in *Brethren Life and Thought* (Volume 3, Summer 1958), said: "The Brethren and Mennonites in America appeared to pursue with even greater intensity and devotion the economic activities of life than did the Calvinists, probably as a result of their social and political isolation. In a rural setting one can understand how hard work and prosperity become the signs of God's favor and the reward for a life of Christian obedience and prosperity."

Thus the pursuit of work as an expression of dedication to God may indicate the background for Dahl's contention that we worship our work and find our identity in it. It can also be more readily understood why we who have a history of expressing our faith through work may have difficulty in encompassing a comprehensive leisure theology. But the times are changing, and social trends, if analyzed, may be a dynamic catalyst for change.

In 1964 Robert Lee wrote in *Religion and Leisure in America:* "Modern man stands at a threshold of a revolution in leisure time that is full of promise and yet pregnant with perils." Other authors also talk about a leisure revolution and document reasons for their predictions. Among the trends which they cite are the following: (1) Increased production due to higher productivity of each worker. The United States Secretary of Labor estimates that automation dries up two million jobs a year. (2) Shortening of the work week. Mack Kaplin in his book *Leisure in America* states that the average work week in 1850 was 72 hours, in 1900 only 60 hours, and in 1940, 44 hours. Currently thousands of industries are on a four-day work week with a three-day weekend. Kaahn and Weiner, two systems analysts, project that in the year 2000, based on trends since 1900, the work week will fall to 28 hours with a 13-week vacation every year. (3) Longer vacations and holidays. If Kaahn and Weiner's projections are accurate, the three-day weekends plus the 13-week vacation and the 10 legal holidays we now enjoy would give 218 days off compared to 147 on the job. (4) Early retirement and a longer life span. In 1970 the United Automobile Workers achieved an agreement that after 30 years' employment one could retire with full pension. This could well give persons an opportunity to retire at age 48. It is estimated that the over-65 population will increase from its present 20 million to 29 million by the turn of the century. (5) Household conveniences and appliances give some persons a wealth of free-time potential. Kaplin estimates that automation gives us the equivalent of 90 servants. (6) Improved transportation which reduces travel time has added leisure-time potential. The fact that we travel to work relieves us of the responsibility while we are away from it. It does not require our attention 24 hours a day as it did our grandparents.

Leisure "time" has eluded us. Because of the work ethic, or the effects of the advertising medium, most of us are harried more than ever and cannot find "free time." As cybernation and automation produce more goods, business must create new demands. Consequently it is "good business" to create the demand for "leisure" products and services. Production and sales of recreation vehicles, boats, snowmobiles, etc., is the fastest growing business in the United States. Over two million Americans now own second homes. Lehman says, "The rush to buy more, see more, do more with more people reaches disease proportion every summer." The modern American with a higher real income and newfound free time becomes a perfect target for leisure materialism. Many people find second jobs to pay for increased leisure expenses. Thus the discretionary time which is produced through this leisure revolution is absorbed by a frantic search for re-creation, but it is in the wrong places. On the other extreme our society is affected with boredom. Older adults, inner-city people, unemployed, and handicapped persons experience enforced free time. This often becomes hollow, meaningless, and the breeding ground for violence. Recent polls show that the average person between 18 and 35 watches television 28 hours per week. In general our society indicates that we have not planned for or are able to use creatively optional, leisure, or discretionary time.

It is against this backdrop of the work ethic and the resulting struggle with time schedules that we consider leisure from another perspective. The dictionary definition of leisure does not do justice to the Christian concept relating to wholeness. Leisure defined as free and unoccupied time

"The church needs not only to accept but also to encourage alternative lifestyles which provide alternatives to the materialistic work-involvement spiral and a balanced relationship and rhythm between work, play, and worship."

in which a person may indulge in rest and recreation would tend to view leisure as a quantity of time. This is unfortunate because most of us do not have "free or unoccupied time." The problem is not deciding what to do in our free time but rather developing criteria for making careful and creative choices among the many alternatives which we do have, in order that our faith be reflected in those choices. Our concern for leisure then relates to qualitative segments of life. Reflecting upon the details of our faith, we conclude that all of our time is free time. All of life is given and redeemed by God. We do not earn it, and it is intended to be received and shared freely. On the other hand, none of it is free. It is all committed to God, whether at work or play. The Christian is not fragmented but lives in both total freedom and total responsibility.

Leisure is not freedom from everyday routine. Many feel that since work ties them down then leisure must take them away, and people make a mass exodus from the cities on Friday night "to get away from it all." A harried vacation (to vacate) often is anything but leisure."Leisure time" is illusive, costs more, and is enjoyed progressively less as people return from "vacations" tired and broke but still not fulfilled and begin to plan and save for next year as if it were a commodity or an "earning" to be spent.

Entertainment is often an attempted escape from a situation which leads to dissolution and despair and is a poor substitute for leisure because the element of recreation is often not present.

What then is leisure? In a leisure ministries handbook Gordon Dahl states, "A Christian experiences 'leisure' when he comes into full awareness of the freedom he has in Christ, freedom not only from fear and guilt because of sin, but even more important, freedom to be and become the New Man after Christ's own example." Leisure relates more to free spirit than free time. It is a quality and style of life rather than a fragment of time; thus it can be experienced either at work or at play. John Neulinger, a psychologist, says, "Leisure is a way of being at peace with what one is doing."

We have been set free in Jesus Christ to enjoy being—just for the sake of being—so that in reality one experiences with Christ the re-created relationship and the joy of being free.

In the Genesis story God rested on the seventh day; but it was the first day for humankind. This created relationship was to be with God, to care for the garden and enjoy its beauty. Human transgression marred the true meaning of this leisure and the relationship was broken. Re-creation by Christ restores this original relationship.

Joseph Gates says, "God created the earth, its creatures, and man, not for his work but for his leisure. There is the assurance that God as revealed in Jesus Christ desires that we enjoy an abundant life—not solely in terms of things but in rich experiences."

"A Christian experiences 'leisure' when he comes into full awareness of the freedom he has in Christ, freedom not only from fear and guilt because of sin, but even more important, freedom to be and become the New Man after Christ's own example."

William Stevenson, in *Are We Ready for Leisure?* states, ". . . the man of faith in God ...is able to approach his leisure with a spirit of affirmation, celebration, and freedom." Throughout history worship was celebration, entered into freely, expressed through songs, prayers, dances, images, and storytelling. Feast days kept the faith alive. A leisure relationship is closely akin to worship. Jesus illustrated this concept when he visited Mary and Martha. He noted that Martha was working and worrying about many things while Mary had chosen that good portion of enjoying his presence. Leisure is a crucial element in the work, play, and worship rhythm of life.

The church has been in the worship business for a long time, but it generally has not embraced the concept of play as a legitimate arena for expressing our faith. Consequently we have been guilty of fragmenting the wholeness of life by withholding the joy, fulfillment, and freedom Christ can bring through play and this concept of leisure.

How can the church respond to this post-industrial revolution with its false concepts of recreation? It is imperative for the church to speak out against the pressures for leisure and miles traveled to "enjoy leisure" are simply false and shallow charades.

The church needs to call attention to and develop a spiritual reverence for the natural environment.

The church needs not only to accept but also to encourage alternative lifestyles which provide alternatives to the materialistic work-involvement spiral and a balanced relationship and rhythm between work, play, and worship. The church needs to recognize itself to be in mission, to be the salt of the earth, to be the light of the world, and (if Gordon Dahl's observation is accurate) to stop worshiping our work and playing at our worship, and to recognize that God is over all of life.

A leisure ministry must not simply develop innovative methods of "merchandising religion" such as having a full-fledged worship service transplanted to a ball park, drive-in theater, or a fishing boat. A leisure ministry must reflect our acceptance of John 10:10, "I have come that you might have life—life in all its fulness."

One of the many forms a leisure ministry may take, in addition to those currently existing, might be called "members in mission." Rather than the congregation being negative toward the family who wants togetherness on Sunday morning at the beach or the mountains, the church could prepare that family to be in mission with the concept that God is Lord over all of our time. The family could witness to this fact both verbally and nonverbally. The congregation would anxiously await the report of their experiences. Rather than the congregation selfishly holding people on Sunday morning, they would send them out, being careful to note that they are not taking Christ to the mountain or lake, because *he is already there, beckoning from the midst of life.*

There appears to be a longing for a migration to the outdoors as persons search for leisure and re-creation experiences. Could there be the same instinct in humankind which draws us back to the "garden" just as the salmon returns to the place of its birth? As one watches traffic flowing toward the outdoors there appears an obvious trend. The church is called to reduce the tragedy of thousands searching frantically for peace and joy and returning home not finding it because they are looking in the wrong places. Christ, who is in the midst of the campsite, mountain, trees, or seas, is beckoning us to be free in him. The church is called to be there. Thus the church has a mandate to become involved in leisure and outdoor ministries.

Robert Raines once commented that the church has a tendency to sleep through the revolutions of our day. We dare not sleep through this revolution because our values and concepts of wholeness are directly affected. Leisure is the business of the church. It must be one of the major items on our agenda. We must be courageous enough to be involved boldly and creatively. •

LaDona Preheim

sunday school

One of the four learning centers from which you had to choose one each Sunday morning.

"Theme songs and Scripture were printed and a weekly family activity was related to the theme to provide some continuity between Sunday input and everyday life."

Summer . . . school vacation, less rigid schedules, picnics, weekend outings, family vacations. . . . Even for a family where Mom and Dad work regular schedules—regardless of the school calendar—summer usually means a change to more family-oriented activities.

But on Sunday morning, even in summer—if we attend church and Sunday school—families go in split directions. The five-year-old goes to class with other kindergartners; the seven-year-old finds the primary room; and Mom and Dad meet with their peer group.

Could it be appropriate for the Sunday school to reflect a "summer" mood in its program? Could Sunday morning mean more than just children attending church with their parents? Might it mean interaction between young and old; more than sitting together and sharing a book for the hymns and listening together as the minister delivers the sermon? We mouth "a little child shall lead them." How do we give them a chance?

Those questions were on my mind for some years. Suddenly, while doing required reading for a seminary course, "Foundations in Christian Education," with Ross T. Bender, various philosophies of education, innovations within existing structures, and experiments to replace traditional forms meshed to make me want to put down on paper a curriculum which would replace a traditional age grouping concept. I was encouraged to do this and to use this as my course project. In this way the project would receive an initial critiquing before being presented to our congregation.

Eighth Street Mennonite Church (Goshen, Indiana) has a reputation for being slightly different than the average Mennonite congregation. This is most apparent among the members who are parents of elementary school-age children. I went to this group of adults with my project. After three Sunday school sessions on the church's roles as an educational institution—and new trends in that concept of the church—the fourth Sunday was used to present a family-centered learning center curriculum to run for three summer months. My peers enthusiastically agreed to try this approach.

Fellowship hall became our "classroom." Committees were set up to accumulate art supplies, order audiovisuals, build partitions, and decorate the hall with appropriate symbols for each monthly theme. Forms were distributed, allowing adults to choose which month they wished to be a facilitator and which learning center or project best made use of their gifts. Each adult was encouraged to be a facilitator one month and a participant the other two. Most centers had two adults sharing responsibilities for planning and carrying out the activities which best represented the focus.

Workshops were planned on each theme. Resource persons were brought in for those workshops to lead each group of facilitators in a Bible sudy of their theme and to choose expectations for their month of leadership. Initial plans were made by each team about which specific activities would be used to work at their goals.

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was different

Our Sunday school became a time for interaction between young and old; more than just sitting together and sharing a book for the hymns and listening together as the minister delivered the sermon.

No one was really sure what would happen. There were no precedents we could count on, and there was no guarantee of success.

The curriculum consisted of monthly themes, each successive theme building on the first. Within the monthly focus a theme song and scripture were incorporated. Four learning centers provided activity oriented options such as music, drama, art, and audiovisuals, each to study one aspect of that theme. Participants chose one center each Sunday. Notebooks were provided each family unit. Theme songs and scripture were printed and a weekly family activity was related to the theme to provide some continuity between Sunday input and everyday life. An opening group time gave opportunity for sharing experiences from the week—for instance, how we showed love to a neighbor or friend during the initial "Love" theme.

During the second month snacks were used to create an awareness of God's creation. Strawberries, bananas, grapes, and carrot sticks were a delightful change from commercially made cookies. Even substituting water for the usual Kool-aid didn't cause mutiny. Each Sunday experience culminated in a short worship time where centers could share some creative expression, or we would corporately focus on the theme for the month.

Where possible, projects were initiated. "Oscar's Trash Can" sought contributions of roadside litter which illustrated disrespect for God's creation.

One highlight occurred when a blind resident of our city came to be our guest. On the spur of the moment we abandoned learning centers for the morning and spent the hour focusing on God's finest creation—human beings—and how we need to respect ourselves and allow God to use us together with our limitations. Listening and watching as Marvin Graber played "How Great Thou Art"—on a set of water-filled crystal goblets—was a moving experience.

An unsolicited "teachable moment" came after pranksters entered an unlocked door during one week and destroyed our soap carvings. The following Sunday group time was spent discussing how we felt when something we worked hard at creating—and were proud of—was destroyed by someone who didn't respect that effort.

For August the previous theme's decor was replaced by a huge rainbow. We began in June by studying aspects of love—God's love to humankind; our love for God and for our fellow beings. In July we moved to "Respect for God's Creation," suggesting that God's love is demonstrated by the beauty of the world and by meaningful relationships with family and friends. But because we are imperfect—sometimes fail in maintaining loving relationships and often disregard God's creation—an avenue for dealing with our imperfections was provided. In August we zeroed in on "Forgiveness." Activities emphasized God's forgiveness, our need to ask forgiveness, and our need to forgive.

During August especially adults learned from the children. A "fishbowl" dramatization—where individuals exchanged roles in working through a situation where someone stole a brand new bicycle and then destroyed it—gave the adults something to ponder as we observed the children in our groups handle their feelings and resolve the conflicts.

Suddenly the summer was over. Fellowship hall was restored to one big room, devoid of partitions, posters, artwork. We all went back to our traditional Sunday school classes. While the summer program did not meet the expectations of all those who had expressed the desire to participate—many of whom did not return after the initial Sunday—evaluations showed positive reactions to the experiment. Many expressed a desire to repeat the experience. Children, who earlier had expressed some reservations because they thought the adults would just "sit and discuss," preferred to include adults if we would ever do it again. For me the positive feedback compensated for all the long hours spent planning and administrating the program. But the most cherished moment came one day when my seven-year-old entered the kitchen where I was at a table cluttered with materials preparing for the next Sunday's group time. She put her arm around me and stated, "Mom, you've worked hard at this summer program and I'm proud of you." •

News

Shake-up of GC budgeting recommended by DA

Newton, Kansas—Dissatisfaction with how the budget of the General Conference Mennonite Church (GCMC) is set was the main reason for a special meeting here of the Division of Administration (DA) June 22-23.

All the executive secretaries—Palmer Becker, John Gaeddert, Howard Habegger, Heinz Janzen—and Henry Poettcker, president of the seminary, were invited to share their thoughts on budget planning procedures and fund raising.

Most donations to the GCMC commissions and the seminary are designated. But approximately $220,000 of the GCMC's $3.6 million annual budget is donated as "where most needed." Another $600,000 is given by congregations to be prorated. This means the money is divided according to the percentage each commission's budget, and the seminary's budget is of the total budget.

Over the past several years budgets for the seminary and the commissions of overseas mission, home ministries, and education (COM, CHM, COE) have received equal, across the board, inflationary increases. All received identical percentage increases.

"However, there are natural rivalries between the commissions," said Ted Stuckey, executive secretary of the DA. These rivalries led to pressure to look at how the $3.6 million should be divided among the commissions and the seminary. The comments of the executive secretaries to the DA showed they were united on a thorough overhaul of how GC budgeting is done.

All agreed that overseas mission has the most budget raising charisma. Further, they agreed that a unified approach to fund raising in the General Conference is necessary, as opposed to having a federation of autonomous commissions, each competing for donations. Another common element expressed by the commission executives was that they were jealous of the seminary's independent ability to raise funds. The seminary board does not clear its capital drives with the General Board. And they agreed that flat percentage increases in budgets year by year is not a good way to budget.

Palmer Becker, CHM executive secretary at that time, said congregations want financial information about General Conference programs put together understandably. He recommended that every commission be subject to a program audit by the General Board once every triennium.

Talking about "where most needed" donations, COM executive secretary Howard Habegger (extreme left) has the undivided attention of the DA. DA members (left to right) are Barb (Lehman) Boldt, California; Marvin Zehr, Indiana; Jake Hildebrand, Ontario; Paul Dyck, Ohio; Duane Heffelbower, California. With his back to the camera is Paul Zerger, Kansas. Not in the photo are Erwin Goering, Kansas, chairperson, and Art Rempel, Manitoba.

Henry Poettcker said the seminary was different from the commissions because it operated a campus and served all the commissions. As a partner in Associated Mennonite Biblical Seminaries the General Conference had a responsibility to not become a second-rate member.

Comments from COM executive secretary Howard Habegger pinpointed another major issue—the "where most needed" money (WMN). Habegger said WMN funds "take away choice from people. We need to keep voluntarism at the forefront." He said COM would not seek the abolition of WMN, but that it should be redefined.

DA committee member Paul Dyck said, "When people designate WMN they think their money is going to overseas mission. It's not."

WMN money goes to the commissions (or seminary) furthest behind in receipts. COM receives all its money designated or prorated. But both CHM and COE depend heavily on WMN money. Both are weaker in constituency support than COM. DA member Duane Heffelbower said WMN money eliminates the possibility of the constituency "spanking a commission."

After hearing the executive secretaries the DA made decisions which are subject to approval and revision by the General Board. Among these decisions: (1) General Conference budgeting should involve a program review done by the General Board. The GB should prioritize program among the commissions and the seminary. (2) Budgeting should be done a year in advance. This would mean that the GB at its next annual meeting in February 1980 would adopt not only the expenditure budget for 1980, but also a tentative budget for 1981. The tentative budget would be reviewed at midyear. (In this way congregations would be able to plan more knowledgeably during their fall budget sessions.) (3) The GCMC stewardship director (when hired) should encourage giving to the unified budget of the General Conference. However, gifts for above budget projects would be accepted as would designated gifts for specific projects within the budget. (4) The stewardship director would report to the DA, having the same status as Ted Stuckey. They would have co-executive status, but distinct and separate responsibilities. Stuckey would continue as business manager and treasurer for the GCMC. (5) Any future capital drives within the General Conference must be approved by the General Board. (6) The where-most-needed donations should have a different name—"undesignated." Further, one third of these funds would go to special projects at the discretion of the General Board. *Vic Reimer*

Chapter on Vietnam refuses to close

The movies *The Deer Hunter* and *Coming Home* are serious reminders that the Vietnam War is not "over." It will continue in the lives of many thousands of US citizens who carry emotional and physical scars.

In Southeast Asia the war also lingers. John Wieler, MCC (Canada) director of overseas services, recently returned from a visit to the refugee sites. (The delegation visited Vietnam from May 16-26 and also included Albert DeFehr, treasurer and executive committee member of MCC (Canada); Reg Toews, MCC associate executive secretary at Akron, Pennsylvania; and Murray Hiebert, MCC Washington and Indochina worker.)

The "boat people" leaving Vietnam may number 300,000 this year. They leave because they don't fit into the new political system and they can't go back and farm their land destroyed by the war.

In Thailand, where other refugees have already been waiting for help since 1975, the country doesn't want more refugees.

Malaysia is equally nervous and upset about absorbing more persons into an economy already overcrowded.

Cambodia has shown little sympathy for Vietnamese who want to settle there.

The refugees are all over Southeast Asia, and all countries are overcrowded.

Wieler says that the United Nations refugee camps have been well set up and serviced. But they are crowded far beyond capacity.

Countries then set up "reception" (detention might be more accurate) centers for "holding" aliens until there is space. These centers are inadequate in almost every regard.

Immigration. The US has agreed to accept 14,000 refugees per month. Canada is taking some regularly and has made a deal with church agencies [the MCC (Canada) agreement was the first] to accept above quota as many families as churches will sponsor. Sounds reasonably good.

Some of the problems are that the US first admits people who somehow served US-related agencies during the Vietnam fiasco. This often means that the most needy people are helped last.

Canada processes applicants overseas through its stringent immigration policies. It is very slow and also helps first those who need it least.

The projects are understaffed in Southeast Asia. Logistics—partly complicated by the grounding of DC-10 aircraft—are cumbersome. Funding is inadequate.

MCC (Canada) has church commitments to sponsor about 700-800 refugees. To date only a few have arrived.

John Wieler says we must work from a position of strength "by showing that we are willing to assist refugees. Then we must also approach our governments to become more actively involved to curb the refugee flow."

Part of this will mean to aid more in rebuilding some of the defoliated territories. And we must absorb more of the homeless refugees (who may be medical and emotional liabilities to some extent) into our countries. "We can do it if we want to," says Wieler.

Arrival at Winnipeg airport in May

When asked about the international summit on refugees, Wieler endorsed the idea, suggesting that countries which do not have the space we have in Canada and the US might cooperate in providing funds, medical resources, and people resources to resolve the problems.

There is a strong feeling that the West is playing the "China" card and cooperating with China to keep Vietnam weak. An example cited is the lack of outrage at Cambodia's killing of Vietnamese during the Pol Pot regime.

"As Christians we must look beyond politics at the very severe needs of fellow human beings. They are desperately hurting for our compassion," says Wieler. "We—as a people who understand what it means to be refugees—must act as families and congregations. Let's get personally involved. At the same time we must encourage our governments to accept the much larger challenge."

Perhaps the wounds at home would be best healed by solving some of the tragedies over there. *Bernie Wiebe*

Some boat people wait out their days behind barbed wire enclosures.

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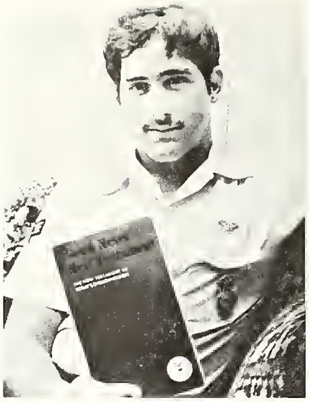


◀ **Airman Steve Ristau,** who faced a court-martial on charges of reading the Bible while on guard duty at Mountain Home Air Base, Idaho, has been given an honorable discharge by the US Air Force after charges against him were dropped on June 20. Ristau had maintained that rules against reading the Bible while on sentry duty were "an infringement of religious freedom"—contending that "all this wouldn't have happened if it had been *Playboy* I was reading."

URGENT!!
Volunteers needed

Public health nurse or RN: Cincinnati (September 1)
Office manager: Friends of the Earth (Environmental) Seattle (August 15)
Child-care workers: Hutchinson, Kansas City, and Liberal, Kansas (August 15)
Carpenters: skilled and unskilled, Oklahoma City, Philadelphia, Cincinnati. (August-October)
Other service assignments available

Contact: Mennonite Voluntary Service,
Box 347, Newton, Kansas 67114,
(316) 283-5100,

Concerns about biblicism, evangelism, humanism cited at special meeting

Smoketown, Pennsylvania—Ministers, lay persons, and church leaders met here July 10-11 to air trends within the Mennonite church and to share concerns.

Persons from the General Conference Mennonite Church, the Mennonite Church, the Conservative Conference, and the Beachy Amish were present. Among the General Conference participants were Kenneth Bauman, Berne, Indiana; Erland Waltner, Elkhart, Indiana; Richard Tschetter, Pretty Prairie, Kansas; Albert Epp, Newton, Kansas; and Norman Schmidt and Gary Stenson of Quakertown, Pennsylvania.

In a statement the participants said, "The meeting was called out of deep love for the church and with the desire to build up the body of Christ."

Myron Augsburger, Harrisonburg, Virginia, who could not be present, conveyed his interest and concerns by a letter. Augsburger wrote: "It is my conviction that unless we articulate in the next few years a clear Mennonite theology, we will be hard pressed to maintain our biblicism. I am concerned that we avoid a limited fundamentalism on the right and associations with liberalism on the left, which has a low view of Scripture and an inadequate view of the atonement."

The consultation highlighted the need to reaffirm the trustworthiness of the Bible. Generally it was felt that the authority of Scripture isn't coming through clearly from church institutions and leadership. Emphases such as peace are stressed apart from their biblical base.

Another observation by the group was that evangelism is a bad word to some. Its need and meaning lack clarity. Priority seems to be moving from evangelism to confrontation, particularly as activists try to change society by political pressure rather than conversion. Discipleship, the group affirmed, is often discussed without reference to the new birth.

The group was also critical of those leaders who are afraid, they said, to use such scriptural words as evangelism, born again, saved. Some leadership persons, they said, are vague about their own relationship to Christ.

The group also faulted the handling of controversial subjects. They urged that more than one side be presented and that not only those few who take radical action get attention.

Many talents and much money are going elsewhere, said particpants, because people feel stifled or ignored when they do not receive help from church institutions or they hear an "uncertain sound." There is disenchantment about giving to Mennonite causes due to a lack of confidence in what is being promoted and proclaimed. A trend toward humanism was noted numerous times.

Another concern voiced was the seemingly unbalanced emphasis on cultural Anabaptism. The group expressed deep appreciation for the Anabaptist heritage but noted that the church will not continue unless it is caught up in the cause of Christ and lives under his lordship today.

Participants also said there is a trend among Mennonites to condemn governmental authorities rather than to respect and pray for them.

Mennonite periodicals and conferences are often issue-centered rather than Bible-centered, they said. There is a lack of joy in the Lord. Although many in the church, including youth, are interested in a serious study of Scripture, too often people go outside the Mennonite church to find help.

The approximately 20 participants framed a six-point statement directed to Mennonite congregations.

1. "We affirm our stand on the full authority and trustworthiness of the Old and New Testament scriptures . . . the only valid guide for faith and practice. We seek to avoid a selective obedience to the Scriptures on the one hand and a low view of Scripture on the other hand. . . .

2. "We affirm the central need of a personal encounter with Jesus Christ as Savior. Total commitment to Jesus as Lord results in a new life spiritually, morally, and ethically. Life in Christ . . . is expressed in fruitfulness, redemptive love, joyful obedience, and winsome witness. This should be apparent in our personal, congregational, and institutional life.

3. "The time has come to reexamine our priorities. Central to all activity must be an emphasis on the saving power of the gospel. . . . All of our social ministries and ethical decisions need to be the fruit of our experience and the transforming gospel of Jesus Christ. . . .

4. "Evangelism, as making disciples of Jesus, is the church's most important mission. This sharing of the good news grows out of an intimate, continuing relationship with Christ, experienced in a local congregation. Evangelism calls persons to repentance, faith, and conversion. . . .

5. "According to the direct command to pay taxes (Romans 13:6, 7) and according to the specific word of Christ on the payment of taxes to 'Caesar' (Matthew 22:15-22) we believe we are under obligation to pay taxes levied by the law. We regard taxation as the power of the state to collect monies needed for its budget and not as voluntary contributions by citizens.

6. "We believe that the local congregation is central in Christ's activity. We see the denominational agencies as servants of the congregation. It is easy for these agencies to become unaware of what is happening and what the concerns are at the local level and so fail to represent and serve the congregation."

Eugene Witmer

Admitting he was late in coming to the conviction, Billy Graham now regards the $400 billion-a-year global arms race as "insanity" and "madness." He believes he typifies "a vast change" of thinking now taking place among his fellow conservative evangelical Christians in the US. "I don't think they were aware of the potential horror of what a nuclear war with present weapons could do to the human race," said Graham in an interview with Walter Cronkite of CBS. Graham said he opposes unilateral disarmament but favors agreements to eliminate nuclear weapons.

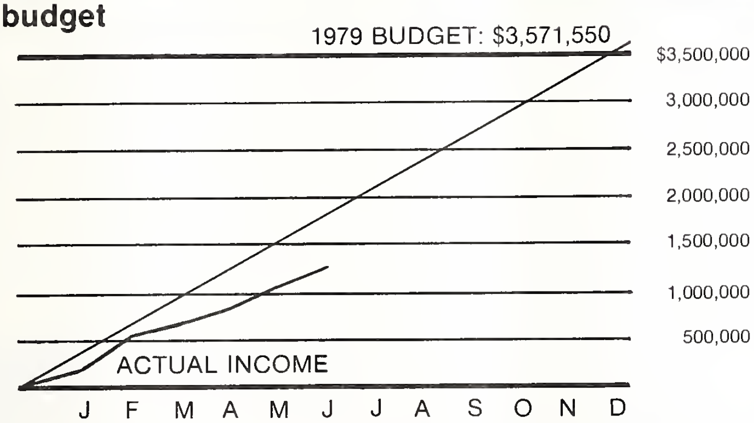
People with hearing impairments watch television as much as anyone else. But until recently little had been done to make up for the loss of the soundtrack in television—the words that give meaning to the pictures. Late in 1976 the Federal Communications Commission authorized the Public Broadcasting System (PBS) and other broadcasters to televise "closed" captions for the more than 14 million Americans with hearing impairments. Closed captions can only be seen on television sets equipped with a special decoding device.

Diverse understandings of Scripture were affirmed during the annual conference of the Church of the Brethren in July. A two-year study did not bring a single position to the conference. Instead there are statements on which Brethren with different understandings do agree while presenting other statements on which there is not yet agreement. For example, the paper affirms the inspiration of the Bible while not agreeing whether inspiration is a finished or continuing process. It says "the Bible . . . is a fully trustworthy guide" while not agreeing whether trustworthy means inerrant.

Conference budget

Budget for 1979 includes:

Commission on Education	$272,215
Commission on Overseas Mission	$2,335,143
Commission on Home Ministries	$649,508
Mennonite Biblical Seminary	$314,684
Total	$3,571,550



Giving to the General Conference Mennonite Church budget during the first six months of 1979 totaled $1,274,860. This amount is 35.7 percent of the total 1979 budget of $3,571,550. The comparative figures for 1978 are $1,130,014 and 35.5 percent. The increased receipts reflect an excellent first quarter in which $142,096 more was received this year than last, and a second quarter in which we lost ground to inflation, receiving $2,750 more than was received in 1978. I wish to express my deepest thanks for past support and my heartiest encouragement for continued support so that the work of the commissions and the seminary can continue. Ted Stuckey, conference treasurer and business manager

. . . THE CATALYST:

Carey Isaac, valedictorian of '79 states:
"I prefer to think of C.B.I. as being a spark which ignited me towards a new direction. I have new realizations and this means new commitments as well. Anytime you face new convictions and commitments it means change—change in character and lifestyle, and change in plans for our future."

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CBI

COM appoints first Hong Kong missionaries

Newton, Kansas (GCNS)—Hugh and Janet Sprunger of North Newton, Kansas, will leave for Hong Kong in January 1980 to begin church planting and evangelism.

Appointed by the Commission on Overseas Mission (COM), the Sprungers will join Ira and Evie Kurtz in a joint Mennonite mission work in Hong Kong. COM and the Eastern Mennonite Board of Missions and Charities (EMBMC), Salunga, Pennsylvania, have agreed to initiate a united mission.

In 1954 the Sprungers were the first missionaries assigned to Taiwan under the Board of Missions of the General Conference. Except for furloughs they spent the next 24 years there, doing church planting and serving churches in Hwalien, Taichung, and Taipei. Hugh also worked as the executive director of a Theological Education by Extension (TEE) program for the China Evangelical Seminary, and as editor of the *Taiwan Church Growth Bulletin*.

During the past year the Sprungers were missionaries-in-residence at Bethel College in North Newton, Kansas. They have dual membership with the First Mennonite Church of Berne, Indiana, and the Mu-Cha Mennonite Church in Taipei, Taiwan.

Among the objectives of the joint mission to Hong Kong is the formation of a national Anabaptist/Mennonite church.

Hugh Sprunger

Janet Sprunger

A centennial history of the Western District Conference, dating back to the beginning of the Kansas Conference in 1877, will be written by David Haury, Newton, Kansas. A 400-page book is envisioned. It will not only describe the growth of the institutional program of the conference, provide sketches of congregations and leaders, but will also identify crucial issues which have confronted the conference. Haury received a PhD in history from Harvard University in June. He will devote full time to the project. Publication is anticipated at the end of 1981.

A firsthand experience is planned by Mennonite Central Committee and Menno Travel Service—an educational tour to India and Bangladesh, set for November 25 to December 15. The tour is planned to acquaint North American Mennonites with the Mennonite Church in India and with the culture of these two developing countries. Participants will visit in two Mennonite communities in India and will be guests in Indian homes. Total cost, including most meals, will be approximately $1,600. For more information contact MCC at 21 South 12th Street, Akron, PA 17501, or MTS at 102 East Main Street, Ephrata, PA 17522.

Record

Calendar

October 18-20—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

Western

August 17-18—Evangelism-communication workshop, North Newton, Kansas

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

Workers

Tina Carlson, Marquette, Michigan, began a two-year term with Mennonite Voluntary Service during May in child-care services in Markham, Illinois. Of Baptist background, Tina had one year of college studies at Northern Michigan University. Her parents are Earl and Hariett Carlson of Marquette.

Rochelle Epp, Lincoln Glen Church (Mennonite Brethren), San Jose, California, began two years of voluntary service with the General Conference in May. She is working in child care in Beatrice, Nebraska. She has worked as a recreational therapist aide. Her parents are Abel and Dorothy Epp of San Jose.

Kim Erlander, Linköping, Sweden, began a 16-month term with Mennonite Voluntary Service in April. He is doing maintenance work at Lakeview Academy in Chicago. Kim has previously worked in child care and Lutheran church work. His parents are Sven and Lillemor Erlander of Linköping.

Ron Flickinger, First Church, Phoenix, Arizona, has begun a three-month assignment at the MCC offices in Akron, Pennsylvania, compiling peace statements. He received a BA in peace studies from Bethel College, North Newton, Kansas. His parents are Calvin and Sidonnia Flickinger.

Karen Flueckiger, First Church, Indianapolis, Indiana, began three months of summer work under Mennonite Voluntary Service in June. She is working with summer recreation programs at Yarrow Gardens Apartments in Arvada, Colorado. Flueckiger is a speech pathologist, having earned a BS in speech and an MA in speech pathology. Her parents are Roger and Irene Flueckiger of Berne, Indiana.

Waldo Friesen, Charleswood Church, Winnipeg, Manitoba, began a two-year term with Mennonite Voluntary Service in June as a truck driver in Markham, Illinois. He has worked in repairing railroad cars. John and Mary Friesen of Headingly, Manitoba, are his parents.

Gerald Funk, Trinity Church, Hillsboro, Kansas, began one year of Mennonite Voluntary Service in April. He works at a child-care center in Oklahoma City, Oklahoma. Funk has completed one year of training at the Central Kansas Area Vocational Technical School. Eldon and Esther Funk of Hillsboro are his parents.

Susan Gaarder, Huffman Memorial United Methodist Church, St. Joseph, Missouri, is working for two years with Mennonite Voluntary Service at Mi Casa, a women's resource center in Denver, Colorado. She began her duties in April. In 1977 Gaarder graduated from the University of Missouri with a BSW. Since then she has worked in the Nevada State Hospital. Gilbert and Marguerite Gaarder of St. Joseph are her parents.

Diane Harms, Grace Hill Church, Newton, Kansas, began a one-year term with Mennonite Voluntary Service in February. She is working in Markham, Illinois, as a child-care worker. Her parents are Clayton and Virginia Harms of Whitewater, Kansas.

Vic and Shirley Janzen, Eigenheim Church, Rosthern, Saskatchewan, began a two-year term with Mennonite Voluntary Service in January as the apartment managers of Yarrow Gardens Apartments in Arvada, Colorado. Shirley is a nursing assistant; Vic is a farmer. The Janzens have two children, Nathan and Melana. Shirley's mother is Lena Heidebrecht of Edmonton, Alberta; Vic's parents are Peter and Mary Janzen of Saskatoon, Saskatchewan.

Lois Keeney, First Church, Bluffton, Ohio, returned from Taiwan in July. She taught at Hwalien Christian School for two years. Prior to her service in Taiwan she served in Bolivia.

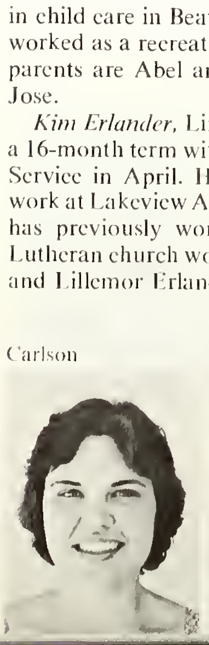
Linda Klassen, Vineland (Ontario) United Church, began a one-year term with Mennonite Voluntary Service in March as a teachers' aide at Edgewood Children's Center in St. Louis, Missouri. John and Maria Klassen of Vineland are her parents.

Alan Klepper, Trinity Lutheran Church, Harvey, Illinois, began a one-year term with Mennonte Voluntary Service in January, serving as the furniture coordinator at Jeffco Action Center in Arvada, Colorado. Since 1974 Klepper has worked as a steel worker in Harvey. Elsie Klepper of Harvey is his mother.

Paul G. Landis has been appointed president of the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, effective 1 January 1980. He succeeds H. Raymond Charles, who has served as president for the past 22 years. Landis is currently secretary of the Lancaster Mennonite Conference.

Anna Liechty, First Church, Berne, Indiana, returned from Zaire for a two-

Carlson



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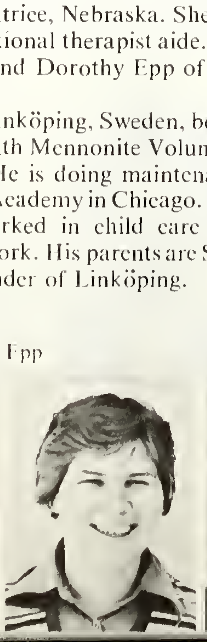

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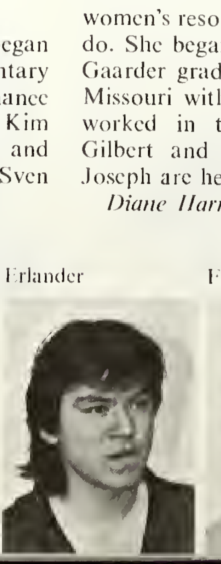

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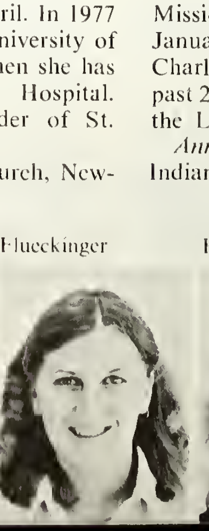

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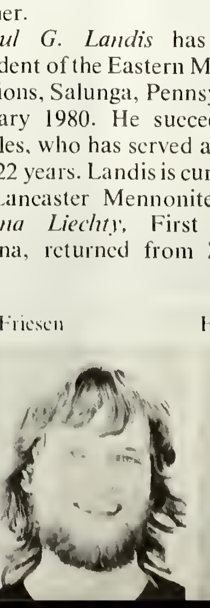

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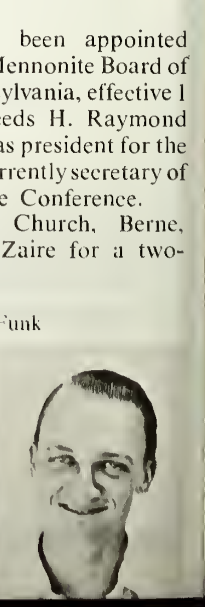


The future role of Mennonite Central Committee in Europe is the focus of a consultation with European Mennonites in Karlsruhe, Germany, in November. Earlier consultations (1950, 1967) led to cooperative work in peace, a Bible school, publishing, trainee, and service programs. In light of new leadership among European Mennonites, the increasing amount of work done abroad by European Mennonites, and the increasing need in developing countries as expressed by their representatives at the Mennonite World Conference, the consultation will take a new look at organizational structures concerning cooperative work.

Do you have administrative skills?

If so, Crossroads Community Center, an inner city ministry of the Eastern District General Conference Mennonite Churches, may have a position for you. **For information write:** Crossroads Community Center, 2918 North 6th Street, Philadelphia, Pennsylvania 19133.

A centennial reunion for the village of Gnadenthal, Manitoba, is being planned for 19-20 July 1980. The two-day event will highlight the religious and cultural background of the various people who have lived in the community during the past 100 years. Work has been started on a history of Gnadenthal to be published in the spring of 1981. Pictures, information, and statistics are solicited from all former residents and friends. Research is being headed by Mrs. Ruth Bock, Lot 89 Manitou Road, Winnipeg, Manitoba R3L 1W7.

Gaarder

Harms

Janzens

month leave in early July. She has served there under COM since 1946, most recently as an instructor at the Bible Institute in Kalonda. She also serves as a writer of Christian literature.

Thomas and Judy Marshall returned to the US July 4. Tom specialized in internal medicine and served as medical director of the Mennonite Christian Hospital in Taiwan for the past two years. Judy assisted with teaching English to some of the national nurses.

Greg and Joyce Monaco, Carmen Deo Community, Santa Barbara, California, began a two-year term with Mennonite Voluntary Service in June. Located in Portland, Oregon, Greg works in the Portland Military and Veterans Counseling Center; Joyce counsels runaways at a youth service agency. Greg earned a BA in philosophy from Westmont College, Santa Barbara, and has also studied at the Marburg Language Institute in West Germany. Joyce received an MA in humanities from the University of Chicago in 1977. She has worked as an English instructor at Westmont College and in editing magazines. Greg's parents are Anthony and Josephine Monaco, living in North Carolina. Joyce's mother, Sylvia Walker, lives in Yucaipa, California.

Carla Neufeld, Akron (Pennsylvania) Church, began a two-year term with Mennonite Central Committee as a residential counselor at the Marymound Home for Girls in Winnipeg, Manitoba. She received a BA in physical education from Messiah College, Grantham, Pennsylvania, in 1979. Her parents arc Hans Peter and Antoinette Neufeld.

Betty Quiring, Grace Church, Dallas, Oregon, returned from her missionary assignment in Zaire in early July for a two-month leave. She has now completed 25 years of teaching in Zaire, most recently as director of Christian education for the school system.

Karl Simpson has been appointed professor of business administration at Bethel College (North Newton, Kansas). In 1974 Simpson won the Teacher of the Year Award at City Colleges of Chicago, where he has been professor of economics and management for the past 11 years.

Willis Sommer, Cornwell, Pennsylvania, has been appointed assistant professor of business at Bluffton (Ohio) College to replace retiring professor *Howard Raid.* After receiving an MA in economics from Ohio University, Athens, in 1968, Sommer entered voluntary service in Vietnam and Indonesia through Mennonite Central Committee.

Meribeth Sprunger, North Newton, Kansas, has been appointed admissions counselor at Bethel College (North Newton) beginning August 1. Sprunger is a 1977 graduate of Taylor University (Upland, Indiana) with a BS in business administration-economics systems.

Kermon Thomasson has been named editor of *Messenger,* the Church of the Brethren monthly magazine. Thomasson served as acting editor the past two years, as well as being managing editor since coming to the staff in 1974. Prior to that he served 13 years as a Brethren missionary in Nigeria, where he was a schoolteacher and administrator.

Dan Wakefield, Rockford, Ohio, has been named head baseball coach, assistant football coach, and assistant professor of health, physical education, and recreation at Bluffton (Ohio) College. A 1973 graduate of Bluffton College, Wakefield earned an MA in 1977 from Ball State University, Muncie, Indiana.

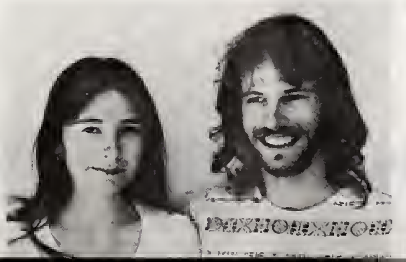
Reinhard and Hilda Voth, Alexanderwohl Church, Goessel, Kansas, are working this summer at the Mennonite Central Committee material aid center, Ephrata, Pennsylvania, in the self-help program on a voluntary service assignment. Both attended Bethel College, North Newton, Kansas, she receiving a BA in English and German. They have two children, Mrs. David (Judy) Regehr and Mrs. Ed (Kathy) Makoski.

Arlan Yoder, Hesston, Kansas, has been appointed vice-president for finance at Mennonite Hospital, Bloomington, Illinois. Yoder will be responsible for directing the overall financial operation of the hospital. He is a certified public accountant in Kansas and a member of the American Institute of Certified Public Accountants.

Klassen

Klepper

Monacos



Neufeld

Voths

Reviews

Women in the Bible

Wisdom from Women in the Bible *by Edith Deen (Harper and Row, San Francisco, 1978, 148 pages) is reviewed by Leanne Miller, 8766 Trumbell Avenue, St. Louis, Missouri 63121. Leanne is a librarian by profession and a member of the St. Louis Mennonite Fellowship.*

This devotional book is an excellent bedside companion, one to be read meditatively and digested thoughtfully, one chapter at a time. The author, whose earlier works include the standard *All of the Women of the Bible* (1955) spent considerable time studying the few lines of narration given in the Bible concerning the lives, words, and surrounding circumstances of over 50 women.

Because of the brevity of many of the biblical accounts, Edith Deen does considerable "reading between the lines" in order to round out her vignettes and to explain the motivation behind the characters' actions. However, she never loses sight of the purpose for her research and writing, which is to allow the modern Christian to draw upon the wisdom which can be gained through observation of the women's actions—whether in obedience or disobedience to God's commands—and of the consequences in each instance.

I found this book to be not only a thought-provoking devotional study, but also a source of information concerning many little-known biblical personalities. The reader can gain insight into how these women viewed such everyday experiences as marriage, children, widowhood, the home, and material possessions. The patterns of thought and behavior portrayed in these vignettes are repeated by every generation, and the gems of wisdom drawn out of each illustration by the author can enhance the womanhood, or manhood, of each of us.

The Bible, as God's inspired Word, never ceases to offer new evidences of his plan for our lives.

Beside my Bible

Mary F. Heisey

Basic Bible

This week's books show how the Bible communicates. They claim its promises and proclaim its power. Daily miracles are possible when we study the Word with our ears as well as our eyes.

Developing a Christian Mind, *by Nancy B. Barcus (Inter Varsity Press, Downers Grove, Illinois, 1977, 103 pages).*

The author weighs the truth of the Bible against strong belief in science, nature, and humanism. She encourages Christians to read "deep" books and to question widely.

Reading the viewpoints of influential scientists, naturalists, and humanists, we discover that "without Christian thinkers much will be left unsaid, for there is no one else to say it."

Yes, "the more we see the biblical account as a reliable base, the more willing we become to test other experiences and ideas by its precepts."

Tread upon the Lion, The Story of Tommie Titcombe, *by Sophie de la Haye (Sudan Interior Mission, Cedar Grove, New Jersey, 135 pages).*

The power of Psalm 91 pervades this biography of Tommie Titcombe (1881-1968), the first missionary to live among the Yagbas, devoted animists of Nigeria, West Africa.

Again and again Tommie tested the promises of that mighty psalm, and God fulfilled them by protecting his life, blessing his work, extending his ministry, and answering his prayers.

The impact of Tommie's faith, love, and determination still quickens believers to "go and give and pray for missions."

To Avoid Catastrophe, A Study in Future Nuclear Weapons Policy, *edited by Michael P. Hamilton (Eerdmans, Grand Rapids, Michigan, 1977, 240 pages).*

If you've been trying to ignore the whole nuclear power struggle proliferating today to endanger tomorrow, please read at least these chapters: "Energy and the Conquest of Fear" by William G. Pollard; the scenarios of could-happen disasters, particularly "Holocaust by Accident" (focusing on Iran) by Lloyd J. Dumas; and the final essays which offer hope and policymaking alternatives.

The Gospel of the Holy Spirit, A Commentary on the Acts of the Apostles, *by Alfred McBride (Hawthorn Books, New York, 1975, 145 pages).*

Can we ever read too many books about the exciting, energizing presence of the Holy Spirit?

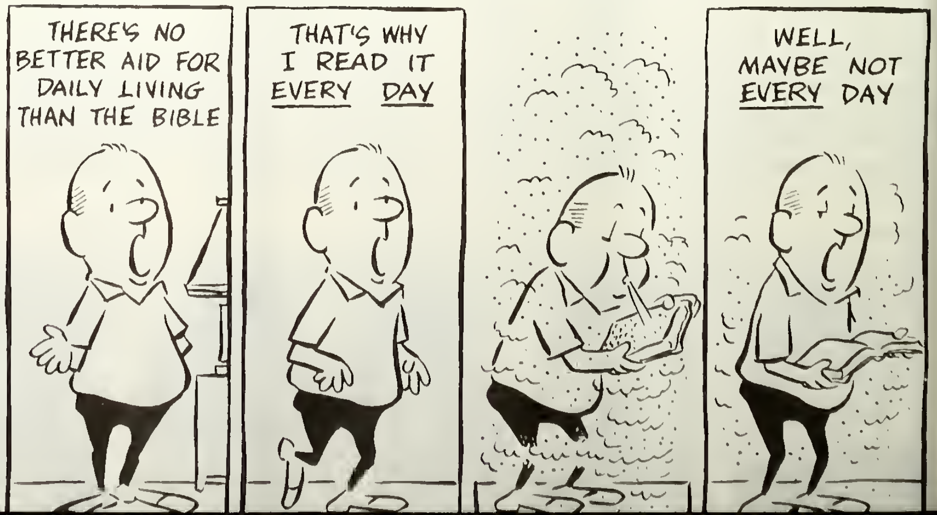
By reflecting on the active and abiding Spirit in the early church, we discern his continuing power simultaneously initiating change and comforting our confusion in today's church and the world.

"Let us not only listen to ourselves, but also to being, to the Spirit trying to get through to us." An uplifting study!

My Friend, the Bible, *by John Sherrill (Chosen Books, Lincoln, Virginia, 1978, 169 pages).*

"*Could* it be that Jesus is still opening the Scriptures to us? Individually? Now? As we face specific problems?"

In this personal account the co-author of *The Hiding Place* recommends that we stay close to the Word by daily using the power verse God highlights in our Bible reading. He also advocates we learn short Bible passages God gives us for solving problems and resisting temptations. Appendix one contains 100 of Sherrill's own examples.


THERE'S NO BETTER AID FOR DAILY LIVING THAN THE BIBLE
THAT'S WHY I READ IT EVERY DAY
WELL, MAYBE NOT EVERY DAY

You shall not kill

Alvin J. Beachy

'You shall not kill" (Exodus 20:13).

The Sixth Commandment—like the one before it—should be seen as part of a much wider context. Here we have in mind not only the Decalogue, within which the Sixth Commandment appears, but Israel's entire ethical code, which made provision for both holy war and capital punishment as expressions of the divine will under certain circumstances. The destruction of Ai in Joshua 8:18-29 is a description of holy war or "herem" in which no human inhabitant of that city was left alive. Our modern term for that kind of warfare is genocide, and we try nations—for crimes against humanity—when they conduct warfare on that basis. Leviticus 20:1-17 gives us a list of seven offenses, most of them having to do with some type of sexual deviation, which were to be dealt with through capital punishment. Today in our own nation capital punishment is as a rule restricted to those who have committed the crimes of murder or treason. In many states, though the current national mood calls for its restoration, capital punishment has been abolished as a barbaric relic.

How is it then that in this Sixth Commandment we find this stricture against killing in a society that on the whole appears to have had much less reservation about some forms of killing than does our own? James King West answers, "Because every man's life is God-given, it is not at man's disposal to take life. Though Israel made exceptions for capital punishment and holy war, it is a conception of the sacredness of human life that underlies the effort manifest in the Decalogue to maintain the integrity of life at every level" (West, *Introduction to the Old Testament*, page 147).

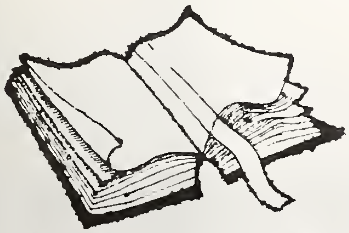
Elton Trueblood in his *Foundations for Reconstruction*, 1946, stated that the presence of the Sixth Commandment within the Decalogue was a call for "the cultivation of an uneasy conscience," and that we have started the task of reconstruction if we begin to convince men that *"the good conscience is an invention of the devil"* (pages 61, 69).

Ever since the United States dropped the atomic bomb on Hiroshima near the close of World War II and the rise of the military-industrial complex during that same war, we have been busy *cultivating an easy conscience about killing*. President Harry S. Truman said that he went to bed and slept like a baby after he made the decision to drop that bomb. The growth of the military-industrial complex has ironically led to a situation in which many persons make their living by manufacturing things which are designed to kill other persons. Residents of areas heavily dependent upon defense-related industries rejoice when a particular firm gets a contract to develop a new weapon or improve an old one, because employment will go up.

In this combination of circumstances we cease to be aware that every person's life is God-given and therefore sacred. Instead of seeing every individual person as a unique and unrepeatable creation of God, we learn to look at other persons as depersonalized targets for the new weapons that are constantly coming off the drawing boards. A caption in our local newspaper on Friday, March 9, read, "Death rays may become real weapons" (*The Newton Kansan*). The article under the caption told of "spy in the sky" satellites that could "track potential targets with pinpoint accuracy, whatever the weather, and defend themselves with energy beams"; it told of guns that use electricity "rather than explosives to fire projectiles at hypersonic or faster than supersonic speeds and a weapon designed to wipe out tank squadrons massed behind enemy lines." Last but not least, the article said that "progress has been made in demonstrating a high efficiency chemical laser, the possible precursor of a death ray. Testing is expected to be complete this year."

These weapons as well as the neutron bomb, which kills people but does not destroy buidings, are in part the result of the cultivation of an easy conscience about killing people created in God's image, to whom only God could give life. Perhaps a serious look at this Sixth Commandment would at least help us to return to the cultivation of an uneasy conscience about such activity. The Decalogue belongs to the category of what Old Testament scholars call "apodictic" or unconditional laws. Its presence in ancient Israel did not prevent killing in holy war or capital punishment, but it did prevent killing or the preparation for killing from degenerating into a profitable business. Truly the cultivation of an easy conscience under such circumstances is the devil's intention.

Sixth in a series



Open your Bible

Letters

Because God chooses

Dear Editor: We should be moved to thank Almighty God for persons who call themselves Christian—whether they be laity or pastors, educated or uneducated—who are searching the Scriptures for truth and without bias to let the Word of God speak as the only infallible Word of Truth because it is the Word of God himself.

We must remember that the word "virgin" represents undefiled purity; therefore we cannot let it come to our mind that God in his purity and divine holiness would choose anything less but the purest and best to bear his Son and to bring him into this world. No, no, never! God is divine and purer than pure, and holier than holy. If we deny the Virgin Birth we are denying that God is a Holy God and that Jesus is the divine Son of God.

Any translation surmising or indicating what would detract the finite thinking of man away from the divine and pure holiness of the mind of God is destructive and not inspired by the Holy Spirit and not in harmony with the teaching of the Scripture or who God is. If we deny the Virgin Birth of Jesus Christ we are attacking and questioning the purity and holiness of the eternal and righteous God.

God in the holy state of holiness cannot, did not, and will not accept anything but the divine truth of his inspired Word. You can deny the truth but you cannot change it. For God is eternally holy and will remain so through all eternity. Jesus was divine and holy because he was the only begotten Son of God who was ordained and sent to leave his glorious state and to be born and to take on the human body of flesh, to be slain and die on the cross and to redeem all mankind. All who will believe in him and accept him as their Lord and Savior shall be saved. There is no other way. You must accept that God is just, righteous, and holy in all things he says and does. Let God be God and all the world bow before him. *Peter J. P. Schrag, 1917 Millers Lane, McPherson, Kansas 67460* June 22

Speak the truth in love

Dear Editor: I am still in a state of shock after reading "Mennonite Confab on Church News Stresses Integrity" (June 5 issue).

Am I to believe that that article represents the ethics of Christian journalists? What is the distinction between "balanced reporting brings credibility," and "honesty is the best policy?" Is there a real distinction, or only an academic distinction? (An "academic distinction" is usually defined as "no" distinction.) Do our journalists really work at that level of elementary ethics?

Then we read, "Both parties should work together in determining what news would best serve the brotherhood." I suggest that that is the same as saying, "Truth is that which advances the party." I need reassurance. Please tell me that you media message manglers have heard of "speaking the truth in love." *J. G. Suderman, 11 Villeneuve Boulevard, St. Norbert, Manitoba R3V 1C2* June 22

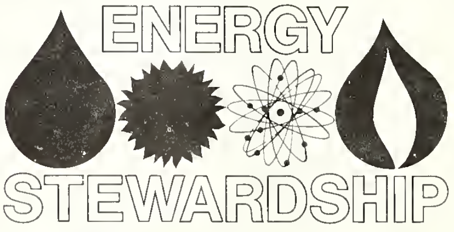
As a layman

Dear Editor: I commend Ted Vander Ende and Eugene Thieszen for their letters (June 5 issue) in response to Perry Yoder's review of the NIV Bible (April 10 issue).

Vander Ende makes two valid and logical points, namely, (a) that "the translators (of the NIV) were united in their commitment to the authority and infallibility of the Bible as God's Word in written form" and (b) that theological bias is necessary and inescapable to anyone who translates Scripture.

The logic which Vander Ende uses in his letter can be followed by the layman whereas Yoder in his response (June 5 issue) gets into an involved theological viewpoint which leaves me lost in a jungle of theological jargon. As a layman I have no criteria except theological bias to judge whether Vander Ende or Yoder are correct in their discussion of the various Hebrew words.

I would like to emphasize one part of Vander Ende's letter. He states, "But the most important argument is, of course, how Isaiah is quoted in the New Testament. There the Greek has the word for virgin." Thieszen makes the identical point. This is a point that the layman can identify and understand, and Yoder makes absolutely no comment on it. That indicates to me that either Yoder feels it is so patently ridiculous as to require no answer or else that there is no refutation of that argument. As a layman committed to the authority and infallibility of God's Word in written form I can only assume that the argument has no refutation. *Ralph A. Claassen, Whitewater, Kansas 67154* June 26



Ride a bicycle

Energy stewardship speaks to transportation. Bicycles can become an answer to our energy-saving search. They need not be used only for sport on bright summer days, but can often replace our gas-gobbling vehicles.

If your home is within 10 miles of your place of employment, a bike ride may be a welcome morning exercise. (You need to work at a place that has a shower and locker room facilities.) Errands to the post office or to purchase a few groceries or produce at a roadside stand can be done on a bicycle. Why not attend church, Bible study, or council meeting by riding your bike?

This energy-efficient vehicle can provide family activities for weekends or vacations. Bike-a-thons add additional funds to Sunday school projects and youth groups.

Long-distance bike riding can be a cheap and rewarding vacation. During the summer of 1977 I participated in a cross-country bike hike that raised over $3,000 for Mennonite Central Committee food and hunger projects. We stayed at homes listed in *Mennonite-Your-Way*, and in churches. Families could enjoy a cheap and rewarding vacation in this way.

A 10-speed bicycle is not necessarily your best choice for commuting. A 3-speed bike is easier to shift in traffic and the derailleurs require less adjustment. Upright seating is a more comfortable position for riding in traffic. Larger tires and easy access to brake levers also benefit the 3-speed commuter. Maintenance is considerably less on a 3-speed. The disadvantage of a 3-speed is its unsuitability for hilly country. Long distance requires a 10-speed for ease and comfort; however, a 3-speed is a better "work horse" for day-to-day commuting.

Consider "biking it" on your next trip across town; save energy and set a good example. Commuting by bike is environmentally sound and a good form of exercise. *Sharon Groff is doing Mennonite Voluntary Service in Seattle as office manager for Friends of the Earth. She was raised in the Pine Grove Mennonite Church in Bowmansville, Pennsylvania. Her career interests are in agricultural and international development.*

Meditation

Family worship keeps us close

The Ed Bullers are a busy family. Ed was a junior high school principal in Winnipeg until last spring, and Anita is a wife and mother with many activities and interests. The boys, Eddie (10) and Willie (7), are in elementary school and full of energy and life. But to the Buller family worship is very important.

"It has built a really close rapport," says Ed, "a chance to touch while we read." Anita adds, "It's brought us together." The Bullers say they can sense a close tie between the regularity of their family worship and "our closeness the rest of the day," even though they don't treat worship as a legalistic duty. Reading and prayer are "a joy, a delight."

Ed often reads directly from *The Living Bible* to the boys, though he has done Dr. Seuss, C. S. Lewis, and children's Bible stories. Ed and Anita read to one another, following *Daily Light, Rejoice!* or sections of the Bible they have chosen. Sometimes they write to one another or to the children and read what they have written. They like to sing and pray together. Anita, who reads a lot, likes to read to Ed excerpts that have impressed her.

When Ed reads to the boys, he says they can understand much, but he has to be careful about talking too much. "What I say must come in response to their questions," he says. Then "the children's understanding of God in their lives becomes very obvious."

Family worship has grown in importance for the Bullers through the years. They are grateful for what it has meant. What are the most important gains? "The joy of the Lord and the close understanding it has built between the children and us," they affirm with gratefulness.

Harold Jantz

Lord, how long?

Oh God, when will people hear and understand? I resent these powers making all these decisions for me: that I have to live with and/or support nuclear weapons/nuclear power, repressive regimes abroad, world hunger . . . the list of wrong is never ending, and I, as a US citizen, condone it all. With no voice to bring change.

The only freedom I have is to be a slave to capitalism, nationalism, militarism. Oh, how could we be so blessed? I'd rather die; it really has come to that. I want to escape, be freed up at least to not be supporting what we are, better yet to change it. But the country, the majority of people, have become so apathetic and are so selfish—either they don't care whether the wrongs are alleviated, that justice prevail, or they are unwilling to make changes, "sacrifices" in their lifestyle to effect the change that will bring a just society.

So we're talking about moving to an island, starting a new society . . . a tempting dream. It saddens me that I must feel such hopelessness; that there are seemingly no other alternatives, no avenues open to effect change.

I wish the tears would flow. I wish we'd understand. We're burying ourselves alive and no one's screaming, moving, or praying.

Oh God, when will you save the people; Lord, the people—not thorns and crowns, principalities and powers, armies and corporations—but men, women, and children? How do we let your light shine in this world we have made? I think that only by a miracle will it come to pass . . . I, of little faith, torn between your promise and the world that confronts me day by day, watching and praying—never knowing—hoping for that miracle. I see glimpses of it in a smile, the twinkle of an eye, the caring words spoken from a heart that knows you. I do believe. I am waiting, eternally. . . .

Mary Patricia Lawless

Alexandrine

The nightingale of holy spirit never sings
For those who try for sky alone on their own wings.

Elaine Sommers Rich

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CONTRIBUTORS

Kathy A. Gingrich is a student at Bethany Theological Seminary, Chicago, Illinois, preparing for a career in outdoor Christian education. Kathy is a member of the First Church of the Brethren, Harrisburg, Pennsylvania.

LaDona Preheim is children's Sunday school superintendent at the Eighth Street Mennonite Church, Goshen, Indiana 46526.

For your summer reading, Mary F. Heisey, 56 East Street, York, Pennsylvania 17403; and Leanne Miller, 8766 Trumbull Avenue, St. Louis, Missouri 63121; recommend a number of good books.

Alvin J. Beachy, 13 Regal Crescent, North Newton, Kansas 67117, continues the series on *The Ten Commandments*.

This week's meditation writers are Harold Jantz, 159 Henderson Highway, Winnipeg, Manitoba R2L 1L4; Mary Patricia Lawless, 3339 Moncrieff Place, Denver, Colorado 80211; and Elaine Sommers Rich, Bluffton College, Bluffton, Ohio 45817.

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Orwell's 1984 *and hope*

George Orwell's novel *1984* pictures a government running every aspect of each individual's life in a system that is totally godless.

Many people—looking at the calendar and noticing less than five years to go—assess Orwell as being "right on."

I do not agree with those who suggest that 1984 will shape up as predicted.

Yes, there are tyrannies in our midst.

Does Jonestown help us to regularly examine our "ultimate loyalties"? If not, then religion too easily can become a tyrant.

Do we question the soft-and-hard sell of commercial media which tell us we are basically good, happiness in materialism is the chief end of life, and forgiveness is an archaic nonsense of the "old-time religion"? When we don't, the value of self-respect is readily transformed into pride; the will to live becomes a will to power; and our "real" world becomes a parade (charade?) of plastic images on a reel.

Are we offended any more when a new "super" weapon is introduced to "save" our world? Norman Cousins wrote in a 1977 editorial for *Saturday Review*, "We have become so desensitized by the endless procession of super-weapons . . . that the temperature of moral indignation no longer rises when yet another mass killer is added to the inventory of the human apocalypse. But this new adventure in manufacturing hell brings the whole process of human self-destructiveness to a terrifying and culminating point of mass insanity."

Have we had any sleepless nights over the refugee plight, which may become the new holocaust?

How much energy have you and I actually "saved" since the signs came before us?

And when did we last pray in agony for even *one* of the two billion persons on our planet who have never heard about the redeeming love of Jesus Christ?

The far greater tyranny—than Washington or Ottawa—among us is that of the "crowd." Such tyranny is antileadership, opposed to grades in school and standards on the job, resents 90km/h (55 mph) speed limits, resists any moral standards, and largely intellectualizes its profession of discipleship.

At the same time a tyranny of the crowd demands perfection from others (without requirements on themselves). An obvious sign is the multitude of marriage covenants being broken (invariably because perfection wasn't attained and it seems too difficult to try harder).

A tyranny of the crowd accepts as normative to rip off income tax wherever possible ("big brother" has it coming); to rip off employers by phony sick days, slowdowns (why shouldn't the have-nots take from the haves?); and to rip off employees by disguising profits (after all, we take the risks).

Crowd tyranny is against any authority, including government and God.

That's where I see some rays of hope. Orwell's *1984* will never make it. But a society without some central "reason for being" is doomed to disaster.

There is reason to hope that—as we see the crowd tyrannies fall short and cannot recapture new confidence in corrupt governments—we will come to our senses.

The 1969 moon landing precipitated probably man's greatest confidence in human technology since the Tower of Babel. But scarcely four years later the initial Arab oil embargo burst the fragile balloon of our trust in technology.

Today we careen wildly from one false hope to another. In this "playing out" of our little human dreams we are brought ever closer to God.

It has always been so. We learn slowly. But revival does come. Repentance must happen and forgiveness is available. The "streams of living water" still flow freely for us all. When we finally discover the source of our unquenchable thirst, we will again turn to the "water of life."

In case you've wondered, I am writing to us Christians.

". . . then if my people will humble themselves and pray, and search for me, and turn from their wicked ways, I will hear them from heaven and forgive their sins and heal their land" (2 Chronicles 7:14, *Living Bible*). It could happen by 1984. *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated August 21.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:30 21 AUGUST 1979

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Family clustering

Clara K. Dyck

This spring a "family cluster" training laboratory took place at Camp Assiniboia near Winnipeg with 13 trainees and five families (including 15 children).

The originator of family clustering, Margaret M. Sawin, directed the sessions and served as a resource person, while staff leaders were Sister Pat Lieb, director of religious education for the Diocese of Duluth in Minnesota, and Ron Hunsicker, chaplain at Oaklawn Psychiatric Center, Elkhart, Indiana.

What is family cluster? It is a model or program in which four or five family units *contract* to be together for an extended period of time for shared educational training and experience in order to enrich their family relationships and give opportunity for celebration.

Purpose of a family cluster lab. It serves as a *skillshop* for persons desiring to become family cluster leaders. Every person attending this lab participates in a total community of family members, persons-in-training, and staff. In this setting each trainee is both observer and participant. One learns both theory and dynamics of group leadership. Under caring, skilled supervision the trainee learns how to plan, design, and lead cluster sessions.

Origin and history of family clustering. Margaret Sawin researched personality characteristics of Sunday school teachers and how the teachers rated children's behavior in preparation for her doctoral degree in human development. "The results were rather devastating," she remarks, "and other researchers substantiated this."

Sawin had been in religious education 20 years and felt there must be a better way than Sunday school for working towards religious nurture. Since studies show that the family is the base of a child's personality and it is also "the base of the whole intimate environment of today," she looked for a new concept in this area.

After contacting about 35 family life educators, family sociologists, and religious educators across the continent, most of her replies said, "We've never heard of anybody doing it, but you have a good idea." Consequently in 1970 she started family clusters, adding training labs two years later.

Other family programs have evolved since 1975. The family cluster model is one of 25 different ones Sawin describes in her book *Family Enrichment with Family Cluster*, which was hot off the press the day she left for Manitoba. This shows how rapidly the "family" concept is escalating.

Sawin first started the program in her own American Baptist church in Rochester, New York, where she is a minister. From there it quickly became ecumenical.

Added to this Baptist and all the General Conference and Mennonite Brethren Mennonites, the Camp Assiniboia group included one Methodist, two Roman Catholic sisters, plus the sister on the staff. People present included homemakers, social workers, teachers, pastors, and nurses.

Where do the Mennonites come in? This is only the second Mennonite "cluster." The other was at Laurelville, Pennsylvania, two years ago. Last year Margaret Sawin led a one-day orientation at Newton, Kansas, which gave our Commission on Education (COE) the vision for the present lab. Two of the COE instigators, John Gaeddert and Herta Funk, were among the trainees.

A day with a family cluster lab. I walked into the multipurpose room of Camp Assiniboia Wednesday evening to find varisized paper silhouettes hanging from the rafters, shaking their legs at me as the icy breeze rushed in: big bodies, little bodies, fat bodies, slender bodies. I learned that everyone had in that afternoon session alternately lain on the floor to be outlined on paper and to be the outlining artist.

Participants had then answered five questions on their anatomical counterpart: things I want others to know about me; things I don't like to do; things I can do; things people can learn from me; and things I'd like to learn. One answer to the latter was "to carry a canoe over a quarter-mile portage."

Contracting or covenanting. The day a family cluster first comes together all participants—including children, teenagers, and grandparents—jointly set up a *contract* or *covenant* for the cluster wherein each person agrees to abide by certain rules during the duration of their clustering.

Rules. Some of the rules agreed to by this cluster were as follows: We will follow the schedule as posted for meals and cluster time. We will set up and clean up after meals to keep the cluster area neat. Bedrooms are off limits except to occupants. Concerns which affect our life together will be dealt with in consensus. Children can ask for help from any adult. Adults may relate to any children. If we get tired we can go off by ourselves and not make a lot of noise.

Hopes. To express feelings as much as possible. To learn to listen and love. To expect a degree of involvement. To know that everyone is important. To be open and honest with each other. To be more affectionate and affirm each other more. To experience God's love in new ways.

The statements were posted above the fireplace. Assembled on another large sheet of white paper to the right of the fireplace 34 different-sized paper hands gave proof of

Henry Friesen, Saskatchewan pastor, tells a story about the Little Dump Truck and self-worth.

Family clusters branch out like clustering trees.

Let's hear it for "hugging."

individual involvement in the covenant to live, work, eat, play, and pray together these five days. Each hand represented a signature to the covenant.

Method. Each of the three daily cluster sessions included four or five different activities. The first two lab sessions were practical demonstrations led by the staff. Then each group of four or five trainees planned, designed, and led two lab sessions, under staff supervision.

Each session was designed with specific objectives in mind. All activities were geared toward achieving these objectives and creating an atmosphere of trust and sharing for deepening the personal, family, and group relationships.

Sister Pat explained, "You usually try to pick out one idea—like feelings or getting along—when you pick activities; something that can help everybody, children especially, to feel and see and hear what it's like to go through that. Then when you've done the activity you can talk about it, internalize the experience. Some activities don't need much talking about. It's an obvious learning."

Some conflicts dealt with by this group were watching television, bedtime, and whether a child should take piano lessons if unwilling to do so. Reversal of child-parent roles showed how each interpreted the other in daily life. This helps underscore a basic tenet of the family cluster concept—that families CAN learn to change and do things more constructively and creatively.

The theme of conflict. Margaret Sawin observed that the theme of conflict had arisen spontaneously through group interaction on Wednesday. "But," she said, "we found, particularly in the Mennonite tradition where conflict and anger have not always been dealt with, that it raised so many issues that we had to let it go a bit and work on it again today (Thursday)."

"We really work a lot at affirmation, helping people feel good, getting in touch with their feelings, realizing that it's okay to have all kinds of feelings, even anger. It's important to help people learn what to do with that anger, how to guide it into the right channels," Sawin declares.

Forgiveness was the conflict theme chosen for Thursday morning. Only one of the five activities will be briefly described.

Singing cheerful, relaxing action songs around the lighted fireplace set the mood. Two of the songs were "Hear the Lively Song of the Frogs in Yonder Pond," and "If I Were a Butterfly."

Everyone, holding hands and singing "Come Walking with Me," then rolled the long line of persons up into a tighter and tighter corkscrew spiral. Finally the person in the center of the spiral tried to escape out of her predicament; but this was impossible because too many layers of constraints held her inside. This simulates the tight knot which may be created by a great deal of tension, anger, and frustration.

It was not until other persons in the spiral eased over and made an opening that the center one could escape. Everyone, still holding hands, then unwound with twists and turns to sit in a circle and talk about what it feels like to be all tied up like that.

Then followed a game of chasing and hugging in twosomes, foursomes, etc., to release the built-up tension, especially in the children. This dynamic bodily experience of tension and release is much more memorable than just sitting and talking about feelings of tension. It is easy to see why, after five activities concerned with the theme of forgiveness, this modeling comes under the rubric of "process theology" as Sawin calls it.

Expectations. "What do we do when we return home?" Margaret Sawin asked at the skillshop where all activities were critiqued.

Everyone was convinced that the week with its experiential approach had been highly beneficial. They will continue at home. Some hoped to start family cluster weeks; others to choose an alternative such as 12 weekly evening sessions in their community.

All agreed that sharing of food—"breaking bread together"—was an indispensable element of the meetings because that's when people relate well to each other. Another important element was the celebration which concluded the week.

John Gaeddert summed up family cluster week succinctly: "We need to learn to know each other as feeling people, not only as knowing people. That came through so strongly here. The family as a *teaching* unit—that's a new concept. Like in the spiral model, everyone is involved.

"Children are not the future church. They are the church NOW. Yes, I'm convinced of the value of this program." •

Finger painting was a new experience for some of the older participants.

This story was about cold prickles and warm fuzzies.

WHO NEEDS ESTATE PLANNING

Duane Heffelbower

"Good stewards take care of their families and also the Lord's work."

"But I don't have much property; why do I need a will?"

Two things need to be kept in mind when you consider estate planning: (1) there are many things to be taken care of other than the distribution of your property; and (2) because of what inflation and rising land values have been doing, your "not much property" can actually be worth surprisingly large sums of money.

I prefer to divide people who do estate planning into three categories: young families, mature families, and retired persons. Each group has substantially different needs. The idea behind this article is to help you see where you fit in and to prod you into some overdue action. (*Note: I live in the US and do not fully know the estate laws in Canada. Canadians should, however, regard the general principles; check details locally.*)

Young families usually have very little property. Their most important estate planning is to provide for their children should something happen to both parents. This means appointing guardians for the children and probably buying some life insurance so that there is money available to avoid the children being a burden on the guardians.

Many people make the mistake of saying, "My parents will take care of my children if something happens to me." Remember, your parents are a good deal older than you are and may predecease you. The other thing to remember is that your spouse also has parents, and they will feel it their duty to care for the children just as much as your parents will. Avoid a family feud by appointing guardians in your will.

Opinions differ on the role of life insurance in estate planning. You need to remember that at each stage of life your need for life insurance will be different. A family with young children needs life insurance to provide transition relief in the event that the principal wage earner dies or the principal child-care provider dies. Many young fathers discover—for the first time—just how valuable their wives' services were when they have lost their wife and have to hire child care. Large amounts of insurance are not necessary, but basic needs must be met for the transition period.

Would it stretch your budget to suddenly have two more children? Don't expect the people you name as guardians to be any different. You should provide some estate—through insurance if you have no other property—to defray the expenses of raising your own children in the event you are not available to pay the bills.

Young families make one other mistake—in believing that they don't need a will—by thinking that the surviving spouse will inherit everything without a will. In most states and provinces the separate property of either spouse would be inherited partly by the surviving spouse and partly by the children. Try to picture yourself in joint ownership of your property with your children who are unable to sign legal documents or to approve the sale of any of the property without approval of a court. A simple will—which gives everything to the surviving spouse, and to the children in the event that both spouses go together—will eliminate this problem.

Mature families. A mature family is one whose children are substantially self-sufficient. It is not necessary to appoint guardians for the children, but neither are the children settled into careers or businesses of their own. The goals of estate planning for a mature family are different from that of a young family. The concerns now are to care for the surviving spouse, to bring children into the business or farming operation, to plan the process of transferring the business or farming property to the children, and to avoid an unfortunate dissolution of a business and draining off of family assets.

If there is a family business or family farm

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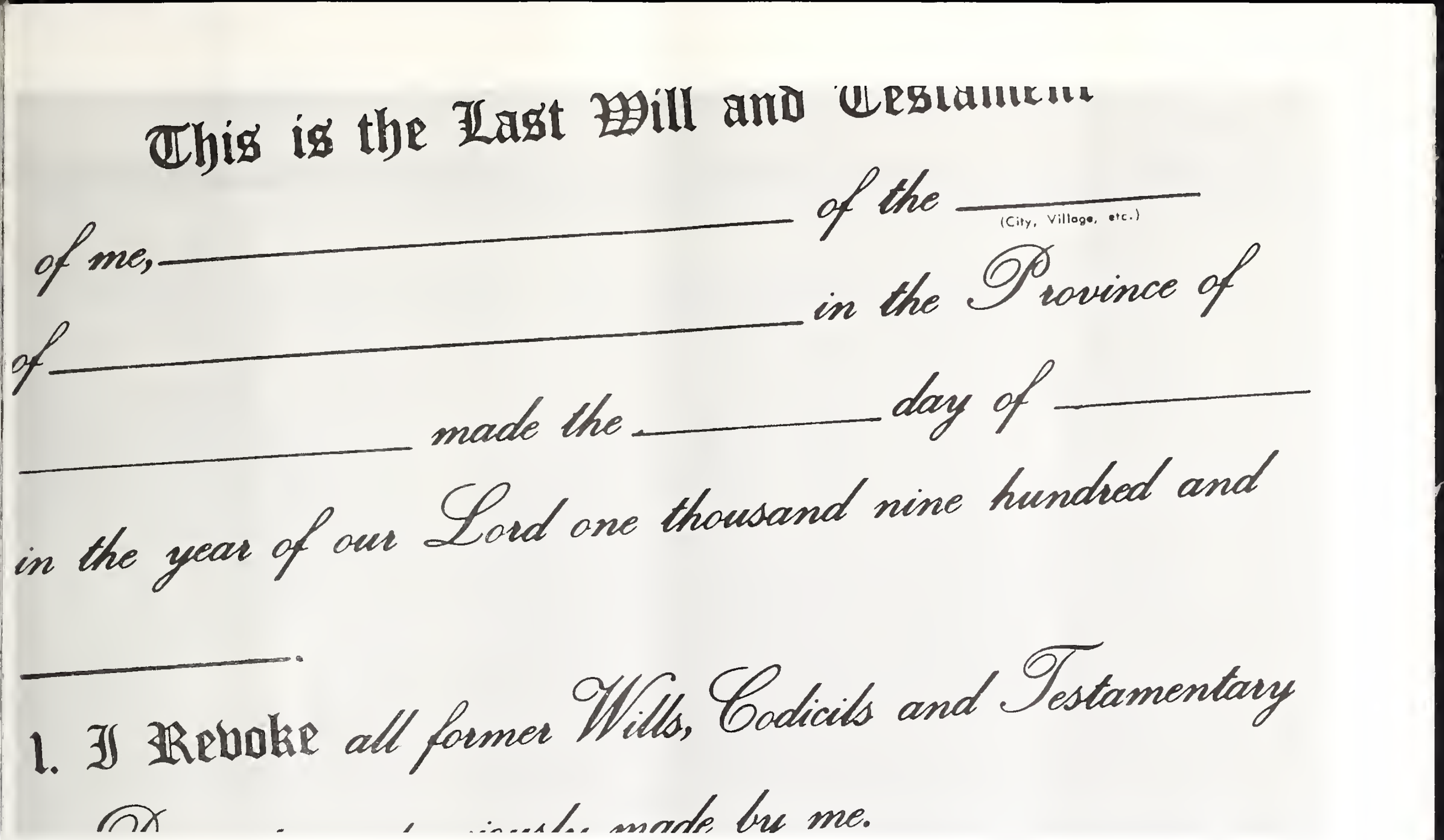


This is the Last Will and Testament

of me, ____________________ of the ____________
(City, Village, etc.)

of ____________________ in the Province of

____________ made the ________ day of ________

in the year of our Lord one thousand nine hundred and

________.

1. I Revoke all former Wills, Codicils and Testamentary

made by me.

a plan must be entered into early by which the business or farm can be passed intact to the children should they be interested in continuing the operation. If none of the children are interested in the business, then this is not as big a problem. At that point the most important planning tools are those which will result in the least estate tax when the business is sold. The difficulty with transferring a business or farm to children (in the US) is the gift tax. In Canada you need to be aware of the provincial laws.

One of the simplest ways to eliminate any federal estate tax for most people (in the US) is by using a simple trust will. For anyone with a net worth of approximately $250,000 or up remarkable savings can be achieved by this very simple device. The problem for most people is that while there is no estate tax on the death of the first spouse—the second spouse then owns everything—and since the estate tax is on a graduated scale like the income tax, the second spouse to die is in a much higher bracket. The trust will prevent this from happening by giving the share—of the first spouse to die—to a trust rather than to the surviving spouse. The surviving spouse gets all of the income from the trust and can dip into the principal of the trust for a variety of specified purposes. Obviously it is not possible for a person to accomplish this sort of will without a lawyer. (*Note: Again, Canadians should check their laws with a local lawyer.*)

Retired persons. A retired person who has done no estate planning will run into the problem of transferring assets to children without tax when the amount of time available to do so is limited. This person may have spent a whole lifetime accumulating a large farm or building a business and then, by not having planned, forces children to sell the farm or business in order to pay the taxes on it.

Estate planning for retired persons includes things other than passing on a business. It also involves planning income needs as medical expenses rise and the possibility of needing to go into a nursing home becomes more real. (*Note: This applies mainly to the US.*)

The role of a lawyer in your planning can vary, but usually it is best to ask a lawyer to advise you of the best course of action in your particular situation. Then have the lawyer handle whatever documents or tax returns may become necessary. Estate planning is one area where it is very dangerous to try saving money by avoiding lawyers. Wills have been historically underpriced by lawyers—for the time they take—and a poorly drafted "do-it-yourself" will can cause immense difficulties for the people you leave behind.

Don't fall for the pitch of self-styled estate planners who advertise in the business section of newspapers and offer to help you avoid probate by using a living trust. They don't tell you that the living trust is to be managed by them at a yearly fee. They also don't tell you that the living trust saves no taxes whatever but saves only the probate fee. I have yet to meet a person who benefited financially from a living trust, although many people benefit from a living trust by having management of their assets transferred to someone better able to handle them.

Only by a will can you leave property to charity. You are aware that a charitable gift is deductible for estate tax purposes. Good stewards take care of their families and the Lord's work. There are many devices available through the Mennonite Foundation and other organizations by which your property can be transferred—a charitable deduction received—and your estate planning goals realized with a minimum of fuss. Adopting a charity as one of your children is a good division of property to consider.

Don't let modesty prevent you from taking care of your affairs. Unless you live in a rented house, lease your car, have little money in the bank and no other investments, you do have property which needs to be disposed of when you are gone. Good stewardship means taking an active role in deciding what will become of your property and the people you leave behind. Talk to your lawyer, your accountant, your insurance man. After you have talked, do something. •

News

Midtriennium conference resolution

Task force concentrates on legislative route

Newton, Kansas—Implementing the decision of the General Conference Mennonite Church (GCMC) "war tax" conference in Minneapolis is not easy.

Two meetings of the task force on taxes have been held. The task force has been expanded to include representation from the Church of the Brethren, the Friends, and the Mennonite Church. This group of 11 is expected by the participating churches to establish the legal, legislative, and administrative agenda of a corporate discipleship response to military taxes.

The Minneapolis resolution mandated the task force to seek "all legal, legislative, and administrative avenues for achieving a conscientious objector exemption" for the GCMC from the withholding of federal income taxes from its employees. (About 46 percent of US federal taxes are used for the military.)

At their second meeting (June 28-29) the task force members rejected administrative avenues. Within the scope of US Internal Revenue Service or Revenue Canada regulations this would involve extending ordination, commissioning, or licensing status to all employees of church institutions. It was a consensus of the task force that this would be an administrative loophole. It would not develop a conscientious objector position in response to military taxes.

However, both the judicial and legislative options will be pursued simultaneously. Plans for the legislative option are the more developed.

For the legislative route to work, says Delton Franz, director of the Mennonite Central Committee Peace Section office in Washington, DC, the problem of conscience and taxes will have to be defined carefully. Currently a paper focusing on the reasons the General Conference has a major problem of conscience with collecting taxes from its employees is being drafted. After it has been reviewed and okayed it will be sent along with cover letters by leaders of the historic peace churches to congresspersons representing major constituency concentrations and those on key subcommittees. Later on church members will also be asked to write letters. It is important, says Franz, to define the problem of conscience in such a way that it will motivate congresspersons to work vigorously for the bill.

Another follow-up to these initiatives will be a visit to Washington of the most influential peace church leaders to solicit support from selected members of Congress and to obtain a sponsor for an exemption bill.

In preparation for the next meeting of the task force in November law firms are being contacted for advice on optimum judicial procedures should the task force decide to initiate a case as plaintiff. However, there is doubt that a judicial process would be productive.

There is a possibility that a parallel task force will emerge in Canada. Ernie Regehr, director of Project Ploughshares, Waterloo, Ontario, notes the necessity of defining the question of militarism in Canadian terms for Canadians. Regehr is attempting to gather a Canadian task force.

The members of the expanded task force are as follows: Heinz Janzen, general secretary of the GCMC (convenor); Robert Hull, secretary for peace and social concerns of the GCMC (secretary); Duane Heffelbower, attorney, member of the Division of Administration of the GCMC; Ernie Regehr, member of the GCMC and director of Project Ploughshares; Delton Franz, member of the GCMC and MCC Peace Section Washington director; Ben Sprunger, member of the General Board of the GCMC and president of the Ohio Foundation of Independent Colleges; Stanley Perisho, Evangelical Friends Alliance (representing four US Friends groups); Chuck Boyer, secretary for peace and social concerns of the Church of the Brethren; Winifred Beachy, secretary for peace and social concerns of the Mennonite Church; Janet Reedy, member, committee on tax concerns of the Mennonite Church; and Gordon Zook, executive secretary, Board of Congregational Ministries of the Mennonite Church. *Vic Reimer*

Mennonite office facilitates registration

Head count for Urbana 79 gallops ahead of 1976

Elkhart, Indiana (MUPG)—Mennonite and Brethren in Christ groups are planning a cooperative presence at Urbana 79, Inter-Varsity's triennial conference on missions scheduled for December 27-31 in Urbana, Illinois.

There are currently over 4,500 people registered for Urbana 79—fully 3,500 *ahead* of the July registration for Urbana 76.

Convention delegates will be treated to a virtual smorgasbord of global missions boards—over 130 at this year's convention alone.

Using the Mennonite World Conference theme and identity, all of the Mennonite-related denominational mission agencies will share in a coordinated display and are planning several all-Mennonite meetings featuring international Mennonite speakers. Individual Mennonite groups will sponsor afternoon discussion groups, and several Anabaptist leaders are being invited to participate in the elective workshop series open to all at the conference.

Urbana 79 is expected to draw over 17,000 students to hear well-known international speakers, participate in Bible study groups and workshops, and talk with hundreds of mission representatives. A matching service also is provided to link students with mission agencies.

The Mennonite presence at Urbana is being planned by the Inter-Mennonite Urbana Planning Group, which represents the Council on International Ministries and Student and Young Adult Services.

"As an inter-Mennonite body, we are endorsing participation at this Inter-Varsity event," said chairperson Rick Mojonnier of Mennonite Board of Missions, Elkhart, Indiana. "We encourage students and young adults from the Anabaptist tradition to attend. While we discover our oneness with our brothers and sisters in Christ from many different traditions, we hope to also rediscover the unique characteristics of our Anabaptist worldwide mission."

Interested persons may register through Mennonite Urbana Coordinating Office, Box 370, Elkhart, IN 47515. Early registration will assure accommodation.

Historic multiracial meeting in South Africa's capital

What?

Six thousand Christians from Catholic, Protestant, Pentecostal, and other denominations gathered at the Pretoria Show Grounds in Pretoria, South Africa, July 5-15, for an unprecedented experience of communicating across racial, linguistic, and denominational barriers.

The South Africa Christian Leadership Assembly (SACLA) proved to be not only a major religious event but, as interpreted by both English and Afrikaans press in South Africa, it will have profound political impact on the policy of apartheid which is already under attack from many quarters in the republic.

In spite of the fact that the large and dominant Dutch Reformed Church dissociated itself from the assembly, 90 of their pastors and hundreds of their laity attended the multiracial, multidenominational meeting.

More than 1,000 white homes in Pretoria, the center of Afrikaaner society, offered hospitality for Blacks, Coloreds, and Indians. One family, for example, who had never invited a black person in for tea, hosted seven black and colored persons and all were changed in the process. The government simply winked at this illegal arrangement.

Although the assembly was not designed as a forum to bring solutions to South Africa's social problems, the presentations made it clear that faithfulness to the Scriptures requires a loving response to total human need, both physical and spiritual.

The assembly was unanimous in its disavowal of violence as a means of bringing about social change.

There was a clear call to count the cost of suffering. One person said, "There are only gladiators and lions, no spectators."

The assembly did not adopt resolutions. Rather the result of SACLA was the encouragement of ongoing, intense fellowship clusters in Christ throughout the land, a network of "in-between" fellowships in which a variety of persons from the various races and denominations would commit themselves anew to Christ and one another.

The "far right" protested the meeting by spray painting a sickle and hammer on SACLA signs and deflating car tires; and the "far left" demonstrated with placards because they did not feel that the basic South African evils were being addressed sufficiently. But the assembly was peaceful, harmonious, and marked by a repentant spirit which resulted in tears of forgiveness and an overflow of love.

Perhaps it was significant that of the five Americans who addressed the plenary, three of them—Ron Sider, John Howard Yoder, and Don Jacobs (Myron Augsburger was an invited guest)—were Mennonites. The other two Americans who had plenary presentations were John Staggers and Sam Hines, both of whom are black. According to South African law it is a punishable offense to encourage conscientious objection to war. Visiting Mennonites are therefore kept under observation. *Donald R. Jacobs, overseas secretary of the Eastern Mennonite Board of Missions and Charities*

Why?

We must ask why the assembly was possible and what it may teach us.

In the composition of its leadership group SACLA is the fruit of an unprecedented coalition of disparate forces in the churches.

The major support for apartheid comes from within the Dutch Reformed tradition. If there had not been some Dutch Reformed participation at its core, SACLA would have remained marginal to the nation's life. It is striking that those within that tradition who took the lead in SACLA were not the teachers of Christian ethics (despite the self-understanding of the Reformed thinkers, according to which the concern for civil righteousness is essential), but the teachers of missions, themselves former missionaries.

That missionary experience taught a number of elite leaders to see race issues quite differently, so that they could no longer see blacks as inferior. Since the missionary was a highly respected spiritual figure, his rejection of apartheid was weighty.

This missionary orientation meant that the segment of the English-speaking white churches most interested in conversations was not the mainstream churches (Methodist, Presbyterian congregations) despite their stronger concerns for racial issues, but the evangelistic/evangelical faith missions and para-church agencies, which had already convened in 1973 in Durban for a conference on evangelism. That the issue of racism is placed in a context of mission and evangelism rather than only in a context of ethics brings to bear more resources and a stronger quality of concern.

The distance between Anglo-evangelicals and conservative Dutch would have been still greater had it not been for the renewal ministry of Andrew Murray, part of the Dutch Reformed communion. He led a movement of revival which introduced into Reformed churches elements of personal conversion and commitment previously identified with Methodism. This gave the Reformed missionaries and the free-lancing evangelicals a common language.

A third element in the coalition is the fruit of recent rapid change in the Anglican communion. "Charismatic renewal" has swept through those churches since 1970, adding dimensions of conversion, personality change, and folksy worship style to a previously dry and uninvolved kind of Christianity. This experience is similar to the Pentecostal tradition of many of the black churches. The commitment and expressiveness of these people set the tone of the mass gatherings, out of proportion to their numerical strength in the nation. This style, with its simple songs, hand-raising, and hallelujahs was a problem to some of the straitlaced Reformed folk.

SACLA thus attacked the race question not by attacking it frontally as an issue in morality or institutional conflict, but by surrounding it with a global, organic experience of worshiping and witnessing community. Crowds were as important as civic leaders.

As in a Mennonite World Conference, the content of the major addresses made little difference for the rest of the meeting process. They were not discussed further, and some seriously missed the audience. The importance of the assembly was that people met across all the barriers.

SACLA has no continuing committee. It is committed to going out of business. Whatever ongoing impact it can have will be carried by the churches, missions, and volunteer groups whose business it is to do the ordinary work of the church.

South Africa cannot help changing. The long-dominant National Party is splitting. In journalism, novels, and documentary literature Afrikaaners are adding increasing self-criticism to the impact of the recent information scandal. Whether leadership can arise to dismantle the apartheid quickly enough to keep young, black resentment from exploding is largely a matter of vision and mood, more than of facts. If anything is to enable that vision to find shape it will have to be a changing church. Or if something worse should come, only a changed church will be able to minister in the ruins. *John Howard Yoder, professor at Associated Mennonite Biblical Seminaries*

Do you have administrative skills?

If so, Crossroads Community Center, an inner-city ministry of the Eastern District General Conference Mennonite Churches, may have a position for you. **For information write:** Crossroads Community Center, 2918 North 6th Street, Philadelphia, Pennsylvania 19133.

Mennonites in Asia are helping to recruit workers for Nepal. The United Mission to Nepal (UMN) is aiming for 25 percent of their new people from Asia. To find Asian workers UMN requested its 32 member organizations to recruit them. Bert Lobe, Mennonite Central Committee (India) representative and UMN chairperson, informed Mennonite Christian Service Fellowship of India (MCSFI) of the need for agriculturists, teachers, engineers, and nurses. MCSFI intends to locate two workers. UMN is a grouping of mission organizations working in Nepal.

Subscription increase

Effective 1 January 1980 the subscription price for *The Mennonite* will increase by $1.00.

For the Congregational Subscription Plan (US) and the Every Home Plan (Canada), the new price will be $9.00 for one year.

Individual subscriptions will cost $11.00 per year; $19.00 for two years; and $28.00 for three years.

Stephen appointed school manager in India

Newton, Kansas (GCNS)—A significant event in General Conference Mennonite missions in India occurred June 1 when Samuel Stephen became business manager and administrator of all mission schools.

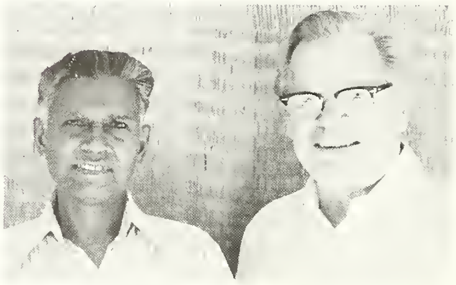
Stephen has general oversight of three high schools, three middle schools, and eight primary schools. He is the first Indian national to serve in this position. Previous to Stephen's appointment by the education board of the General Conference Mennonite Mission, missionary Ed Burkhalter had similar responsibilities.

Prior to his new position Stephen was the principal of Janzen Memorial High School in Jagdeeshpur, Madhya Pradesh. He has also served as chairperson of the Bharatiya General Conference Mennonite Church. In 1958 Stephen earned the MEd degree from the University of Wichita, Kansas.

To facilitate his administrative duties he and his wife will move to the city of Korba.

Burkhalter will now devote his time to Theological Education by Extension (TEE), including oversight of translation work into Hindi, and organizing the program in the region. He will also teach a degree level English course in Jagdeeshpur, and continue as field director for General Conference mission work in India. His wife, Ramoth, will continue her leadership in Asha Handicrafts.

In other personnel shifts S. Das is now principal of Janzen Memorial High School, and N. R. Sona is principal of Jyoti Higher Secondary School in Korba.



Stephen and Burkhalter

CHM appoints coordinator for church planting

Newton, Kansas (GCNS)—Donald E. Yoder has been appointed by the Commission on Home Ministries to serve one-fourth time as church planting coordinator beginning September 1.

Yoder is the pastor of Koinonia Fellowship in Tempe, Arizona. Yoder, age 48, graduated from Goshen Biblical Seminary with the ThB degree in 1954. His last two pastorates have involved church planting.

Yoder will be available to work with US district home mission committees in research, seminar, or visitation assignments. He will also convene meetings of the church-planting resource persons in the districts for coordination and joint learning. At least once annually he will meet with the church planter of the Conference of Mennonites in Canada for joint planning.

Most of Yoder's church work has been with the Mennonite Church. Koinonia Fellowship is affiliated both with the General Conference Mennonite Church and the Mennonite Church. Currently he is on the board of directors of the Greater Phoenix Association of Evangelicals and the ministerial committee of the Pacific District of the General Conference. He has also served on the executive committee of the Mennonite Board of Missions, the board of overseers of Goshen Biblical Seminary, and as chairperson of Region II of the Mennonite Church. He and his wife, Bonnie (Miller), have two children.

Pope John Paul II challenges capitalism and communism

Kansas City, Missouri—"US Catholics are going to have to choose between their Christianity and their capitalism,—that's what Pope John Paul II is telling them," according to Arthur Jones, editor of the independent *National Catholic Reporter*, in the July 13 issue.

In a 5,000-word essay on "Christ as Economist," Jones, author of *The Decline of Capital*, former associate editor of *Forbes*, and contributor to the London *Financial Times*, writes, "Pope John Paul II has burst upon the world scene, elbowing aside both communism and capitalism, at a time when many westerners are almost prepared to trade bewilderment for despair.

"Unwilling to consider communism or socialism as a solution, westerners increasingly have realized that capitalist materialism has failed to live up to its promises. The society's deterioration seems in direct proportion to material accumulation.

"Here is a pope who will be telling western Catholics in industrialized capitalist democracies to choose between the church of their faith or capitalist materialism.

"The pope is telling the world it cannot accept plutocracy's (government by the wealthy) dehumanizing economic policies. Plutocrats have the wrong persons in view; they are concerned with the wealthy, the Christian is concerned with the poor.

"John Paul II is cutting through our self-deceptions. He is sizing up communism and capitalism. The pope is saying: 'Don't you believe it!' about both communism and capitalism. Both are maximizing their fixed principles—and those fixed principles are the enhallowment of state for one and the enshrinement of individualized wealth for the other. Christianity is not in the middle. It is a separate, a third force. But it is *the* force."

Expenses for the tenth assembly of the Mennonite World Conference held in Wichita, Kansas, last year totaled $302,370. Income realized from registration fees, offerings, and literature sales totaled $301,209. Major expenses for the gathering were facilities ($40,336), local hosting and office ($45,000), central offices and staff from 1975-78 ($50,000), and materials for the registration packet ($90,000). In addition to the cost of preparing for and running the assembly a second fund provided travel money ($179,614) for 107 persons from Asia, Africa, and Latin America.

Bangladesh—A serious food shortage is forecast by summer's end. Although some crops look good now, late rains will cause a food deficit of 1.2 million tons. About half the spring crop was destroyed by drought. The last three crop seasons have been below needs, creating a total shortfall of 3.2 million tons. Of 1.8 million tons of aid arriving in the next four months only 800,000 tons can be unloaded due to limited port facilities. MCC is not only importing food, but also bringing in high quality seed—maize, sorghum, sweet potato—for quick food production.

East German church has unique opportunity to be moral giant

This is the fourth in a series of articles by the Mennonite East/West Fraternity.

Berlin, Germany—When I initially visited the German Democratic Republic (East Germany) in 1971 I assumed, in my youthful naivete, that Christianity (God) and Marxism (Mammon) were locked in a life-or-death struggle there. I have learned since then that the situation has many nuances. Many individuals are attempting to combine Christianity with Marxism. Others, surely the majority, are not especially impressed with either ideology. Let us not forget that God and Satan are present in both camps. This fact can help us stay humble.

Today 55 percent of the German Democratic Republic's (GDR's) 17 million people are members of the Lutheran (or Reformed) church. In addition there are 1.3 million Catholics, 37,000 Methodists, and 30,000 Baptists. A diminishing church of 200 Mennonites still exists. Of course, not all members are committed, practicing Christians. GDR friends state that approximately 15 percent of all East Germans can be considered committed born-again Christians. There are roughly an equal number of Communist Party members.

A major problem is in the church. The Lutheran church was one of Germany's official state churches until 1945. At that time 90 percent of the population was officially Lutheran. The unpleasant but healthy shrinkage of church power and wealth since then is one factor contributing to the disillusionment of GDR Christians. Many Christians feel powerless to influence the course of their government and society.

I am greatly impressed with the church's unique opportunity to be a moral giant in the GDR. The Lutheran church has been released from its old bondage to the state. It is gradually becoming a believers' church. It appears to enjoy more respect in the eyes of the people than its sister church in West Germany, which is still a state church.

A secular cause of disillusionment with life in the GDR is the difference between the consumer goods available in the East and those available in the West. It is painful for me to observe that many GDR Christians measure their own society with the same superficial yardstick as the westerner. Also in Marxist societies many persons see a growing gross national product as the highest good and equate happiness with the accumulation of consumer goods.

A second problem is spiritual and theological disorientation. Articles on East European churches usually stress conflicts between church and state, illustrated with stories of persecution. Yet the primary problems of churches in the GDR are internal ones. As in other countries the church in the German Democratic Republic is caught up in spiritual coldness and clerical opportunism. As elsewhere there are an abundance of issues (sexuality, biblical criticism, church discipline) dividing "evangelical" from "liberal" Christians.

The southern portion of the GDR, the "Erzgebirge," has a strong, revivalistic tradition. At present there is an impressive youth awakening there. It is without any equal in West Germany.

Looking to the future, I think it important that evangelicals in socialist countries become involved in developing a truly non-American evangelical faith attractive to Marxists and other social revolutionaries. GDR Christians do not have enough vision for the fact that their brothers and sisters in Cuba and Vietnam need them.

Despite a relaxation of church-state tensions since the conference between Lutheran Bishop Albrecht Schonherr and First Secretary Erich Honecker in March 1978, the ideological conflict remains. A current issue is military education in secondary schools. The church has been protesting loudly.

Rather than suggesting how GDR Christians are to be helped by us, I would like to stress an initial period of listening. We from North America have much to learn, and they, not being a silent church, have much to tell us.

The GDR church has expressed great sensitivity to the issues of war and peace and has spoken out strongly against further militarization everywhere. I am pleased with the present dialogue between the GDR Lutherans and the National Council of Churches in North America. It is important that churches from East and West confront one another on issues of peace. We who bear the marks of the God-and-country thrust of most American churches can learn much from the East Germans' intimate awareness of the weaknesses of all political systems.
The writer is a Mennonite worker in Eastern Europe.

Live-in housekeeper

A private senior citizens home in Winnipeg wants a live-in housekeeper. Experience and compassion for the elderly and handicapped are important. **For details telephone** (204) 261-1610 after six p.m. or write to: 1614 Chancellor Drive, Winnipeg, Manitoba R3T 4B9.

Houseparents

An inter-Mennonite residential home in Elida, Ohio, for mentally retarded women requires houseparents by October 1. The facility is state approved and licensed. Persons in the program participate in daily, outside-the-residence training. **If interested contact:** John Brenneman, administrator, Mennonite Residential Homes, 3567 Kitchen Road, Elida, Ohio 45807.

The Fu-An Mennonite Church in Hwalien, Taiwan, celebrated its first anniversary on June 17 with a special service and love feast. Five persons were baptized or received upon confession of faith, and 13 were received as full members in the congregation by transfer. In the evening some 100 people viewed a film under the open sky and on the roof of the three-story church building. The movie, *Chi-oan*, told the story of the famous Toroko woman and evangelist who led 5,000 of her tribe's people to Christ. "We praise the Lord for granting us a happy day," writes missionary Otto Dirks.

Project Ploughshares, the Canadian inter-church group on militarism, has received its largest-ever grant ($22,900) from the federal government. The purpose of the grant is to study the impact of US defense procurement and Canadian defense expenditures, sales, and production on the use of resources in Canada, and the industrialization of the nation. Research director for Project Ploughshares is Ernie Regehr, Waterloo, Ontario. His study of the munitions industry in Canada has received wide publicity. Canada's leading publisher, McClelland and Stewart, sponsored his book *Making a Killing*.

"I will pour out my Spirit on all people"

Alberta—Hillcrest Mennonite Church in Grande Prairie is experiencing the reality of Acts 2:17-18. In May the congregation of 26 members added 15 new members (above photo), all of them young people. A key to the steady growth, writes M. Chegwin-Brown, is weeknight interaction groups. More than 70 youth and adults meet on various evenings of the week to seek God's guidance through study of his Word, and through prayer and sharing. Attendance has grown threefold since last year. In all of the studies emphasis is on relationship with Christ and living out the Christian commitment in all circumstances. "The wide variety of individuals in the groups," says Chegwin-Brown, "provides enrichment and an avenue of outreach to the wider community." Leadership to the congregation is given by Ken and Ricky Buller. Ken was recently called to be full-time pastor.

Gama, Brazil—Assisted by Asvaldo Freitas, pastor of the Goias Mennonite Church, COM missionary Erwin Rempel (right) baptizes a woman in her early twenties named Francisca. She was among four persons who recently joined the Gama congregation. "It isn't a large group," reports Rempel, "but it is a group with maturity and many contacts with non-Christian people." Francisca made a commitment to Christ through monthly Bible studies in her home led by Angela Rempel. After a period of doubt Francisca made a decision to be baptized, and is now inviting neighbors to the Bible studies. Another convert, Rosa, about 60, never an active Catholic, has a pithy sense of humor. During a confessional the priest pressed her to confess her hidden sins. She said, "What I have done secretly I will not tell anyone, including you."

Record

Deaths

Newton Gingrich, chairperson of Mennonite Central Committee and a member of the Mennonite World Conference General Council, died of a heart attack August 1. Born in 1925 near Drake, Saskatchewan, Gingrich served as moderator of the Mennonite Church from 1973-75 and headed the committee coordinating local arrangements for the Waterloo '79 General Assembly of the Mennonite Church. Funeral services were held August 4 at East Zorra Church, Tavistock, Ontario, where Gingrich had served as pastor. He is survived by his wife, Mary, three sons, and one daughter.

Ministers

Chris Arnie, with his wife, Kristine, and son, Nathanael, arrived May 30 to begin the pastorate at Warden (Washington) Church. Installation and ordination services were held July 8.

Ken Buller, Grande Prairie, Alberta, began serving Hillcrest Church in Grande Prairie as pastor June 1. He is a graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba, and previously served as pastor at Oak Point, Manitoba (1961-67), and at Hillcrest (1970-75).

John Eby, Elkhart, Indiana, begins a one-year pastoral internship at First Church, Reedley, California, August 1. Eby is a third-year student at the Associated Mennonite Biblical Seminaries at Elkhart. He is a graduate of Goshen (Indiana) College and has taught science and biology at the junior high and high school levels.

Kenneth Epp, Coaldale (Alberta) Church, *Correction:* Several lines were inadvertently omitted in the third paragraph of Alvin Beachy's "Honor Father and Mother" (July 24 issue). Instead of "There was nothing in her plight to call forth Yahweh's pity," it should read: "There was nothing in Israel's enslaved condition that could have enabled her to earn her deliverance as a reward. There was much in her plight to call forth Yahweh's pity." We offer our apologies to Alvin and call forth Yahweh's mercy.

Barefoot Gen is a book-length cartoon story series about a boy named Gen who lived in Hiroshima, Japan, at the time of the dropping of the first atomic bomb. On that day, 6 August 1945, author Keiji Nakazawa was seven years old. Through the eyes of Barefoot Gen Nakazawa conveys the struggle he and 300,000 others went through to survive. The series of five volumes has been read by more than five million Japanese. Volume one ($3.80) is now available in English. Order from Project Gen, c/o Hartsough, 723 Shrader Street, San Francisco, California.

Seeking to analyze the evangelical movement and its high profile in the media, author Erling Jorstad ("The Born Again Resurgence," *Religion in Life*, Summer) says the evangelical resurgence does not seem effective at the local level. "We hear little about those who would visit prisoners or the elderly, be in prayer for terminally ill patients, stand in vigil with families of alcoholics, work with the handicapped and the oppressed. . . . Instead the media give us the born again beauty pageant winner, testimonies of winning professional athletes, indeed a picture of wholesome Anglo-Saxons talking . . . about being born again."

will serve as pastor of Herbert (Saskatchewan) Church beginning September 1. Epp graduated from Briercrest Bible Institute, Caronport, Saskatchewan, in May.

Ann Marchand began serving a one-year pastoral internship at South Seattle (Washington) Church July 1. She is enrolled at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, and has a BSW from the University of Kansas. Marchand has completed two years of voluntary service at Seattle Mental Health Institute as a crises counselor. Robert and Jean Marchand of Wichita, Kansas, are her parents.

Weldon Martens, Hoffnungsau Church, Inman, Kansas, second-year student at Mennonite Biblical Seminary, served as summer assistant at First Church, Beatrice, Nebraska. He also assisted with the chaplaincy work at Beatrice Community Hospital.

Carl Newswanger, copastor of Normal (Illinois) Church since 1976, left June 27 to become pastor of Orrville (Ohio) Church. Newswanger served as pastor of Bloomington (Illinois) Church from 1972 until 1976, when it merged with First Church in Normal to become the Mennonite Church of Normal.

Jose Rivera, a student at Hatfield Biblical Seminary and graduate of Philadelphia College of the Bible, assumed leadership as pastor of the Spanish department at Grace Church, Lansdale, Pennsylvania, in January. Rivera, a Puerto Rican native, also directs the Spanish department arm of the Manna Bible Institute in Philadelphia.

Workers

Calvin Buller, Lehigh, Kansas, has been appointed director of the Freeman (South Dakota) Academy band and choir. He will also teach various music classes and instrumental and vocal lessons.

Russel Coon, Herold Church, Bessie, Oklahoma, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. He is serving in a voluntary service discipleship unit at Phoenix, Arizona.

Henriette Cornies, music teacher at Canadian Mennonite Bible College, Winnipeg, Manitoba, was invited to sing at the International Opera Festival in Orange, France, August 1-10.

Marion and Lois Deckert, Bethel College Church, North Newton, Kansas, are returning to Indonesia for a second term with Mennonite Central Committee. They will serve in Salatiga on the island of Java. He will serve as unit director, and both will teach. They spent a previous term with MCC from 1961 to 1963 on Halmahera Island. Marion has been serving as academic dean of Bethel College in North Newton most recently, and Lois as typesetter at Mennonite Press in North Newton.

Mark Miller, Chenoa, Illinois, has replaced Curt Birky as Illinois-Wisconsin-Missouri-Iowa youth worker.

Mike Morrison, Elyria, Ohio, is working for one year in home repair services with Mennonite Voluntary Service in Cincinnati, Ohio. He has worked in day care, as a truck driver, and in food services. His parents are Thomas and Emily Morrison of Presque Isle, Maine.

Coon

Morrison

Deckerts

Warehouse supervisor

is needed in September for the Mennonite Central Committee material aid center in North Newton, Kansas. Write to Griselda Shelly, Box 235, North Newton, KS 67117. Telephone (316) 283-2720 or (316) 283-0518.

Associate pastor

is needed at Zion Mennonite Church, Souderton, Pennsylvania, to assist in all aspects of pastoral duties. **Send inquiries to**: Floyd E. Saner, Zion Mennonite Church, Box 495, Souderton, PA 18964

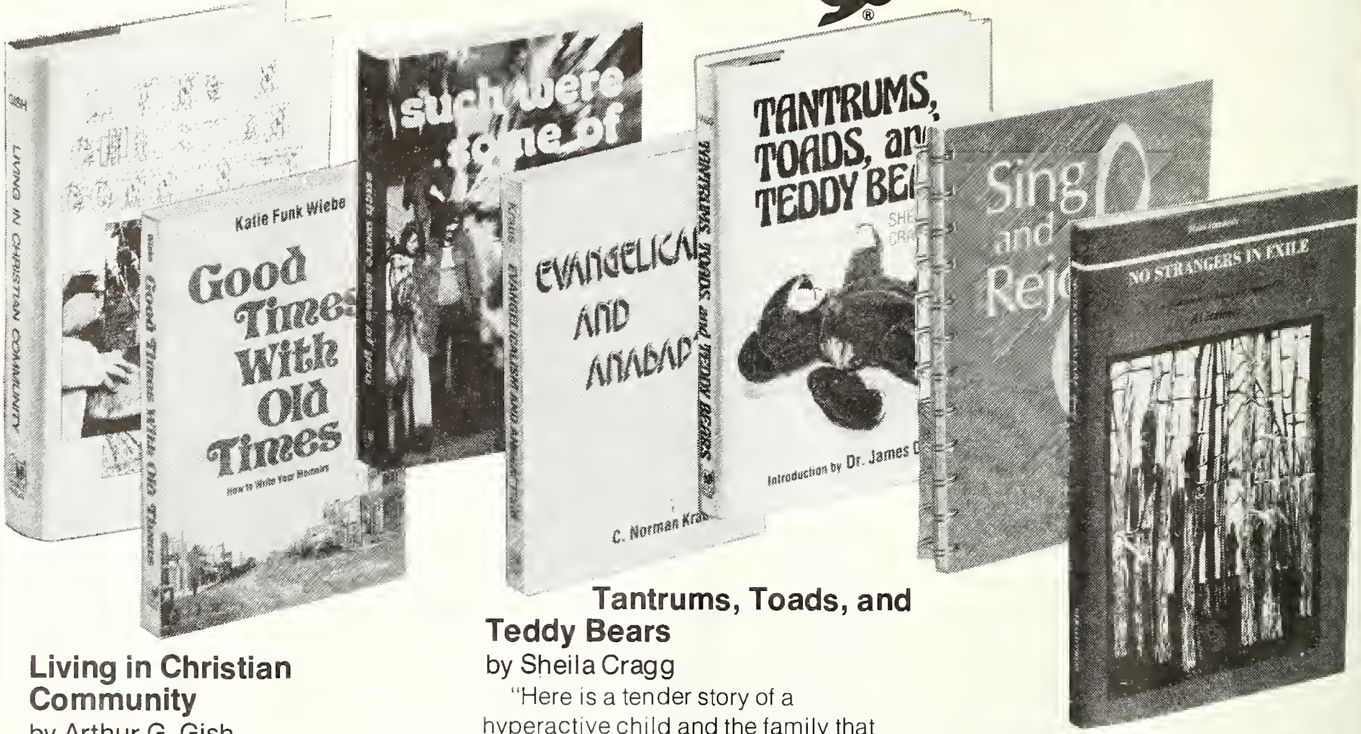
Student subscriptions

For a number of years *The Mennonite* has given free subscriptions to post-high-school students during the school year. Due to the increasing costs of production we can no longer absorb this expense. (At the peak last winter 3,100 copies were being mailed to students.)

However, a special offer is being made to congregations who want to order *The Mennonite* for their students. A special rate of $5.00 per student subscription (about half price) will bring *The Mennonite* to students during the school year.

Congregations are urged to seriously consider ordering these special student subscriptions. The change is effective with the next student list. (Forms for this will be mailed to churches from the student services office.)

Servant Resources from Herald Press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by Hans Harder
translated by Al Reimer

The story of our Mennonite people forced into slave labor work camps in Northern Russia during the 1930s. The terrible hardships they endured are grimly realized in this novel.
Paper, $6.95

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Do not commit adultery

Waldemar Janzen

"You shall not commit adultery" (Exodus 20:14).

Adultery in the strict sense of the word means sexual relations across marriage lines, i.e., relations by a married person with a person who is not his or her marriage partner. Consequently the commandment against adultery aims primarily at the protection of marriage and family. Throughout the Bible marriage is the basic cell of the social organism and the only legitimate context for sexual intercourse. To desert one's own marriage partner or to induce someone else to betray his (or hers) perverts the deepest meaning of sexuality and strikes at the foundations of human society.

Here, as elsewhere in the Ten Commandments, there is no attempt to be comprehensive. There are other sexual aberrations and perversions which the Bible prohibits, such as premarital sex, homosexuality, etc. In a looser sense our commandment may well be taken to embrace all of these and to call us to a sexual ethic in keeping with God's intention. The Ten Commandments, however, are no list of detailed prescriptions for all situations. Instead they highlight salient features of that new life to which God invites his covenant people in response to his saving grace.

Open your Bible

The New Testament adds two dimensions to the Seventh Commandment. First, lustful desire—and not only the overt act—is placed under the heading "adultery" (Matthew 5:28). Secondly, divorce—legally permitted in the Old Testament (Deuteronomy 24:1-4)—is clearly designated as adultery (Matthew 5:31-32), except it be on the grounds given in Matthew 5:32 and 1 Corinthians 7:15.

So much for the biblical teaching. How can we live with it?

None of the commandments would have been given by God if their requirements were "natural" and always easy. There is no commandment to eat, sleep, or breathe. Ancient Israelites must have had their own peculiar difficulties with this commandment. Just imagine how tempting the neighbor's beautiful and kind wife must have appeared to someone whose own wife had been chosen for him by his parents with little regard for his own feelings towards her! Let us not think for a moment that our time is uniquely troubled by sexual problems.

And yet we must live in our own time. Public display and exploitation of sex, protective anonymity, easy prevention of conception with abortion as a second line of defense, and lax marriage laws make the glamorized and supposed benefits of adultery relatively easy to achieve. As most of the societal social props of Christian ethical morality have weakened or fallen, Christians must turn to the only adequate motivation for living the life of the redeemed; namely, a desire to respond to God's salvation with obedience.

I for one see our main tasks towards ourselves and our young people to be positive ones. We must testify to the basic viability and goodness of marriage. Those happily married ought to testify more boldly so that the much publicized sexual aberrations are counterbalanced.

We must counteract broadly the widespread idea that isolated individual "self-fulfillment" can be the Christian's goal. My life is not fulfilled if my individual potential is lived out in isolation; but only if it is placed into the service—and that means sacrificing and taking second place—of others, beginning with my marriage partner and our children.

We must encourage those who face marriage burdens by helping them solve the tensions. The need for this is seen widely and skills are being developed to do so. But we must also encourage them to bear their burdens when these cannot be removed. We do not encourage parents to reject a deformed or disabled child in spite of the extra burden. The answer to a troubled marriage relationship is also not divorce, but the strength to bear the burden. Our forefathers could do so, not because they were more moral than we, but because they affirmed the call to "bear their cross" even in marriage, rather than consider a troubled marriage to mean an unfulfilled life.

Letters

Type size and white space

Dear Editor: Though I regularly read many national papers published in a wide variety of fields I cannot recall a single one that is as profligate with unused space, including extra wide page margins, as our conference paper.

I know the arguments for "eye impact" of blank space but I wonder whether we are not overdoing it; especially as its concomitant seems to be the use of type smaller than—I suspect—many of our older readers can handle comfortably. *Leonard C. Kreider, 408 Highland Avenue, Wadsworth, Ohio 44281* June 22

Divisions of labor

Dear Editor: Harold Schultz's response (Letters, May 8 issue) to Wally Regehr's article "Our General Conference" (April 24 issue) holds some valid points. Schultz's use of the word "splits" is unfortunate. It tends to miss the main thrust of Regehr's proposal regarding future Canada-US relationships within the GCMC. Has he not simply articulated the need for a restructuring that would reflect more clearly a partnership arrangement? (Your April 24 cover, I suggest, captures Regehr's intent while the artistic layout above his article—with the Canadian maple leaf moving farther away from the GCMC symbol—did not.)

While political and geographic boundaries are useful for administrative purposes, I agree that the church knows no such bounds. The work of the church, however, can be enhanced by recognizable divisions of labor. If national boundaries make for logical divisions, why not use them? Certainly the Canadian experience of having provincial organizations within the Conference of Mennonites in Canada suggests such divisions can be helpful and do not necessarily contribute to divisiveness. Restructuring need not constitute a "split." *Edgar W. Epp, Box 138, Rural Route 4, Saskatoon, Saskatchewan S7K 3J7* June 27

Support WPTF

Dear Editor: It has been some time since any letter or article has been in *The Mennonite* in regard to World Peace Tax Fund 5880 and HR 4897. In the report of the World Peace Tax Fund seminar visitation held in Washington, DC, on April 4-5, a number of calls were made on senators and representatives. While some expressed definite opposition to the bill, some were undecided and a number of them expressed a need to receive personal thoughtful letters from the constituents. Each one of us should write each of our senators and the representatives of our districts. I am sure if every member of the Mennonite church would write these letters, congressmen would support the bill. Won't you please take a few minutes to write these letters? Then we can be excused from paying for war while praying for peace. *Samuel Baergen, 121 South Charles, Wichita, Kansas 67213* June 27

Editor's note: Samuel Baergen included a list of senators and representatives supporting the bill. Write him for information.

Work among Jews in Italy

Dear Editor: The article "Jewish Emigres Seek New Identity" (June 26 issue), on the work of Mennonite Central Committee among Russian emigrants in Italy, is most disturbing. I am astounded that "in the name of Christ" our workers are engaged in an active effort to convert suffering people who have just given up their homes and livelihood in an effort to rid themselves of the bonds of mistreatment and oppression. Have we no compassion?

According to Steria's report a major focus of their work in Ostia is proselytization. If for most of the emigres this "is the first opportunity to possess a Bible and to hear about the existence of God, their heritage as Jews," it must be questioned whether this is the proper time and place to simultaneously tell them of "the fulfillment of the Messianic prophecies in Jesus." If conditions in the Soviet Union were such that they could not learn about their religious heritage as Jews, it is surely a grave sin to introduce them to their Jewish heritage and then point to its (apparent) fulfillment in Christianity, without giving them an opportunity to know and experience their own modern Jewish religious community and its faith. Jesus as *the* (one and only) fulfillment of biblical (OT) prophecy has been the historic mode of Christian proselytization among Jews throughout Christian history, justifying much of the persecution of Jews throughout the Christian era and undergirding that sense of Christian superiority which has permitted the Christian world to hold the Jewish community in contempt.

Many of our forefathers and mothers were forced to leave this same country. Surely we would have considered it a grave affront had they been immediately confronted with a different religion by their "saviors." Mennonite leaders throughout our history have been justifiably suspicious of many outside religious leaders who sought to gain followers among us. To a displaced people the effects of missionizing are most destructive, and this kind of activity is an unjustifiable response to people struggling to reorient their lives and identities. *John Kampen, 355 Howell Avenue, Cincinnati, Ohio 45220* June 29

Response to Bixel letter

Dear Editor: It was disheartening, but not surprising, to read the comments of Margaret Bixel (July 10 issue) regarding nuclear power, since she expresses the feelings of many. It is sad that people have swallowed the belief that the production of electricity must necessarily have harmful side effects. These people therefore opt for the "lesser of many evils" approach to nuclear power.

I do not intend to counter Bixel's "substantiated facts" with equally "reliable" information to the contrary. Nuclear power is tied up in so much confusion and bureaucratic lying that it may be impossible to present "facts" concerning it at this time.

Suffice it to say that pictures of Hiroshima and mushrooming bomb clouds have everything to do with peacetime nuclear power. Nuclear power plants are an open invitation to sabotage, illegal plutonium smuggling (and yes, Margaret, those plutonium fuel pellets *are* suitable for weapons) and potential accidents—which I need hardly point out in view of Three Mile Island. The effects of radiation, both high and low level, are undeniably devastating. It is easy for Bixel, who lives in Bluffton, Ohio, to say nuclear power isn't all that bad, while we in central Pennsylvania sit quietly absorbing radioactive particles into our systems which one day may leave us sterile or cause birth defects in our children or cancers in our bodies. (For further reference I suggest reading any of Helen Caldicott's accounts of the effects of low-level radiation.)

It is therefore irrelevant whether more people die from coal-related or nuclear-related causes. Both forms of energy are mad and electricity simply isn't worth it. So let's stop rationalizing one horror by comparing it to another, and stop killing ourselves, ruining the earth, and jeopardizing future generations for the sake of electricity. There has simply got to be a better way. *Nancy J. Nunamaker, Route 3, Knoxlyn Road, Gettysburg, Pennsylvania* July 16

Meditation

She gives herself

Mary Friesen (right) helps out another camp worker.

Mary absolutely glowed. "I'm going to camp," she explained. "I'm going to work in the kitchen."

Mary is a woman who has battled, accepted, and coped for almost half of her life with some distressing physical problems. In the process she has discovered the joy of giving. Giving of her time, energy, concern; reaching out to help the handicapped and the whole.

Mary Friesen is a paralytic. A severe stroke in 1958 left her left side partially paralyzed and with the accompanying problem of seizures. Her acceptance of the handicap and determination to use her remaining ability to the fullest have equipped Mary with the compassion and courage necessary for effective ministry.

Mary's volunteer activities include working for the Christmas Cheer Board, as a teacher's helper for the Winnipeg Volunteer Bureau, serving in the MCC Self Help store, and babysitting for the Christian Women's Club. Mary regularly visits polio patients and is an on-call staff person for a senior citizens' home.

Mary ministers also to those with health and energy to spare. We met in church. Mary soon noticed our restless five-year-old beside her in the pew. From her purse she drew a bright picture book and slipped it to our son.

Later Mary treated another son to an exciting evening at the circus. Her gifts have no strings attached. She expects nothing in return. In fact, when someone responds with appreciation for a favor, Mary has been genuinely surprised and delighted.

Having experienced loneliness herself, Mary is quick to recognize it in others. At a pensioners' camp she extended efforts far beyond her kitchen assignment, pushing wheelchairs, exchanging quips, and suggesting new activities for the entire group.

"What prompted you to volunteer for camp work?" I asked her.

"My children enjoyed camp so much years ago," she said, "that it was natural to think of serving there in return. My health doesn't permit me to hold a full-time job, so I keep looking for places to volunteer the time and energy I have."

LaVerna Klippenstein

Imagine me telling God!

Did you ever catch yourself telling God what to do and how to do it? I did.

I prayed that God would take away the pain I had. I didn't want the pain and I was afraid of surgery. I ended my prayer, "Don't make me have surgery, God. Don't let them hurt me."

It's strange. I want so many things. And I want them on my own terms. I approach God with a "gimme" and leave, far too often, without even a mannerly "thank-you." I want what is comfortable and easy for myself. When God answers prayers with what is best for me—not always what is easiest and most pleasant—I rebel.

Instead of me telling God how to do it, I'd be better spending my efforts learning to trust him. My pride, my selfishness, and my fears need to be put behind me. I must learn to accept in faith the answers he sends, trusting that all things do work together for good for me, the child of God's love.

Imagine it. Me, daring to tell the great God, the Creator of the universe, how to do anything!

Olive W. Mumert

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Holy Spirit can help us, but . . .

Nelson Litwiller, 81-year-old Mennonite Church (OM) leader with about 40 years of missionary experience in South America, says, "The last nine years, since I experienced the filling of the Holy Spirit, have been more significant in serving the Lord than all my previous years of Christian service."

Litwiller, a native Canadian, returned to Goshen, Indiana, in 1967 after a distinguished missionary career. He says that when he reflected upon their work in South America, he noted over 800 members, 25 congregations (none with 100 members), and less than a dozen native, ordained leaders. In US and Canadian churches he felt a Christianity that was largely impotent.

In the summer of 1970 he was invited to a prayer meeting at a Catholic parochial high school in South Bend, Indiana. There—in the middle of a hot July when most Mennonite churches have discontinued prayer meetings—he met about 120 people who were assembled for serious Bible study and prayer. Many were professors, priests, and nuns.

Among these people he experienced something he had been missing. There was "power, peace, and joy in the Spirit." Through this encounter Litwiller went on to a "Life in the Spirit" group where they laid hands on him and prayed for him ("to bind the devil and cast out demons"). Litwiller confesses, "The Lord delivered me and gave me a peace and joy like I never had before."

I met Nelson Litwiller at the Jesus '79 festival, June 29-30 and July 1, at Birds Hill Park in Manitoba. His testimony moved me deeply and reminded me again that we rob ourselves too easily of God's blessings by downplaying the Holy Spirit. In General Conference Mennonite churches—it is my conviction—we haven't yet begun to realize and appropriate the enabling power that God's Holy Spirit wants to give to each of us.

We do need to study the Bible anew regarding the Christian's empowering with the gifts/fruits of the Spirit (or do you see many Christians who really feel and live as if—even mostly, much less totally—motivated by the Holy Spirit?).

Nelson Litwiller reminded us at Jesus '79 that "charismatic" comes from the Greek word for "grace." To be charismatic means simply to be filled with God's grace. It is a term given to certain people because others see them "gifted" with a new dynamic.

Ken Schlichting, a layman from Gretna, Manitoba, said he prefers the term "neo-Pentecostal." The Holy Spirit comes to each Christian upon conversion but "the Holy Spirit does not come in full empowering until you receive the Spirit in a special way."

I visited several denominational groups other than Mennonites (several large blocks of time were given to such groupings). Next to our Mennonite group (about 40 persons on Saturday) the United Church of Canada (25 persons) was the smallest. There were about 200 in the Pentecostal/Nondenominational group; about 250 in the Catholic group; and about 75 in the Baptist group. There were other groups too.

A strong, common word was that the Holy Spirit brings together people of all denominations.

Several shared "praying through" experiences.

"Speaking in tongues" was given quite low priority by several speakers. There were warnings about "excessiveness" leading to "divisiveness" in churches.

Yes, we need the charismatics (or neo-Pentecostals) among us. They can help us.

But . . . I also noticed several disturbing facts. Within our Mennonite group (and in some of the others) I heard charismatics "talk down" about those who are not "filled with the Holy Spirit" as they are. I heard charismatics complain about their congregations and their pastors for not supporting them wholeheartedly. Some said they presently are not affiliated with any church.

After the Saturday afternoon session I decided to walk (a 60-minute walk for me) to the park gate. I held my kit so that drivers could see my Jesus '79 sticker. I wanted to see if anybody would stop to offer me a ride. (Is it unfair to think that the Holy Spirit might make you want to stop for a hitchhiker?) Over 60 cars passed me (I'd guess about half came from Jesus '79), and not one stopped.

Could it be that for some charismatics Jesus '79 was just another rally? Could it be that some charismatics—just like other Christians—still live the Jesus-way mainly when it is appropriate and convenient?

I believe we have more to learn about the Holy Spirit. Jesus '79 convinced me that many Manitoba charismatics also still have a lot to learn.

Let's pray to God and learn together of his Spirit. We all need to. *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated September 4.

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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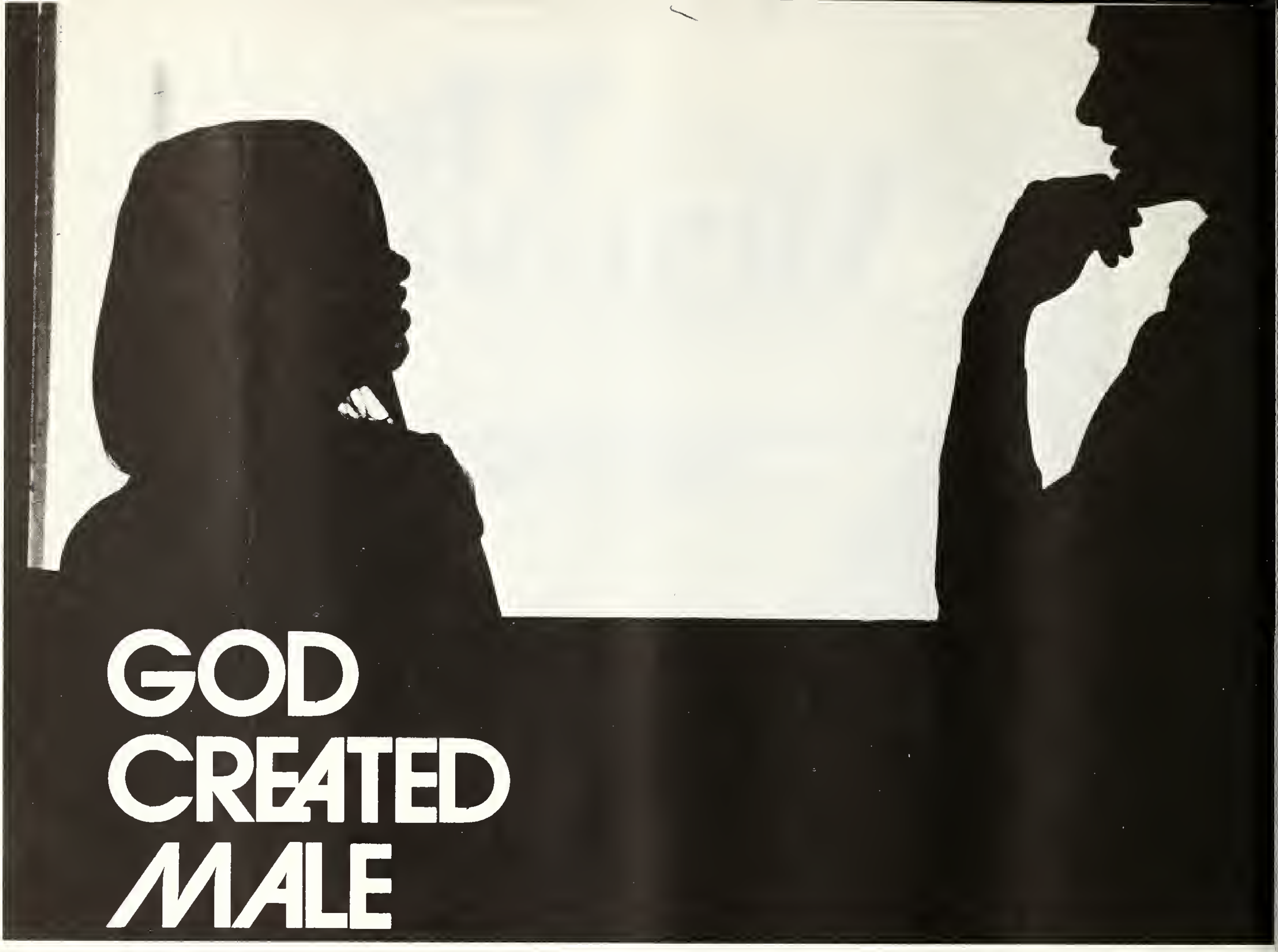


GOD CREATED *MALE* AND FEMALE

Herta Funk

". . . anyone who has been close to the pain of women who grew up wishing they were boys knows the destructiveness of negative images."

"I just dashed off a letter to . . . Press. Getting ready for summer Bible school reminded me of their grade seven course I taught last season. A two-page spread of pictures of prophets—from Abraham to Billy Graham. You guessed it—room for Billy Graham but *not one* woman. We are brainwashing our youngsters from the day they begin Sunday school and Bible school that God can use *males only*."

I received this letter in 1975, a time when the *Foundation Series* was in the planning stages. Many persons in Mennonite churches were becoming aware of the negative role modeling for girls they saw in school texts and church literature. And they were concerned.

Not all people, however, were convinced that the issue of sexism was a serious one. For some who were developing the *Foundations Series* it was a fad which would pass away. Only when they were convinced that sex role stereotyping might lose some sales did they decide to pay attention to this issue at the *Foundation Series* writers orientation at Laurelville in June 1975.

I showed writers the slides "Images of Males and Females in Elementary School Textbooks" (National Foundation for the Improvement of Education, Suite 918/1156 15th Street, NW, Washington, DC 20005). I chose the slides because they so accurately portray what Diana Lee Beach had documented in her study of the Seabury Series and the Covenant Life Curriculum entitled *Sex Role Stereotyping in Church School Curricula* (John Knox Press, 341 Ponce de Leon Avenue, NE, Atlanta, Georgia 30308).

Beach says that girls are usually portrayed as passive, waiting, weak, needing help, timid, alone, sick, and unhappy, while boys are shown as active, powerful, working in groups, brave, protective of women, adventurous, and shaping their environment. There were 2,993 men to 725 women and 769 boys to 496 girls in the curriculum. This raises the question: Is there a subtle message to girls that they and their activities are not very important?

At the writers orientation I had suggested that some nonstereotypical characters, like the father washing dishes and the mother working outside the home, the boy taking music lessons and the girl rough-housing, could be included in the curriculum. "These stories are not artificial," I said. "They are based on observable reality. The goal is not a loud antisexism which draws attention to itself, but a quiet equal treatment of the sexes which communicates in its *stated* and in its *latent* content to boys and girls; You are of equal value in God's sight and in ours."

In the course of the development of the *Foundation Series* I had the opportunity to read over 40 manuscripts for sexism. I asked three questions: (1) Is the language inclusive? (2) Does the biblical material do justice to the women mentioned in the Bible? (3) Is there a fair distribution of male and female characters in the extra-biblical stories?

There are several generalizations which I can make from reading practically all the *Foundation Series* manuscripts:

1. The language question was relatively easy to solve. Writers and editors did an outstanding job in making the language inclusive in a way that was unforced and natural. Only occasionally did they have to resort to the somewhat awkward "he/she" or "him and her" construction. Even though there was an awareness that the essence of God went beyond masculine images, none of us knew how to avoid the masculine pronoun traditionally used for God without alienating many people.

2. The biblical question was somewhat more difficult. There was no way that the Bible, coming out of a patriarchal society, could yield an equal number of stories about males and females. The unequal distribution emerges out of the biblical text. A quick rundown of the tables of content in the individual quarters reveals that many of the headings which mention individual people refer to males. Many of the Old Testament quarters are predominantly about the men. Quarters dealing with the Nativity generally have a good deal of emphasis on women. However, writers generally picked up well the references to Bible women who acted and were treated differently than women in their day. Writers stressed that the Bible indeed is good news for women.

3. The most serious difficulty was related to the extra-biblical stories. Writers chose male characters predominantly. In one grade 7-8 quarter—in which each Sunday had a modern story—there were only a few references to women or girls, the first of which came in lesson 10. The songs talked about "faith of our fathers" and recited the history of the patriarchs on the move. My reading of the *Foundation Series* manuscripts pointed out the fact that there is a woefully inadequate pool of stories about women to draw from. The female experience in our Anabaptist history has almost been lost, even though we have a glorious tradition of women witnesses who were faithful unto death. In the *Martyrs Mirror*, for instance, a third of the stories are about women.

"The female experience in our Anabaptist history has almost been lost, even though we have a glorious tradition of women witnesses who were faithful unto death. In the Martyrs Mirror *a third of the stories are about women."*

Christian educators are agreed that learning does not take place only by hearing words, but also by observation. That makes modeling in church school curriculum very important. What happens if a Sunday school curriculum offers few models for girls? What if the typical model for girls is standing with hands behind their backs watching boys race by? What does that do to girls' feelings of worth?

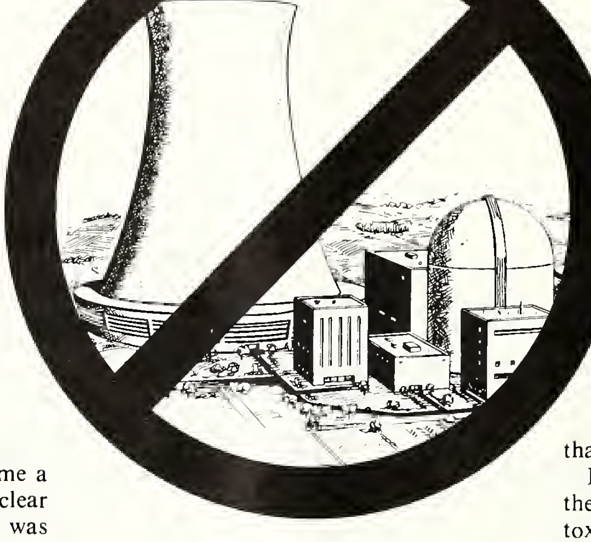
The German theologian Jürgen Moltmann says of sexism ("The Liberation of Oppressors," *Christianity and Crisis*, 25 December 1978): "Sexism, like racism, is more than a group phenomenon: It is also a male means of waging psychological warfare against dominated females. Masculine feelings of superiority thus produce permanent inferiority complexes in women who feel that their dependence is willed by God and determined by nature." He interprets the meaning of sexism for men: "Male identity is always defined by discriminating against the other sex. Sexist identity is a negative, aggressive identity: A man defines himself by saying that he is 'not a woman' and by not allowing himself to be feminine. . . ." Then Moltmann points out the destructive power of sexism; "Whoever identifies being human with being masculine destroys himself. Because he compensates for his self-anxiety through aggression toward the woman, he destroys the human community between man and woman. Masculine sexism is basically self-hatred."

There is still a tendency to snicker when the issue of negative modeling, especially as it relates to girls, is raised. But anyone who has been close to the pain of women who grew up wishing they were boys knows the destructiveness of these negative images. Language is changing to be more inclusive, although not without resistance. However, changing the language alone can be an illusion. The reality behind the language must be changed. That calls for a conscious effort to expose girls to good faith models in their Christian education. *A Meetinghouse article*

Speaking out

Seabrook '78

Robert V. Peters



Seabrook, New Hampshire, has become a worldwide symbol of resistance to nuclear power. A nuclear power plant (nuke) was proposed for the Seabrook area by the New Hampshire Public Service Company (PSC) in the late sixties. From the beginning environmentalists argued that Seabrook's delicate marshlands were the worst possible place to put a nuke.

Citizens of Seabrook voted against the nuke in 1976 and again in 1977. Yet the New Hampshire tradition of honoring local town-hall decisions was arrogantly ignored by the state and the PSC. The bulldozers continued to roll.

In 1976 a group of concerned Seabrookers and New Englanders organized the Clamshell Alliance, recognizing (1) that the survival of humankind depends upon preservation of our natural environment; (2) that nuclear power poses a mortal threat to people and the environment; (3) that our energy needs can be adequately met through utilization of nonnuclear energy sources; (4) that energy should not be abused for private profit; and (5) that people should not be exploited for private profit. The "CLAM" began to organize nonviolent direct actions on the site. On 30 April 1977 over 2,000 people went onto the site.

The rest is history. Over 1,400 people were arrested in the largest mass action against nuclear development in US history. A serious blow was dealt to the myth that nuclear power is an "inevitability." On 24 June 1978 Pete Seeger and I arrived for the second major Seabrook demonstration. The next day over 20,000 people descended on the site for the largest US antinuke demonstration to date. Ex-governor Thomson's "pro-nuke" rally and clambake nearby attracted less than 500.

After a long day of speeches (Amory Lovins, Dick Gregory, Barry Commoner, to name only a few) and songs (Pete Seeger, Arlo Guthrie. . .) the rally climaxed with a beautiful interreligious worship experience. The legal rally over, everyone peacefully cleared the site, denying Thomson his opportunity to send in the troops and prove that we weren't nonviolent.

"The growing nuclear danger may become an even greater test of faith than past issues were because it threatens not only the survival of racial minorities, and those defined as national enemies, but of us all" (Jim Wallis, *Sojourners*).

The Brookhaven National Laboratory, in a report commissioned by the Atomic Energy Commission, estimated the damage from a major nuclear accident—such as a meltdown—could reach 45,000 dead, 100,000 injured, $17 billion in property damage, and cause the radioactive contamination of an area the size of Pennsylvania.

Accidents of a less spectacular nature occur regularly. The power industry labels such accidents as "abnormal occurrences," yet private insurance companies have refused to insure nukes against accidents.

Perhaps the most frightening of the nightmares surrounding nuclear power is the problem of handling, transporting, and eventually storing the deadly waste products that nuclear plants produce.

Plutonium—appropriately named after the god of hell, Pluto—is one of the most toxic substances known. A millionth of a gram inhaled is enough to cause lung cancer. Plutonium remains dangerously radioactive for up to 500,000 years. One wonders how the nuclear industry will be able to keep track of the thousands of pounds shipped annually in a nuclear economy, when by its own admission it has already lost track of 8,000 pounds of enriched uranium and plutonium.

Can we allow this burden to fall on the shoulders of future generations? Are there no alternatives to this dangerous route?

My opinion is that we do not need deadly and expensive nukes (nuclear power is the *most* expensive form of generating energy currently in use) to supply us with electricity.

Despite the large energy corporations' claim to the contrary, safe, renewable energy sources (solar, hydro, wind) are available today. Perhaps the reason we don't see these sources being developed is because, as one speaker put it, "The corporations have not yet figured out how to own the sun."

Then there's the whole question of conservation. Ralph Nader believes that our energy needs can easily be met if we decide to abandon wasteful energy uses. Do we really need things like electric toothbrushes, hairdryers, microwaves, air conditioners, etc. . . ?

The Nuclear Threat: A Study Guide for Christians is available for $1.50 from Sojourners, 1309 L Street NW, Washington, DC 20015. It's one of the best resources out to help deal with the issues of nuclear energy and nuclear arms.

a home for books

Donna Lehman

If you have ever searched for someone's home and were unable to find it, you can understand the need for books in a library to have an identifiable home. Trying to find a specific book in an unorganized library is like driving up and down a street hunting a house.

Three years ago the library at Maplewood Mennonite Church was moved from the wall of a small Sunday school classroom to the new addition. This provided a central location for the library at the entrance of the church and allowed for its expansion. There was no system for the placement of books in the library so they were still hard to find.

About the same time a new person joined the church. She had experience with church and public libraries. Jeannie volunteered to take charge of organizing the library. Each book was taken off its shelf and catalogued. Then the books were placed back on the shelves according to the subjects assigned them and alphabetically filed by the author's last name in each subject. Author, title, and subject cards were typed on each book. There were times when we wondered if the 700 books lying upside down, sideways, and every which way on tables would ever be at home on the shelves. The library was more chaotic than a rummage sale.

At the close of a week's work, when it was announced in church that the committee hoped to have the books ready to be checked out in another week, I was a bit surprised. Only 200 author cards were typed with 500 remaining to be done.

During the second week of work, the nursery school teachers stopped saying to us, "Are you working again today?" We must have looked like permanent fixtures. Carrying the typewriter from the church's office to the library each day made me feel as though I were moving into the library.

The committee had estimated 400 books when we began the work. But there were 700 author, title, and subject cards to type. Not wanting to discourage one another from coming back to work, we avoided mentioning that this job was more time consuming than we anticipated. The ideal location of the library at the entrance of the church made us concerned about its appearance; so we couldn't stop.

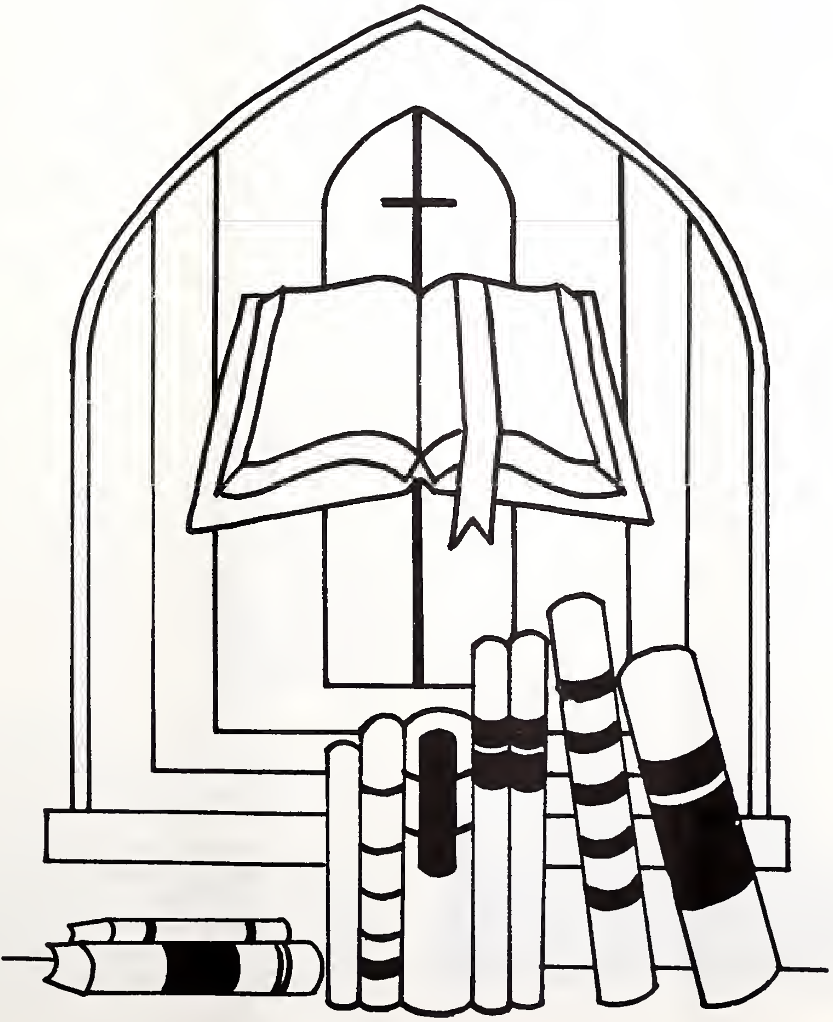
One morning Jeannie and I were the only persons working, and we began our day with prayer. It was good for us to tell God, as well as each other, how we felt about the size of the project. We admitted our need for guidance and strength to continue. We also thanked God that our families had been very patient. We told God we wanted to make the books more accessible to the people. Secretly I was glad Jeannie was in charge of this project, but I vowed to stick with her.

As we worked it was exciting to share how certain books had helped us with particular problems. One day Jeannie commented, "I can see the growth through certain stages of my life as I go through these books."

I couldn't trace my growth through books as far back as Jeannie could, and I asked myself why. Then I realized that our library is only 15 years old, and for a number of years it was very small. The nearest Christian bookstore at that time was a 20-minute drive from home. I also recalled years ago meeting another person from our church at a book display. We wanted good Bible story books to read to our young children. At that time our library did not have these.

This made me feel very thankful for the many books our family now enjoys from the church's library. Recently, while reading one of these books to our youngest child, he said, "Mommy, I want Jesus to come into my heart."

Now there are books for new parents, books on husband-wife relationships, reference books for Bible study, resource books for teachers, books about prayer, and books concerning more subjects than we could name. All the books are in their new homes on the shelves. If books could talk, I believe they would say, "Thank-you for our new home." I also believe they would say, "Now that you can check in the author, title, or subject files where we live, please look us over and check us out. We want to be invited into your homes; it gets lonely sitting on the library's shelves. Please read us!"



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News

MCC helping local churches respond to Nicaraguan needs

Mortar and machine gun fire damaged this home in Leon.

Cooperative relief work in Ticuantope was discussed with Brethren in Christ pastor Enrique Palacios (second from left). His congregation has already provided medical and food assistance to the community.

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Rejoicing and cooperation characterize Nicaragua today after nearly a year of intense fighting between the Nicaraguan National Guard and the Sandinista rebels, report eight Mennonite representatives who visited that war-devastated country in early August.

The surrender of the National Guard to the Sandinista National Liberation Front (FSLN) on July 19, two days after the resignation of President Anastasio Somoza, marked the end of a 46-year dictatorship by the Somoza family. Fierce fighting between the two forces since September 1978 killed some 50,000.

Food shortage is the most immediate concern. But there is considerable need for reconstruction. Another crucial need is getting crops replanted, as the agricultural cycle was disrupted by the war. Seeds for small farmers, credit for small entrepreneurs and farmers, and assistance in rebuilding residential areas are among longer-term needs.

Economic and material assistance is slowly arriving from the international community but is expected to increase as the Revolutionary Government of Nicaragua (RGN) makes specific and formal requests.

The group agreed that Mennonite Central Committee appoint a director of relief projects to be based in Managua, the capital city, as soon as possible. An advisory committee of church representatives will work with the director.

The responsibilities of the director will include assisting local congregations in organizing community projects, organizing projects where there are no Mennonite or Brethren in Christ churches, and assuring that Mennonite and Brethren in Christ relief work is coordinated with other agencies.

Up to $55,000 may be allocated for food-for-work, home repair, seed distribution, food distribution, and other relief projects to be completed by the end of 1979. MCC also plans to formulate a reconstruction plan for 1980 and 1981.

Response from other sources has been encouraging. MCC has received an inquiry from the Puerto Rico Mennonite Church asking how it could contribute to relief efforts in Nicaragua. Damian Rodriguez of the Honduras Mennonite Church was named by the Mennonite churches in Central America to investigate the situation and recommend response by that group. He was part of the visiting group of eight.

Relief efforts to Nicaraguan refugees who fled to Honduras will also continue. MCC Honduras project director Paul Kirst will monitor their needs and coordinate shipments of food from Honduras to CEPAD in Nicaragua. CEPAD (Evangelical Committee for Development Assistance) and CEDEN (Committee for Emergencies and Development in Honduras) are shipping large quantities of food overland.

Startling contrasts await the visitor to Nicaragua today. "As we flew into Nicaragua past beautiful, smoking volcanoes, lush valleys, peaked mountains, and sparkling lakes, it was hard to believe that the peaceful scene below had been the location of brutal oppression, severe fighting, and untold suffering and death," Paul Landis of MCC commented after the trip.

"But as you leave the airport you see extensive devastation," said MCC representative Herman Bontrager. "To see destroyed homes and industry makes you weep. But talking to the people you get caught up in their euphoria over liberation and their hope in the future."

The Sandinista army now possesses the plentiful and sophisticated arms of the National Guard. Bontrager relates that one soldier toting an American M-16 rifle said to him, "Take this. Feel this. This is what your government sent for Somoza to kill us." Bontrager added, however, that the RGN is friendly toward the United States despite the United States' past support of the Somoza reign.

MCC expects the new government to be cooperative to outside aid efforts. The Chief of Protocol of the Ministry of Exterior Relations reported to the delegation that churches and foreign agencies are welcome to work in Nicaragua as long as they do nothing to impede the new government. The new government is clearly socialist but is expected to follow a moderate line.

While church people are somewhat apprehensive about the new political situation, they are all prepared to join in the huge job of reconstruction. Several lives were lost among the Mennonites and Brethren in Christ in Nicaragua during the conflict. Many members are in a difficult situation due to unemployment and food shortages, but the churches and their leadership remain intact.

Approximately 30 congregations and 500 members belong to the three peace church conferences in Nicaragua. "The Nicaraguan churches want to get out right away and demonstrate that the church does have relevance for today's situation," said Bontrager. *Amy Rinner, MCC News Service*

Mennonite Medical Association

Sexuality study underscores personal and corporate responsibility

Harrisonburg, Virginia (MMA)—A report on human sexuality, summarizing a two-year study, is now available from the Mennonite Medical Association.

About two years ago MMA appointed a task force to give leadership in a thorough study of human sexuality with particular reference to homosexuality. Subsequently the task force convened a consultation in September 1978. An interdisciplinary group of pastors, theologians, physicians, psychiatrists, social workers, nurses, an attorney, editors, and other leaders was invited. They represented both pro-gay concerns and the view that homosexual practices are unacceptable to the church. There was consensus, however, that persons with sexual deviations, whether homosexual or heterosexual, need to be respected as persons for whom Christ died. This first meeting identified issues and provided analysis.

A second consultation (in April) considered the theological, biblical, and ethical implications of homosexual practice. Some participants told what they had experienced in their association with persons of homosexual orientation. It became clear that the church will need to give more attention to its ministry to persons with sexual deviations and that the gay community will need to recognize the possibility of change to heterosexual behavior.

Guidelines were formulated. The findings of the consultations are available to the public, as are the research papers, for the cost of printing and postage. Write to the Mennonite Medical Association, 1005 College Avenue, Harrisonburg, Virginia 22801.

The findings report enunciates four major guidelines. These are that the church (1) find effective ways of inducing repentance and expressing forgiveness; (2) use the Scriptures to resolve issues related to human sexuality; (3) give priority to the preservation of familial solidarity with Christian integrity; and (4) promote sexual accountability to God and to the community of faith.

The first guideline acknowledges that Mennonite congregations have not given "adequate pastoral care to persons and affected family members who are struggling with sexual identity." It notes that "the Christian community has responsibility to discern biblical norms for sexual expression for persons of both heterosexual and homosexual orientation. . . ."

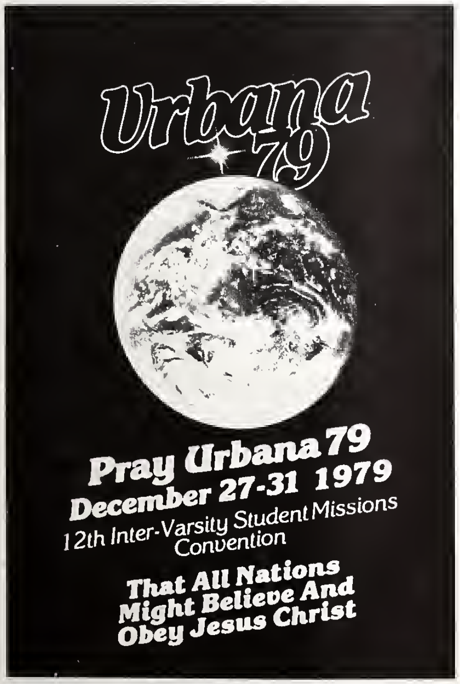
In elaborating the second guideline the document states that each person is accountable for personal choices—psychological, biological, and sociological factors notwithstanding. "Personal wholeness must contribute to the well-being of the faith community. While persons are not totally responsible for their sexual orientation, both heterosexuals and homosexuals are responsible to God and to the Christian community for their behavior."

The last statement under the second guideline notes: "Scripture gives approval to genital sexual intercourse only in the context of the marriage covenant as affirmed and celebrated by the local body of disciples and the customs of the community. Scripture teaches against exploitive, promiscuous, unloving sexual relationships."

"Familial solidarity," the third guideline, states that Christians are to be a "family of disciples" ministering to the "familial needs of all persons." Further, one's covenant with Jesus Christ not only provides the context for human relationships but also is "the model for discerning the faithful discipleship of any individual and/or congregation, regardless of sexual orientation." The statement concludes, "Marriedness and singleness may be equally valid responses to our familial needs and discipleship calling."

To promote sexual accountability (guideline four) the report says the church "must promote a positive theology of the body through sexuality education for all ages within the congregation. Parents are accountable for the sex education of their children and for being a model of sex relationships."

Furthermore, "As a corrective response to today's sexually permissive society, we must encourage strong affectional relationships within all our familial contexts. Open and supportive affectional experiences should be provided for all persons at all stages of development."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Feature speaker named for 1980 triennium

Campolo

Newton, Kansas (GCNS) — Anthony Campolo, former vice-president of the American Baptist Convention, professor, writer, and TV personality, will be the chief speaker at the next triennial assembly of the General Conference Mennonite Church.

Delegates will meet from 12-18 July 1980 at Estes Park, Colorado. The theme for the conference is "A People of the Word in an Uncertain World."

Campolo is chairperson of the sociology department at Eastern College, St. Davids, Pennsylvania, where he has taught since 1965.

His major field of study is the family. A Staley Distinguished Lecturer, Campolo is a popular speaker on college campuses. He is the author of *The Success Fantasy* (to be released in January 1980), and numerous journal articles. A graduate of Eastern College and Eastern Baptist Theological Seminary, Campolo received his PhD from Temple University, Philadelphia.

An ordained Baptist minister, he has pastored churches in New Jersey and Pennsylvania. Campolo presently has an extensive ministry among church groups throughout the nation and has served as a consultant to over 200 organizations and businesses.

His experience in the mass media includes frequent guest appearances on *The Mike Douglas Show* and *Good Morning America*. He makes regular appearances on television shows in the Philadelphia area, and has been a featured speaker for the nationwide radio program *The Layman's Hour*.

You may be able to help church staff cut travel costs—with American or United Airlines half-fare coupons valid in 1979. Your gift of a coupon you will not be able to use will be gratefully accepted. Coupons may be sent to General Conference Mennonite Church, Box 347, Newton, Kansas 67114.

A young Japanese Mennonite physician, Yasuhiko Tatsumi, has begun two years of service among a colony of Japanese immigrants in Paraguay. He and his wife, Kyoko, and their three young children arrived in late May under contract with the Japanese government. Tatsumis were active in the Mennonite congregation in Hiroo on the northern Japanese island of Hokkaido. Several years ago the young church rented part of Tatsumis' small private hospital as a meeting place. Earlier this year Tatsumis were instrumental in purchasing and renovating a new building for the congregation.

Canada is more secular, more Catholic, and more evangelical than is popularly recognized. "A new religious pluralism has emerged in Canada," concludes Dennis M. Oliver, former director of the Canadian Church Growth Centre. One in five Canadians attends Roman Catholic churches; one in 20 attends the mainline infant-baptism non-Catholic churches; with 3.5 percent attending orthodox believers' adult-baptism denominations. Heterodox sects, most notably the Jehovah's Witnesses and Mormons, are part of the "new religious mainline." One-half of the nation has no active religious loyalty.

War tax conference provides impetus for peace advocates

Minneapolis, Minn. (GCNS)—Clergy interested in peace issues are beginning to work together in the twin cities of Minneapolis-St. Paul.

Some of the impetus for the interdenominational effort can be attributed to local publicity about the "war tax" conference of the General Conference held here in February.

Myron Schrag, pastor of Faith Mennonite Church in Minneapolis, received several telephone calls after the conference ended. The callers commended the Mennonites for grappling with the issues of militarism.

As a result of these calls a meeting was held in which Schrag; Lowell Erdahl, pastor of the University Lutheran Church of Hope; Mervin Dick, pastor of the Mennonite Brethren Church; and Ron Rinella, a Maryknoll missionary, met to think of how they could share their concerns about the arms race with other Minneapolis-St. Paul clergy. Erdahl said that he and other clergy do not have the freedom or support to speak out on the issue.

The group decided to build a support group. Known peace advocates were contacted and a letter carrying a dozen signatures—Catholic, Episcopalian, Lutheran, Mennonite, and United Church of Christ—was sent in July to 750 clergy in the two cities.

The letter states the convictions of the group: that the arms race threatens to destroy everyone, that the worldwide expenditure of one billion dollars a day on arms is a crime, that although limited police power is necessary in a sinful world dependence on military might is a denial of the Christian faith, and that it is necessary to stop and reverse the arms race.

Clergy are asked to respond whether they would like to discuss the issue. The response has been encouraging, says Schrag.

Mennonite studies chair endowed with $600,000

Winnipeg, Manitoba—Norman Cafik, who was Canada's minister of multiculturalism at the time, puts his signature to a funding agreement with the University of Winnipeg in support of the chair of Mennonite Studies. Seated to his right is David Friesen, president of Qualico Developments, Winnipeg. Friesen's family foundation had earlier contributed $300,000 to the University of Winnipeg for the establishment of the chair of Mennonite Studies. On May 4 the federal government gave a matching grant of $300,000. Observing the signing are (l to r) Gerhard Lohrenz, one of the originators of the idea; Harry Duckworth, president of the University of Winnipeg; Kay Friesen, partner with her husband in the Friesen family foundation; Ruth Hastings and Robert Friesen, members of the Friesen family; George Epp, president of Canadian Mennonite Bible College and chief inspiration behind the project; and Henry Krahn, president of Mennonite Brethren Bible College. Missing is Harry Loewen, the first occupant of the chair of Mennonite Studies, who was in Germany for research purposes at the time.

Assistant pastor

is needed by the **East Swamp Mennonite Church in Pennsylvania**. Send inquiries and resumes to Norman J. Schmidt, pastor, East Swamp Mennonite Church, 25 East Swamp Road, Quakertown, PA 18951.

Associate pastor

is needed at Zion Mennonite Church, Souderton, Pennsylvania, to assist in all aspects of pastoral duties. **Send inquiries to**: Floyd E. Saner, Zion Mennonite Church, Box 495, Souderton, PA 18964

The estimated one million refugees from Indochina constitute about 6 percent of the world's total exiles, but "they are commanding 90 percent of world attention," according to J. Harry Haines, associate general secretary of the United Methodist Committee on Relief. The United Nations High Commission for Refugees currently counts 16 million persons in 64 countries across six continents. There are 50,000 refugees in Burma, 200,000 in Cypress, 500,000 in Ethiopia, 700,000 in Lebanon, 450,000 in Laos, and an estimated 3.5 million in Vietnam. Nicaragua and Uganda are other areas with millions of displaced persons.

More than 100 evangelical Christians met in Ventnor, New Jersey, for four days recently to explore their mutual commitment to simpler lifestyles for the sake of evangelism and justice. Frank Gaebelein told the consultation that even though he had been attending evangelical conferences since the 1920s he "had never yet heard a major presentation of Amos" or of other Old Testament prophets that focus on justice and the poor. "Simplification of our lives must always flow out of unconditional commitment to the risen Jesus as Lord and Savior," said Ronald Sider, a coordinator of the gathering.

In 1978 American Mennonites gave an average 27 cents to the American Bible Society. This was five cents above the 1977 average, but far short of the one dollar goal set by the Mennonite Church General Board. "Over 500 million Scriptures were distributed in 1978—a 23 percent increase over the previous year," reported Arthur C. Borden, ABS secretary for church relations.

Minority Polish churches struggle to be ecumenical and active

This is the fifth in a series of articles by the Mennonite East/West Fraternity.

Warsaw, Poland—The saying "to be Polish is to be Catholic" becomes understandable as one studies the history of Poland. The conversion of Mieszko I to Christianity in 966 marked the birth of the Polish nation. Poland is now a predominantly Catholic country. Ninety-five percent of its 35 million inhabitants claim to be members of this church. The remaining 5 percent are in minority religious groups scattered throughout the country—Jews, Mormons, Muslims, atheists, Orthodox, Polish Catholics, Church of Our Lady Catholics, and an array of Protestant denominations.

In 1945 the minority Christian denominations formed the Polish Ecumenical Council. This council attempts to bring these otherwise unknown groups together for dialogue and to speak with a unified voice to the Catholic Church and the government.

The council organizes various activities to encourage communication. Each January one week is set aside as prayer week with one of the various churches officiating each night.

This group cooperated with the Baptists in extending an invitation to Billy Graham to visit Poland in October of 1978. The ecumenical Christian Theological Academy of Warsaw is an effort in cooperative learning. It joins together Orthodox, Church of Our Lady Catholics, and seven different Protestant denominations. It allows the students and faculty to work and communicate with one another.

But in spite of all attempts to bind these small Christian denominations, problems of tradition and doctrine often get in the way of real effectiveness. Sometimes the council gets caught up in criticism of individuals and denominations. Consequently congregations lose confidence in the council's credibility as a link between the churches and society at large. Further, the council's ecumenical position and its priority to maintain a universal vision of the church is weakened.

Problems within individual churches are not any more uncommon than those faced by congregations in Pennsylvania or Ontario. Many churches have a higher membership than Sunday morning attendance. Congregations are composed mostly of people 55 years old and older. Members have an exaggerated personal piety which creates a passive, internal theology incapable of seeing how the church can respond to social problems around it. Responsibility to the state goes no further than taxes and military duties; witnessing to the state has no redeeming value.

One of the biggest dangers facing Polish evangelicals is the result of their interpretation of visiting Christians from the West. Most of these visitors come from Sweden, Switzerland, and North America. They make a quick stop, preach a short message with the aid of a translator, and move on. Polish Christians are impressed with the successful appearance of their guests. They subconsciously conclude that this is the church. To identify with this type of Christianity is an expression of disagreement with their own socialistic society. Anything in opposition to socialist ideology somehow seems justified in this context and thus leaves ways of escape open for the church, instead of seeking ways of being faithful within its own particular context.

It is important for us as Western Christians not to look upon the Eastern European churches as something unusual, but rather as made up of ordinary people suffering from the problems of passiveness and uninvolvement. They, like us, struggle to be faithful followers of Jesus Christ. They should not be made to feel that their particular struggles have no relevance in God's kingdom-building. *Phyllis Krabill, MCC Poland*

CHRISTIAN EDUCATION DIRECTOR

The Bergthaler Mennonite Church of Altona is looking for an individual to direct its Christian education program on a full-time basis. Responsibilities are to include administration of the Sunday school program, as well as assistance with some pastoral duties.

Potential candidates should have a sincere interest in people of all ages, enthusiasm for the work of the church, and a commitment to spiritual growth.

If you are interested, direct inquiries to:
Phone: (204) 324-5366 (home)
(204 324-6622 (business)

Levi Reimer
Chairman, Search Committee
Box 612
Altona, Manitoba R0G 0B0

Live-in housekeeper

A private senior citizens home in Winnipeg wants a live-in housekeeper. Experience and compassion for the elderly and handicapped are important. **For details telephone** (204) 261-1610 after six p.m. or write to: 1614 Chancellor Drive, Winnipeg, Manitoba R3T 4B9.

The spiraling rate of intermarriage between Jews and non-Jews in the United States could seriously diminish the American Jewish community, according to a report by the American Jewish Committee. The report urged Jewish families and communal groups to combat this trend by developing a variety of new and meaningful outreach programs to intermarried couples. A major thrust of the report's recommendations to alleviate the threat of assimilation through intermarriage was to concentrate on converting the non-Jewish spouse and to welcome him or her into the Jewish community whether or not conversion actually took place. Yehuda Rosenman, director of the AJC's Jewish Communal Affairs Department, pointed out that the rate of intermarriage had risen from "well below 10 percent in the first six decades of this century to 17.4 percent in the period 1961-65, and 31.7 percent in the years 1966-72." Rosenman stressed the fact that the Jewish fear of assimilation stemmed "not from negative attitudes, such as prejudice or intolerance of non-Jews, but rather from the positive desire to maintain the specific Jewish values that have enabled the Jewish people to make a unique contribution to the general society."

Samuel Escobar, Argentinian theologian and former president of Inter-Varsity Christian Fellowship (Canada), will present the second annual J. J. Thiessen Lectures at the Canadian Mennonite Bible College, Winnipeg, Manitoba, October 24-25. Escobar will focus his address on the general theme of "Liberation Theologies and the Anabaptist Vision." Specifically he plans to compare the classical Anabaptist theology of discipleship with the Liberation theologians' stress on "doing theology."

Record

Calendar

October 18-20—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

November 2-4—Women in Ministry conference, Elkhart, Indiana

2-5 October 1980—Second National New Call to Peacemaking Conference, Green Lake, Wisconsin

Canadian

September 29-30—MCC (Manitoba) alumni reunion, Camp Assiniboia

October 24-25—J. J. Thiessen Lectures, Canadian Mennonite Bible College, Winnipeg, Manitoba

Central

September 22-23—Michiana Mennonite Relief Sale, Goshen, Indiana

20-23 March 1980—Central District Conference, Berne, Indiana

Pacific

12-15 June 1980—Pacific District Conference, Aberdeen, Idaho

Western

September 28-29—Leadership Training Conference, Grace Church, Enid, Oklahoma

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

Deaths

August Ewert, pastor of Bethel Church, Marion, South Dakota, died in his sleep on August 9, four days after celebrating 50 years of church-related work. He had experienced heart problems during the last decade. Born in Marion 6 September 1902, he was less than a month away from his 77th birthday. He was buried in the Rosehill cemetery of Bethel Church on August 12. On August 5 he and his wife, Martha, age 72, celebrated their golden wedding anniversary, and also August's 50th anniversary of ordination. August was ordained in Marion as a missionary to China 22 September 1929, and served there under the Board of Missions of the General Conference until 1941. In 1943 he helped found Grace College of the Bible in Omaha, Nebraska, and served as board member until 1963. In 1963 he accepted a call from the Bethel Mennonite Church in Marion. He had just retired from this pastorate at the end of July. August and Martha Ewert raised a family of five children—Irene, Ralph, David, Philip, and Martha—all of whom are living.

Workers

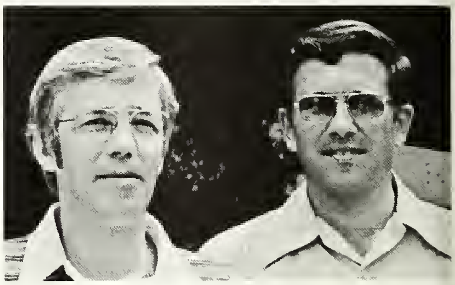
Richard Auch began work August 1 as superintendent/principal of Freeman (South Dakota) Academy. He will also teach in the art department.

Steve and Jana Amstutz, St. John Church, Pandora, Ohio, have begun a term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. The Amstutzes are serving as recreation directors and teachers at Browning, Montana.

Dean Bartel, Arvada (Colorado) Church, has been named consultant for the developmental disabilities program of Mennonite Mental Health Services, beginning September 1.

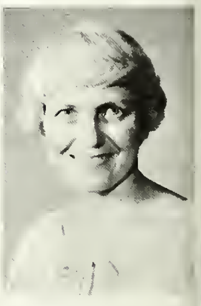
Paul and Virginia Crabb, Sioux Falls, South Dakota, have been appointed to music positions at Freeman (South Dakota) Junior College. Paul will be chairperson of the music department, direct the college choir, and teach various music classes. Virginia will be employed one-fourth time as instructor of piano and organ.

Paul Derstine and *Neil Janzen* joined the staff of Mennonite Economic Development Associates (MEDA) in August. Derstine began work in the MEDA office in Akron, Pennsylvania, while Janzen set up a branch office in Winnipeg, Manitoba, to administer MEDA affairs in Canada.



Neil Janzen and Paul Derstine

G. Ediger



M. Ediger

George and Margaret Ediger, Bethel Church, Inman, Kansas, were commissioned as missionaries to Colombia in a service August 19. They were appointed by the Commission on Overseas Mission of the General Conference. The Edigers accepted an assignment from the Mennonite Church of Colombia to serve three rural congregations—Cachipay, La Mesa, and Anolaima. Previously the Edigers served in Arizona and Colombia for 11 years. They have two children, David, 13, and Judy, 11.

Auch

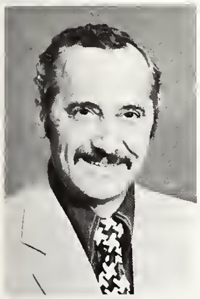
Amstutzes

Bartel

The social/political arm of the Quakers, the American Friends Service Committee (AFSC), has been criticized for its "paradoxical" affinity with revolutionary groups in Southern Africa and with the Palestinian Liberation Organization. Stephan Chapman (*The New Republic*, June 9) says the Vietnam War drew the AFSC into an alliance with many left-of-center groups which did not share the Quakers' opposition to violence. He says this alliance may bring a loss of their heritage and a loss of their "unique moral authority . . . won over centuries at the price of much persecution."

The first Mennonite congregation in Australia was organized July 22 in Fennel-Bay on the eastern coast of the continent. Foppe Brouwer, a self-supporting lay preacher, was installed as pastor of the congregation. A Dutch Mennonite who first went to Australia in 1952, Brouwer was commissioned by his home congregation in Holland last December and licensed as a minister by the Lancaster (Pennsylvania) Mennonite Conference. Recently Australians of non-Mennonite background have identified with the fellowship in Fennel-Bay. Brouwer promotes an Anabaptist witness of discipleship and peacemaking.

Volunteers in Brazil will now be able to remain in the country on resident instead of tourist visas, Mennonite Central Committee learned July 25. The announcement follows a wait for approval since March 1978, when the Brazilian government imposed restrictions on foreign residents entering the country. A number of mission and service organizations had been concerned about the visa situation since Brazil's previous government tightened its restrictions on foreign visitors last year. The new government, which took leadership in March of this year, is more open.


Carl Epp

Hilda Epp

Mennonite Central Committee
(British Columbia)
invites applications for the position of

executive secretary

The position opens 1 July 1980. MCC (BC) relates to eight conferences and about 80 churches.

Qualifications: Candidates should have administrative experience and the ability to interpret the commitment of MCC to the constituency.

The salary is commensurate with MCC policy.

Interested persons should apply to:
Personnel Committee, MCC (BC), Box 2038, Clearbrook, British Columbia
V2T 3T8

Unruhs

Helen Ens, Commission on Overseas Mission missionary teacher in Mexico, recently received an award from the State of Chihuahua. During the graduation exercises at the Zuinta Lupita Mennonite School she was given a guilded parchment signed by the minister of education for the state. It is the first government award to be given to a teacher in a private school. Currently Helen Ens is living in Winkler, Manitoba, during a one-year furlough.

Carl and Hilda Epp, Mount Royal Church, Saskatoon, Saskatchewan, left August 6 for Taiwan for four years. The Epps are missionaries serving under the Commission on Overseas Mission. Carl, a doctor of internal medicine, is returning to work with the hospital staff at Mennonite Christian Hospital in Hwalien. During the past two years he completed two years of specialized training in internal medicine in Saskatoon. The Epps, who previously served in Taiwan from 1972-77, have four children—Weldon, David, Kevin, and Maureen—ranging in age from eight to 16 years.

Steven Lee began work August 1 as guidance counselor for Freeman (South Dakota) Academy and director of financial aid for Freeman Junior College. He will also coordinate admissions activities.

Brenda and Wayne MacDonald, Mayfair Church, Saskatoon, Saskatchewan, have been appointed as mission associates by the Commission on Overseas Mission of the General Conference. The MacDonalds left July 26 for a two-year assignment in Taiwan, where both are teaching at Hwalien Christian School. Both are graduates of the University of Saskatchewan and have teaching experience in the public school system.

Ellen Newell, United Presbyterian Church, Eugene, Oregon, began a two-year term in May with Mennonite Voluntary Service. She is working as a nutrition specialist in Seattle, Washington. In 1978 Newell graduated with a BA in home economics from Oregon State University. Her parents are James and Collen Newell of Eugene.

Ann Newswanger, Strasburg (Pennsylvania) Church, is serving for three months with Mennonite Voluntary Service at an occupational center in Hutchinson, Kansas. She began her work in June. Everett and Ellen Newswanger of Lancaster, Pennsylvania, are her parents.

Harold and Valerie Sawatzky, Whitewater Church, Boissevain, Manitoba, were commissioned August 5 for missionary service in Bolivia. After one year of Spanish language study in San Jose, Costa Rica, the Sawatzkys will move to Bolivia and work in congregational ministries in the Santa Cruz area. Harold has studied theology at Canadian Mennonite Bible College (Winnipeg, Manitoba), and Valerie trained as a registered nurse.

Verney and Belva Unruh, First Church, Newton, Kansas, were commissioned for missionary service in Taiwan July 29. They were appointed by the Commission on Overseas Mission. During the past year the Unruhs attended Princeton Seminary to study Chinese language and culture. They left for Taiwan July 30 and live in Taichung, where they are studying the Taiwanese language. Later they will settle in Hwalien for church and hospital ministries.

Rudy Vogt, First United Church, Vancouver, British Columbia, began a two-year term of service with Mennonite Central Committee in January. He is working as a day-care worker at the Montreal (Quebec) House of Friendship. His parents are Rudolf and Margaret Vogt of Vancouver.

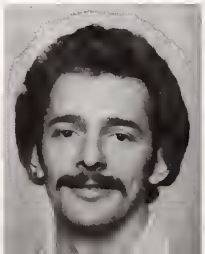
Lee

B. MacDonald

W. MacDonald

Newell

Newswanger

H. Sawatzky


V. Sawatzky

SEPTEMBER - FAIR-SHARE MONTH FOR SEMINARY EXPANSION

Mennonite Biblical Seminary Officers: (l to r) Harry E. Martens (Special Consultant), J. Herbert Fretz (Church Relations), Henry Poettcker (President), Virgil Claassen (Business Manager).

THE GROWTH: In 10 years time the Associated Seminaries have grown from less than 100 students to almost 200 students. But much more needs to be done in our General Conference congregations to call young people to serve as pastors, missionaries, Bible teachers, and lay leaders in our congregations.

THE NEED: In the light of the above growth, major attention must now be given to additional student housing. Only about one-third of our present student body is able to reside on campus. In addition the seminary needs increased office and classroom space.

THE GOALS: After careful deliberation, it was decided to move ahead with an $800,000 expansion program. The (Old) Mennonite Church, through Goshen Biblical Seminary, and the General Conference Mennonite Church, through Mennonite Biblical Seminary, would each provide $400,000.

THE PLAN: We are grateful to announce that already one family has made available $100,000 to start off our General Conference campaign. Our hope is now to raise the additional $300,000 on a fair-share basis in each of the 300 General Conference congregations in Canada and the United States. This means that each congregation will need to provide a fair-share base of $6.00 per member as a minimum. Naturally some congregations and some donors will want to give much more to make up for those who will not contribute. We are inviting each congregation during the month of September to bring in special gifts for this purpose. Special envelopes will be distributed in the congregations which can be deposited with any regular offering.

Duplexes for Student Housing in use and under way on the seminary campus

MENNONITE BIBLICAL SEMINARY

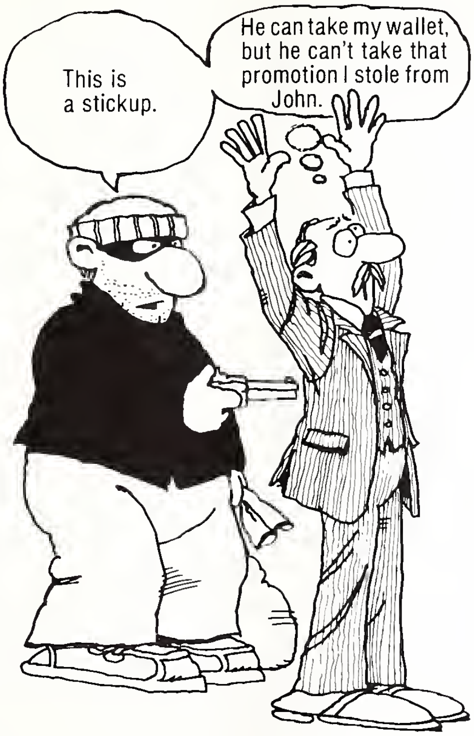
(Associated with Goshen Biblical Seminary in Elkhart, Indiana)

Canadian Address
600 Shaftesbury Boulevard
Winnipeg, Manitoba R3P 0M4

United States Address
3003 Benham Avenue
Elkhart, Indiana 46514

You shall not steal

Waldemar Janzen

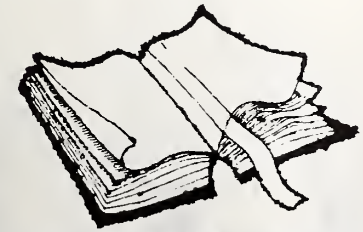

This is a stickup.
He can take my wallet, but he can't take that promotion I stole from John.

"You shall not steal" (Exodus 20:15).

This commandment seems to safeguard property. Since the Tenth Commandment does the same, there appears to be a clash. Traditionally interpreters have attempted to resolve this by distinguishing between stealing as an overt act here, and "coveting"—understood as an inward desiring—in the last commandment. Some support for this solution can be derived from the use of the verb "desire" in Deuteronomy 5:21.

However, the Hebrew verb translated as "covet" does not connote a strictly psychological desire, but rather a desire together with the resulting action. In other words, to covet means to "desire and to set about procuring what one desires." That would bring the Tenth Commandment in line with the focus on external action found clearly in the other nine commandments. It would also leave us with the conflict between the Tenth Commandment and the eighth.

In view of Exodus 21:16 and Deuteronomy 24:7 Albrecht Alt has argued that the commandment not to steal refers to stealing a person (kidnapping). It would then assure the basic freedom of the individual, somewhat like our "habeas corpus" laws. In a time where kidnapping has become a major threat to normal life in many societies, this would not only resolve a problem of interpretation, but would hold considerable emotional appeal.



Open your Bible

Since we cannot be certain on this point, however, I shall return to the traditional reading which is that stealing here has its common English connotation.

The greater economic and social complexity of our time makes it less easy today than it was in ancient Israel to determine what constitutes proper ownership, and consequently, what constitutes stealing. We would certainly go wrong if we were to think of stealing only as climbing over a neighbor's fence and picking his apples. Stealing is depriving someone else of the means of livelihood, comfort, and dignity, that is, of one's proper place "under God's sun."

Seen in this way, we may well be stealing by our assertiveness in seeking professional advancement, by our competitiveness in business, by our sagacity in playing the stock market, or by our skills of personal and corporate diplomacy. (Of course, this widening of scope is not to excuse the literal thief who steals a car or robs a bank.)

Thus the question for us becomes one of consumption. To how much of the earth's goods am I entitled? The answer is not easy. It has a personal and a corporate dimension. The fact that we in the rich nations use more than our share of the earth's resources is indeed my problem, but it does not mean that I can or should live in a clay hut, as many in the poorer nations do. On the other hand, great personal consumer luxury, as distinguished from investment in job-producing industries, etc., is in my opinion sinful. As our nation rises above the average of world economy, Christians must perceive conscience pangs for their country. As my private level of luxury rises above that of my own society, my conscience must alert me to the danger of stealing.

This is not a call to abject poverty. Possessions are biblically sanctioned. They are one avenue by which God blesses us. Nor is this a plea for or against any political or economic system; there are those living in undue luxury and those who are unduly poor in all countries and states. It is, however, a plea—under the authority of the commandment not to steal and similar biblical words—for a life of restraint and frugality, lest the neighbors be robbed of their share of God's gifts.

Letters

About the type

Dear Editor: I would like to thank the persons who wrote you about the type used in printing *The Mennonite.* I also find it difficult to read. I enjoy the paper, especially the editorials, the short devotionals—well, really all of it is informative and encouraging. I want to continue reading it. *Katherine Derksen, Route 2, Box 262, Mountain Lake, Minnesota 56159* July 23

More on the NIV

Dear Editor: In the letters (June 5 issue) concerning the NIV Bible, Ted Vander Ende states his bias with a certain intellectual respectability. Perry Yoder's response lacks this quality because he takes an obscure and very controversial text like Isaiah 7:14 and pretends to be able to give final answers to it by the use of philological evidence and the application of the inductive and empirical methods of science.

Linguistic analysis must not only be applied to the Hebrew text but also to the English translation of that text. What then are the meanings of the two words "maiden" and "virgin"? *Webster's Seventh New Collegiate Dictionary* (1970) defines "maiden" as virgin, never yet mated, never having borne young. One might also note the meaning of "maidenhead" in this connection, "the quality or state of being a maiden: virginity."

If he had really used correct linguistic, inductive, and empirical methods in regard to the usage of the word maiden Yoder should have been conscious of the totally false arguments presented both in his review (April 10 issue) and letter, which are largely based on the false assumption that the words maiden and virgin have essentially distinctive meanings and are not synonyms. His objections to the translation "virgin" would apply equally to the translation "maiden" which he supports.

In his review Yoder tells us that the Hebrew word for virgin is *betulah* and that the proper translation of *almah* is maiden. In his second article he says, "When Hebrew wants to specify that a maiden is a virgin it does so by using the word virgin, betulah.

Now in order to make conclusive judgments in this matter on the basis of the inductive method Yoder would have to exhaustively examine every historical usage of these words, whether written or verbal, which he certainly has not done, nor could do even if he wanted to. To study the usage in Scripture is a simple matter with the use of an exhaustive concordance. Yoder says almah occurs seven times, which is true according to Young; however Delling in TWNT (*Theologisches Wörterbuch zum Neuen Testament*) claims it occurs nine times in the Old Testament, possibly including the Apocrypha. Among these references there is a very crucial passage in the Rebecca story which proves Yoder's statement false.

In Genesis 24:16 Rebecca is described as follows: "The girl (*naarah*) was very beautiful, a virgin (betulah), who had had no intercourse with a man" (NEB). Here the author explicitly points to Rebecca's virginity, yet in the context of the whole chapter, the word betulah is only used once. She is commonly referred to as naarah and at times *ishshah* (5, 8, 39). The parallel verses in the account 24:14 (naarah), 24:43 [almah, LXX (the Greek translation of the Old Testament), *parthenos*] use naarah and almah interchangeably. So while the author obviously wants to emphasize the virginity of Rebecca, he only uses betulah once, almah once, and naarah five times. If Yoder was right then the author should have used betulah consistently throughout the passage.

In paragraph (b), page 398, Yoder specifically refers to Genesis 24. Could it be that he read 24:14 and not 24:16? I am prepared to give him the benefit of the doubt, but it looks very suspicious when he omits a crucial passage that refutes his argument, while claiming to be inductive.

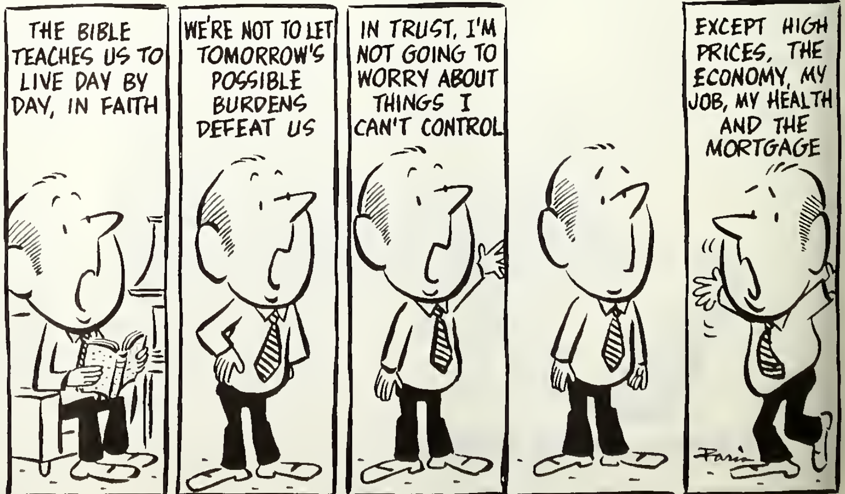
The reader may be interested in noting that the NEB translators do not translate "betulah" consistently with "virgin." Here are a few examples: Jeremiah 2:32, "Will a girl (betulah) forget her finery; Amos 8:13, "On that day fair maidens" (betulah); Exodus 22:16, "When a man seduces a virgin" (betulah). The KJV translates it maid or maiden 12 times and virgin 38 times.

Yoder has written a review of the NIV and thus must regard it as a major new translation. He points out that it has translated almah as virgin. Yet in his second article he says, ". . . *no* major new translation that I am aware of has translated almah in Isaiah 7:24 (7:14) as virgin. . . ."

He says, "Almah cannot be said to stress unmarriedness" (Delling in TWNT says in three out of nine references it obviously does), since in Isaiah 7:14 she would presumably be married. If he uses the inductive and empirical method, as he claims, he should know that a mature female person can get pregnant without being married (Genesis 34:1ff, naarah, LXX, parthenos, used of a raped girl). In fact some commentators speculate that in a public gathering of the house of David, Isaiah made the unpleasant and shocking announcement that an unmarried princess was pregnant.

While the Greek word parthenos also has a variety of meanings, as an inductive study will disclose, it is given a very specific meaning in Matthew and Luke in the story of the Virgin Birth, and no inductive or empirical studies can dispose over such biblical revelation. Mary's inductive knowledge indicated that she could not be pregnant since she had not had sexual intercourse with a man.

Linguistics and translation can be done in a variety of ways. But I don't think Yoder should make deceptive claims. *David Janzen, Niagara-on-the-Lake, Ontario* July 23


THE BIBLE TEACHES US TO LIVE DAY BY DAY, IN FAITH
WE'RE NOT TO LET TOMORROW'S POSSIBLE BURDENS DEFEAT US
IN TRUST, I'M NOT GOING TO WORRY ABOUT THINGS I CAN'T CONTROL
EXCEPT HIGH PRICES, THE ECONOMY, MY JOB, MY HEALTH AND THE MORTGAGE

Meditation

Breaking the 65 barrier

The January 1978 issue of *Reader's Digest* featured an article entitled: "Breaking the 65 Barrier." It discussed the pros and cons of mandatory retirement. I recently crossed this barrier, and for me it's been a positive and exciting experience.

Many were the times when Gertrude (my wife, who passed away seven years ago) and I would look toward the time when our family would be grown and we would take a few years off our regular schedule in special service to the Lord who's been so good to us all along. We wanted to get a glimpse of life from a perspective other than just making money.

For some time I'd looked with apprehension toward the relentless approach of my retirement and wondered how I'd ever endure that stereotyped existence of a life of inactivity and meaninglessness so often equated with these years. Yet the nearer it came the more overwhelming my conviction became that by God's grace mine would not become a life of inactivity and self-depreciation, but one of involvement and service to others.

Following a three-month convalescence, which I spent with my children, I became involved for a short time in the construction of an orphanage in Mexico. This was my first brief encounter with a changed lifestyle, and it whetted my appetite for more of the same.

My next plan called for spending part of the summer helping complete the house of worship for Peace Mennonite Church in Portland, Oregon, which was begun some time ago and needed some finishing touches. It's not that either of these small assignments were the result of any premeditated planning on my part, but my attention was drawn to them, and I sensed a divine leading even in these small matters.

What turn my life will take next is unknown to me at this time, but I commit my days to him who's led me so wondrously thus far. I live each day, confident that other and possibly even more long-term assignments may be waiting for me in the wings.

John D. Wiebe

"Curious, critical, carried, carrier"

Mark's Gospel (chapter two) is an interesting account of a paralyzed man being healed. If you are not familiar with the story, read it, please, before you read any further.

Interesting, no—amazing! Had we been there, with which of the four groups listed in the title above would we have identified? There were those in the house who were just filling space; likely they had come to see whether Jesus would do some great works. But because they were there those who needed Jesus could not get to him directly. Are you a "curious" type with little life agenda, just moving around to see what there is to while away the time? I hope not.

In the house were the "critical"—the religious leaders who were there as watchdogs, to see whether they might catch Jesus at something they could use against him. Do you know the type? Mostly resisting, braking, throwing cold water, and being just plain negative. Let me be clear; we need to "test the spirits," to assess and to make judgments. It is something else, however, to take a stance that is consistently hostile and critical. We don't want to be like that.

Then there is the one who was "carried"—paralyzed. Perhaps our identity is with him. There are all kinds of paralysis—the feeling of being immobilized, ineffective, bound—not only physically, but mentally, emotionally, or spiritually.

It is better to empathize with the carried person than with the critical for, as in the story, it is he who goes away rejoicing—rejoicing in the wholeness of sins forgiven and a body healed. It's okay to be carried, for then we are in a position to be healed. I sometimes feel myself being carried, but other times I am a carrier.

There were the men who carried their friend to Jesus. Thank God for "carriers"! Thank God for carriers in any congregation—people who, like the four in the story, go out of their way so that contact can be made with Jesus Christ. Whether it is in physically bringing people to where Christ is, or in taking Christ to them—in word or in loving deed—does not matter. What is important is that it happens.

Where are *you* in this story? Think of it not as a happening long ago, but as a daily opportunity to move from being carried (healed) to being carriers in a hurting world.

Menno Ediger

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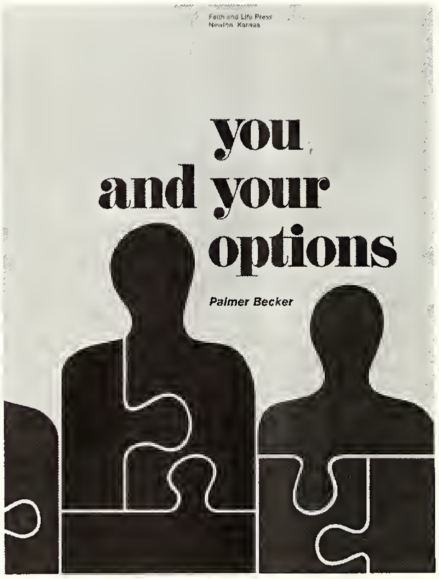
You and your options

Christians often have difficulty finding "God's will" for their lives. Research repeatedly shows high percentages of people (including Christians) to be unhappy in their vocations (or careers).

And the job world becomes more complex. Instead of 20,000 job titles (in 1945), the Dictionary of Occupational Titles now lists about 50,000. While farm workers made up 25 percent of our work force in 1900, today it is 2 percent. Young people starting college in 1979 may have opportunities — by the time of their graduation — for thousands of jobs not even known about today. Middle-aged persons find their jobs obsolete because of automation.



How does one then follow God's will? And how shall teachers, pastors, counselors, and parents help young people know his will? What about older Christians who suddenly feel no satisfaction or joy in their careers?

Palmer Becker, former Commission on Home Ministries executive secretary and now pastor of the Richmond (British Columbia) Mennonite Church, has prepared a self-study kit, *You and Your Options* (Faith and Life Press, 1979). It is 10 exercises to help you know more about yourself and your work/life options. This kit can assist you in decisions about career, choosing a life partner, and relating both to being followers of Jesus Christ.

Palmer's self-study is the first such package—to my knowledge—which combines a vocational guidance approach with similar carefully worked out materials that relate career to God's will for your life. The study clearly identifies the special questions each Christian should include.

The study has been tested in youth groups and among middle-aged people. It builds on your strengths (partly by helping you realize them more clearly) and uncovers new potential. Then it guides you to possibilities for the future.

You and Your Options can be done in either secular or religious settings.

I commend this self-study to persons who are concerned about God's will for their lives at this time.

Senator Mark O. Hatfield (*Get Your Career in Gear*, by John Zehring, Victor Books, Wheaton, Illinois, 1976, 113 pages) says, "Surely one of the most important decisions we make in life is the choice of a career. . . . Yet many people—young and older — wander into jobs and settle into vocations with little planning and preparation. . . . The key, of course, is discovering God's place for us in his kingdom enterprises. And he has all kinds of job openings" (page 9).

John Zehring, author of *Get Your Career in Gear*, writes, "Failing to plan is planning to fail" (page 64). Phillips Brooks, the great preacher, counseled: "Get the pattern of your life from God and then go about your work and be yourself" (pages 64-65).

Zehring tells of a seminary class where the professor asked each student, "What is your mission?" Only *one* gave a clear response: "My mission is to help black people" (page 65). That man was Martin Luther King, Jr. He influenced a large part of the world prior to his assassination. A clear sense of call is one of the major steps in finding peace and joy in your life.

Jesus gives us another key for good career choice: ". . . seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:33).

This fall—as schools get into high gear—how about *your* career? Are you finding God's will and peace for your life?

Whether young or older, he has job openings for you. Take time to study *You and Your Options* and get your career in gear!

If your career is satisfying to you, how about helping another person—student, friend—to realize God's will? *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:32 11 SEPTEMBER 1979

I want to die a good death

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I want to die a good death

Abraham Schmitt

"In the name of God Amen. I, John Fretz, of the Township of Bedminster in the County of Bucks in the Province of Pennsylvania, Weaver, being sick in body, but of sound memory blessed by God unto this day the twenty-ninth day of January in the year of our Lord, one thousand seven hundred and seventy-two make this as my last Will and Testament in manner and form following:

"First of all it is my Will that when it shall please God to call me out of this world my body shall be decently buried, and my soul I recommend to God my Savior" (Fretz, *A Brief History of John and Christian Fretz*, 1890, page 17).

Thirty-three days later his will was probated as requested. His body was given a decent burial, and his soul was placed in God's care.

Two hundred years ago it was common to begin a will with these words. Christians like John Fretz, even in a legal document, formally stated their wish for the destiny of their souls, their bodies, and their personal and real property.

At one time people cared about dying a good death. I admire the person who also provides for the soul in a legal document.

In May 1949 at the age of 21 I committed my soul into the hand of God, trusting the atoning work of Christ on the cross and the power of the Holy Spirit for the remainder of my days on earth and for all eternity.

A good death for me is the absolute certainty that I shall go and be with my Savior in a life far superior to this earthly life.

I have lately discovered that there is merit in grappling with the meaning of death while I am yet able in body and mind. For 10 years I have pursued the subject of death although it has not pursued me. I am not "sick in body" as John Fretz was when he committed his body to the soil, his soul to God, and his property to his heirs. At the prime of life I stopped my race and took a good long look at the end of it all, faced it squarely, then reordered my priority. Like Thoreau I decided to live the rest of my life "deliberately." Then when I came out of my woods I was ready to face life and death. I won't have to say, "When I came to die I discovered that I had not lived."

I am convinced that a good death is directly related to living a good life. Not that I don't have regrets, but as a whole it is almost impossible to comprehend that my life could have evolved the way it did. Maybe I must simply surrender to the explicit statement: "All things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28 KJV).

Dozens of times in the last number of years I reached peak moments and I sensed such total completeness that I thought this was all I could ever ask for, so dying would be appropriate at that moment. My missions have so often felt finished. But then I pick up a new cause for the kingdom and again begin striving for new heights.

A good death follows a good life. The most pathetic deaths I have monitored are the ones where people have attempted to bring to closure a life that had not been lived.

I had to bid farewell to a professor colleague at whose bedside I sat so often in agony because she could not make a commitment to anyone or anything. Her life had always been and was, even in the final moment, a hopeless tangle of loose ends. She faded into unconsciousness and finally into the hereafter with one impression—"unfinished."

I am aware of my mortality as I work things to completion. What is most important is that intimate family relationships are completed. By this I mean that at whatever stage my marriage is, or whatever my children are, the relationships are right to the best of my ability. It is not that there are no momentary crises and fallouts, but rather that the overall depth relationship is resolved. Should I die today I would not want to leave behind a huge unresolved wound. Such wounds are very hard to heal when the other person has gone forever.

When would be a good time to die? For Martin Luther King, Jr., there was an exact right time to die, at 6 o'clock, 4 April 1968. He knew it and even said this to his successor. Can you hear the absolute certainty in his voice as he made his final speech in Memphis, Tennessee, on that day:

"We've got some difficult days ahead, but it really doesn't matter with me now—because I've been to the mountaintop.

"Like anybody I would like to live a long life. Longevity has its place—but I am not concerned about that now.

"I just want to do God's will. And he has allowed me to go up the mountain. I've looked over—and I've seen the Promised Land. I may not get there with you—but I want you to know tonight—that we as a people will get to the Promised Land."

I've had mountaintop experiences when it felt perfectly right to die at that moment. A beautiful spiritual victory won in the life of a client will at times put me into a state of pure euphoria. Immediately the hope of heaven floods my mind as I know that I have just had a foretaste of perfection yet to come. It feels so right to simply utter, "Come, Lord Jesus, come."

At times the burden is too heavy. I feel overwhelmed when I see the chaotic conditions that increasingly erupt in this world. At times like that I feel like a good death would be now.

I could never wish to take the "coward's way out," as my client defined suicide. Even the euphemism, active euthanasia, makes it no less repulsive. I believe this is exactly what Job's wife advised him to do instead of suffering any further. "You are still as faithful as ever, aren't you? Why don't you curse God and die?" And I would respond with Job, "You are talking nonsense!" (TEV).

Wallace Proctor, MD from Pocatello, Idaho, justified his doing it and received national front-page publicity under the heading "Suicide: Last Act of Love." He was 75 years of age and had Parkinson's disease. In a carefully worked out plan, he left his wife in Idaho and came to the Philadelphia area, where the law is more lenient regarding suicide. Here, at a friend's house, where he was invited for that purpose, they took a "matter-of-fact" leave, shared a final dinner, and he took a lethal dose of medicine. His farewell message, in part, said: "Some of you may look upon suicide with uneasiness or disfavor, but it may also represent a logical, considerate, and effective means to satisfy one's responsibility to the world. Consideration of the termination of my life is at hand" (30 July 1977).

I believe the silent voice of a relative of his saw the truth more clearly than he did: "I do not mean to criticize, but his last act was one of enormous arrogance; to think that he alone should not face the onslaught of time, infirmity, and dependence."

I would go one step further and say that suffering can be translated to God's glory like no amount of able-bodied living can. Young Elihu understood this when he delivered his speech to Job and the so-called friends. "He (God) . . . opens their ears by adversity." In suffering we are capable of hearing God speak what we never could have understood otherwise. It is the noble lady in our midst who in totally hopeless agony can bring a whole congregation to its knees week after week. Her words are spoken as if directly from God, or at least from near heaven. "Yes, you too can endure it if you must. God will give you power."

If I must suffer, then I wish to do it graciously as "unto the Lord." May I then hear him speaking the message that I would have missed had I died painlessly.

There is inactive euthanasia, which I include in my concept of dying well. I do not wish to be an experimental subject for heroic medicine. For some medical men each death is a professional failure. What they forget is that it can really be a victory for God.

Karen Ann Quinlan, in my mind, was the extreme example of misplaced values. There have been three years of irreversible brain damage, and yet she cannot be allowed to die. At this moment she is kept alive with life-supporting measures, although she has really died long ago.

"Just don't bother" is what I must put in my will. When the continuation of functioning apparatus is only the prolongation of dying and not the prolongation of living, then don't do that to me.

As I envision my final moment I return to the deathbed scenes of the Old Testament. I would like to be at home like the patriarchs were, with my family around me, with all aware that this was the end. Then the freedom would be present to talk about it, with me bidding everyone farewell with a final recall of all that life had meant for all of us together, and our hopes for a future reunion. As for me, I would leave with the absolute certainty that Jesus is waiting for me the moment I breathe my last breath.

This certainty, I would tell them, comes from the fact that already "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20, RSV). It seems natural that if an essential part of me has already died and is in the safety of God's care, the rest must obviously follow.

I wish my death could portray my life. Hardly could I die on my knees like the famous colonial schoolmaster, Christopher Dock. I am not prone to spend as much time in that posture as he did, so the probability is poor. He is as well remembered for the way he died as for the teaching method that he advocated. Even his tombstone says, "Here Christopher Dock, who in 1750 wrote the earliest American essay on pedagogy, taught school, and here in 1771 he died on his knees in prayer."

Dock prayed at his desk at the end of each school day for his pupils. He was found dead next to his desk on which was the open roll book, the names of the students that he named in his prayer. As his biographer, Gerald Studer, says, "While he was in conversation with God, his spirit returned to God who gave it." His death is still speaking as now famous portraits show him on his knees at his school with the list of students before him. This calls generations of people to prayer for whomever they are accountable.

If my death should portray my life like his did, I would die with a pen in hand describing the feelings of the final moment. I would want that experience described.

A good death to me is the same as a good life—that it be to God's glory. In the name of God, Amen. *A Meetinghouse article*

Break down or break through

"My church and the love expressed for my children and myself have made all the difference between a breakdown and a breakthrough."

Kathy Stormer

When my husband moved out it was like having my arm cut off. Not only was the shock profound and painful, but I experienced the sensation that the missing "limb" was still there.

I had been totally dependent on him emotionally and economically. Now I was alone. I felt a failure as a wife and as a Christian. I felt guilty and ashamed. I felt abandoned by God. I had prayed so desperately that my marriage would survive and my husband would come to know and love the Lord as I did.

Gradually I realized that God was not indicating a lack of love for me. As I began to put more complete trust in him, my fears and anxieties began to slip away. I gained more confidence. The more I leaned on the Lord,

"I prefer to be thought of as a human being who is a woman, who has children, who is a Christian, who does not have a husband."

the stronger I became.

When I couldn't sleep I would ask God to help me get through the night. If I had difficulty in getting up I would ask him to help me face the day. By relying on prayer I've been able to get through this last year without the use of tranquilizers. That in itself is a miracle, since at one time I was addicted.

Loneliness is particularly difficult to bear—having no adult to talk with at the end of the day or at meals; having no emotional support and no one to confide in; having no one to turn to for love and comfort; having no one to take care of the children when I am ill or when my nerves are frazzled. Even though I find comfort in prayer, there is just no substitute for human contact.

Some single parents abuse their children. Out of 750 cases of child abuse reported to Oregon state children's services division last year 176 said the triggering factor for the attack was the pressure of being a single parent.

Single parents need outside support so we won't focus our frustrations on our children. If a single parent "happens" to mention being at the end of a rope, it is no accident. It is saying, "I need help and support." You can offer your friendship and be willing to listen. It is extremely beneficial for a single parent to just have someone to talk to.

Additional pressure is placed on the single parent by all the emphasis on freedom and "doing your own thing." Single parents feel denied not only love and companionship, but the opportunity for creative fulfillment.

Several men I've dated have told me that I'm handicapped because I have two children. My lawyer suggested it would be easier to start over by relinquishing custody. It concerns me that single parents are getting such messages. What has happened to our society that disposing of husbands and wives and children is regarded as casually as the disposing of a paper plate?

Being a single parent in a couple-oriented society can be extremely painful. There is the constant reminder that you are deviating from the norm. Your home is described as "broken." The term "single parent" seems to have the same negative connotation as unwed mother.

I prefer to be thought of as a human being who is a woman, who has children, who is a Christian, who does not have a husband.

Some tell me that my salvation lies in finding a husband. The implication is that without a mate I am incomplete. Although I'm not ruling out the possibility of remarriage, I don't intend to actively look for a husband. My children are my first priority. The argument that the children need a father or male figure is totally without basis. They have a father. He happens not to reside with us.

My church and the love expressed for my children and myself have made all the difference between a breakdown and a breakthrough.

Their love offering helped us in a desperate time. Their prayers and encouragement have lifted me up in times of deep despair. They gave me verbal and physical expressions of love and concern. They hugged me and held my hand. They invited the children and me for meals. I'll always remember these times of fellowship and sharing. They were patient and understanding during a stressful time. It is difficult for me to ask for help, and I need continued prayers in this regard. They allowed me to share my concerns and joys. They have made me feel accepted and loved.

We have to talk about "single parents" for all our sakes. Denying that something unpleasant exists only prolongs the pain and uncertainty.

We all need to make a personal public commitment to those who are suffering. It is hypocritical to be supportive in private but publicly take no position.

We need to eliminate stereotypes. Not only are single persons stereotyped, but divorced women often have to contend with particularly vicious stereotyping. We can work to end the myth of the swinging divorcee you read so much about in "Dear Abby." Most women in my position have neither the inclination nor the energy to "swing." We are too busy just struggling to survive.

The church is often a lonely place for a single person. It should be one place where a person can feel loved and accepted. Jesus said, "Come to me, all who labor and are heavy laden and I will give you rest" (Matthew 11:28). Marrieds and singles need to gain empathy and understanding for one another. The church is supposed to be the family of God. Single persons also have the need to share. Paul speaks of the church as Christ's body, in which "if one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Corinthians 12:26).

Now that I've shared about what my church has done for me and what all of us must do, I'd like to share what I can do for you. I can provide a positive example of someone who has gone through the depths but emerged victorious in Christ. I think it is important for people to know they can survive hardships and disappointments. We can never have total freedom and peace in Christ until we are ready to face the worst possible crisis and still know that our faith in God will sustain us.

Each person, single or married, must eventually come to terms with his or her life. It is impossible to change anything one does not first accept. I refuse to live in the past. I refuse to feel different. I refuse to feel guilty and ashamed about what has happened. I refuse to accept all labels. God's love makes me feel worthwhile and complete. I will have a fulfilling and satisfying life because he has promised this.

I have made my peace with God. Although I don't believe he willed my divorce, I do believe he is making his will known to me now. He seems to be leading me in a direction I don't fully comprehend at this time. Nevertheless I believe all things will work to the good if I put my trust in him.

Have you ever seen an empty lot or field one day covered with weeds and the next day covered with asphalt? Eventually you may notice a tenacious dandelion break up through the asphalt. I want to cry for joy when I see that. That dandelion is like my spiritual life! Although I may appear fragile, God has given me inner sureness and strength. No matter what happens, I will—with God's help—break through. •

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News

Nicaraguan peace churches to seek alternative service

Akron, Penn. (MCC) — Peace churches in Nicaragua are assuming a positive peace witness by challenging the new government's decree for universal military conscription in that country, Mennonite leaders learned when they visited Nicaragua in August.

Among those representatives were Herman Bontrager, Latin America secretary for Mennonite Central Committee, and MCC member Paul Landis.

The three peace churches—Brethren in Christ, Evangelical Mennonite Conference (Fraternity of Mennonite Churches in Nicaragua), and Rosedale Mennonite Mission (Nicaragua Mennonite Church)—have taken note of the Revolutionary Government of Nicaragua's (RGN) decree for universal conscription and already taken action to approach the government with an alternative service proposal.

The conference related to Rosedale Mennonite Mission has decided to present to the RGN the "Belize Document" on military service and nonresistance, which was approved by the 1978 Consultation of Central American Mennonites. Its purpose is to strengthen the relations of Christian brotherhood and solidify principles of faith among the Evangelical Mennonite Churches of Central America.

The declaration states in part that "we refuse to participate in all action that tends toward violence such as war, strikes, political disturbances, and other violence, and we offer ourselves to serve in programs directed towards human welfare such as programs of literacy, health, reforestation, reconstruction in times of catastrophe, or any other activity that benefits the community."

The peace position in Nicaragua emerged through missions and local church leadership studying and working together, according to Wilmer Heisey, executive secretary of the Brethren in Christ Mission.

From the city to the country is more than miles

You are given $1,800. You are to spend it on a summer program for inner-city youth in Chicago. Some of them have stolen cars, mugged people, been involved in gang battles.

How would you spend the money? Equip a playground? Visit museums? Create jobs?

Three Mennonite Voluntary Service workers work in the Lake View neighborhood on Chicago's North Side. Within two to four blocks of their unit house several gang-related murders happened this spring. Across the street from their house is Le Moyne Elementary School, a prime target for street-gang recruiters from the Lake View High School. The neighborhood is an ethnic, social, and economic mix, including junkies, pimps, and prostitutes.

Being a force for good in this maelstrom is the work of Joe Ediger, Richard Rutschman, and Janet Shaw. Most of the year they help staff an alternative high school for 25 students located in Lake View Presbyterian Church. More than half the students come from broken homes and some are wards of the state.

The environment, say the MVS workers, failure in school (reading levels are often fourth grade), and feelings of being unwanted often lead youth in their community into gangs.

"They do this," said Richard, "to gain a feeling of belonging, and often use violence as a way to prove their self-worth and manhood. But being in a gang just leads to more trouble, widespread dealing and use of drugs, and crime. This brings confrontation with a brutal police force. Conflicts within the family occur. They may get thrown out of the home. This causes a belief that life is not worth living and brings about a reckless lifestyle."

The voluntary service workers thought that some of their students would benefit from a break with city life. They asked the Commission on Home Ministries and the Commission on Education to grant them $1,800 from the poverty-affluence fund for a trip to the country.

They believe the money was well spent. Eight students and Janet, Joe, and Richard took a two-week trip as far west as the mountains in southwest Colorado.

In Freeman, South Dakota, the youth were paired off to rural Mennonite families. On their first night there two of the youths said they would not go with any host. They would sleep in the van, they said. They felt threatened because they didn't know the hosts. The confrontation was defused when one of the Freeman organizers, Norman Hofer, introduced himself and invited them to stay at his home. Joe Ediger said, "Seeing how friendly he was they pretended they had not said anything." They went.

In Freeman they experienced an agricultural environment, helping their hosts do chores, visiting a Hutterite colony, seeing a large dairy farm, and enjoying a horse-powered hayride.

Next came the South Dakota badlands, Mount Rushmore, *and* an arrest. Two of the youth, blind to the signs warning visitors not to climb Mount Rushmore, did so and sat under Lincoln's head. Appropriately so for Illinois residents. A ranger arrested them. A fine of $500 and/or six months in jail was averted when the chaperones were able to explain their situation. The ranger allowed them to leave, but only after a long harangue and a stern warning.

Five days were spent backpacking in the Weminuche Wilderness of southwest Colorado. For this hike in the San Juan Mountains the group was joined by Richard's brother, Robert, a medical doctor, and his family. Many found the hiking tortuous but also rewarding. When Victor Garcia, a ward of the state, fell and slashed his forehead on rocks, Robert's medical skills saved the group the trouble of taking Victor to a hospital miles away.

What are the results of the trip?

All the youths enjoyed it and will never forget it. Janet, Joe, and Richard hope it was a broadening experience for them and another step toward a meaningful life.

However, their years of experience with inner-city youth make them add a caution. "Immediate results are not always visible and often one feels discouraged. Values and beliefs do not change overnight. Yet we also see growth in maturity."

Joe and Richard are terminating their voluntary service assignments this summer, but both plan to stay in Chicago and continue to work with these and other "street kids." *Vic Reimer*

Esther Dick, MCC (Canada), assists Sophin Chau with English.

Mennonites promise help to 2,100 refugees

Winnipeg (MCC)—Support for Southeast Asian refugees is gaining momentum in Canada. As of August 15, 2,100 refugees have sponsors among Mennonites. Of this number only 217 have actually arrived, however. The others are still being processed, and for many the arrival date is uncertain. Eleven families arrived in Winnipeg on August 20.

The largest number of sponsors are in Manitoba—700. Ontario is next with 500. British Columbia, Saskatchewan, and Alberta have smaller totals. Several provinces have refugee coordinators who facilitate the work considerably.

Singleness is not a simple matter

In North America today there is one single adult for every married couple.

It is in this context that 25 persons—single persons and persons in ministry—met in Fort Qu'Appelle, Saskatchewan, August 5-8. They met to analyze the position of single persons in church and society.

The conference was sponsored by the Commission on Education of the General Conference Mennonite Church, with assistance from the Nutana Park Mennonite Church in Saskatoon.

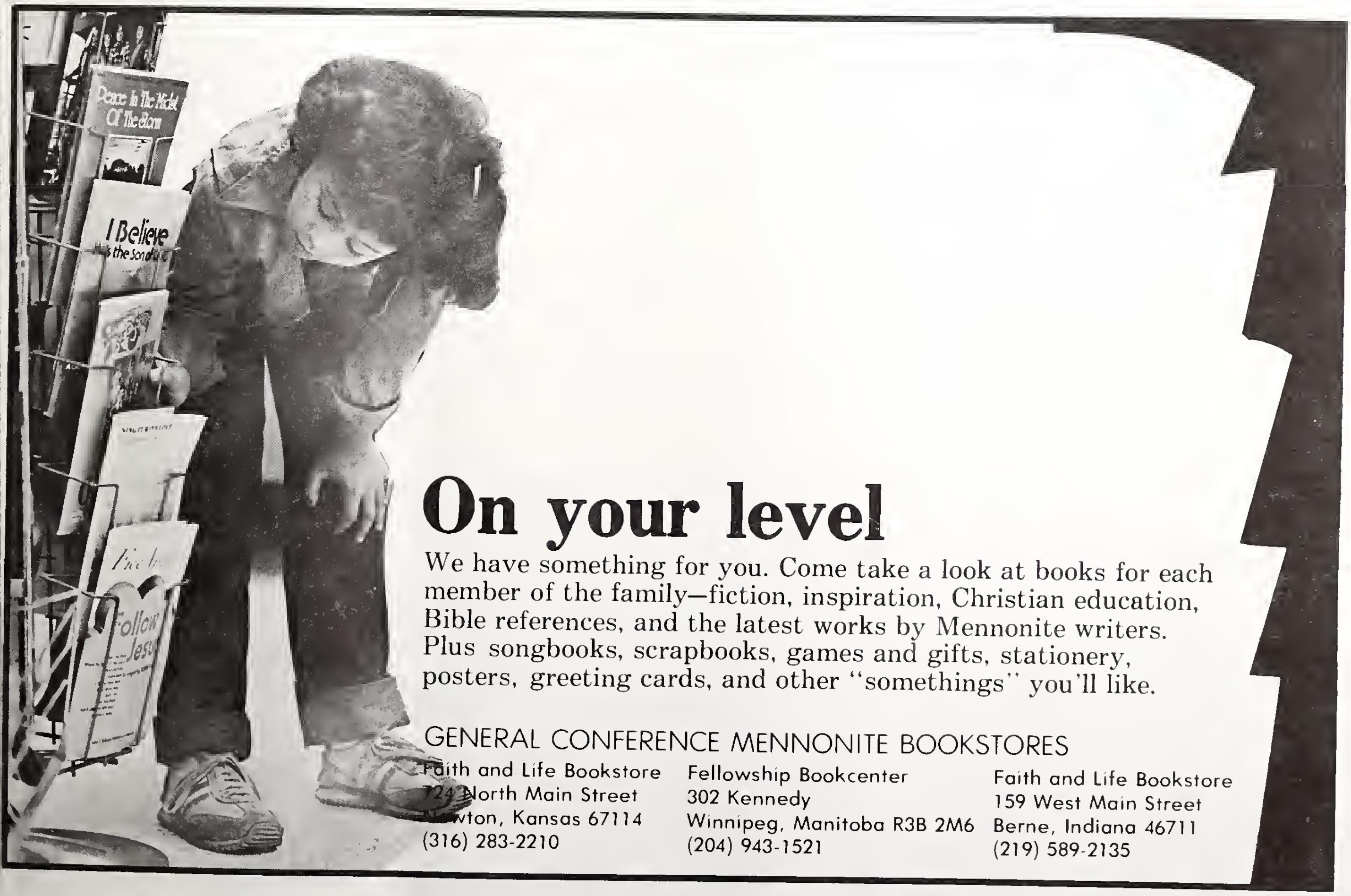
Bible studies were led by Alvin Beachy, former professor of Bible at Bethel College in North Newton, Kansas. He said, "The Bible on the whole, and particularly in the Old Testament, has a very wholesome and positive view of sex. . . . Yet it does not view sexual activity as absolutely essential to one's well-being. . . . At the same time the Bible is quite emphatic that the individual can become fully human only as he or she lives in a community of other human beings. This is true whether we are speaking of the individual in relation to the community of Israel in the Old Testament or of the individual in the church as the Body of Christ in the New Testament."

Participants said that the church today must realize that single persons can achieve full human potential as Christians only insofar as they are encouraged to share fully in the life and fellowship of the church community.

Herta Funk, director of adult education for COE, talked on "The Gift of Joy," "The Gift of Acceptance," and "The Gift of Pain." She emphasized, contrary to popular thinking, that singleness is not a simple matter. It means accepting things you don't like, and often involves deep pain, particularly when people find themselves single suddenly. She said single persons have three major areas of challenge: loneliness, sexuality, and self-identity.

Concerns expressed in group and in informal sharing sessions highlighted the loneliness and feelings of isolation that singles experience. Because of their status and because of stereotypes imposed on them, singles often feel cut off from the social life of the church.

Hence, the church needs to show greater concern in providing attitudes and structures that will encourage platonic friendships between members of the same and of the opposite sex, whether married or single.
Anne Klaassen



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"What Christian churches do in China will have to be done with great care," says Hershey Leaman, associate overseas secretary for Eastern Mennonite Board of Missions, Salunga, Pennsylvania. Commenting on the Mennonite Council of International Ministeries' decision to make a three-month research on China before a strategy is formulated, Leaman said, "The work of western Christian missions in China in the past is not simply a matter of history but an experience we need to learn from so as not to duplicate mistakes."

Anchorage (Alaska) Mennonite Fellowship, which now meets every Sunday, began from a discussion group of about 20 people in November 1978. Meetings are held in homes, and all members of the group share responsibilities for leading devotionals, discussion groups, and children's Sunday school. A weekly Bible study group has formed, and a number of men meet regularly for a prayer breakfast. The fellowship looks forward to having visitors from the "lower 48." Lay leader Martin Harder may be reached at Star Route A, Box 747, Anchorage, Alaska 99507; phone 344-3742.

Mennonite Central Committee Food Bank shipped 900 metric tonnes (990 tons) of wheat August 16 from Montreal harbor in response to a request for aid from Bangladesh, brought about by a short-fall in local grain production. The Bangladesh government has projected a food deficit of 1.2 million tons this year as four major crops failed due to drought and other climatic conditions. Prices in Bangladesh for wheat and rice have doubled in the last five to six months.

Good progress on addition to hospital in Taiwan

Newton, Kansas (GCNS)—Construction of the 1.4-million-dollar (US) addition to the Mennonite Christian Hospital in Hwalien, Taiwan, is well under way.

In a letter to the Commission on Overseas Mission, hospital administrator Ming Jen Kao states that work began in February. At the end of May the basement walls were complete. Building is now proceeding at the rate of one floor per month. The shell for the four-story addition should be complete by October. An additional three months are anticipated for finishing both the interior and exterior of the addition.

Approximately 60 percent of the pledges for the construction have been received, or 24 million Taiwan dollars out of 42 million in pledges. Particularly noteworthy is the support from the local community, the hospital staff, and FOMCIT (Fellowship of Mennonite Churches in Taiwan). These three groups have pledged 4 million Taiwan dollars and have raised 3.1 million. Most of the funding for the project is from donors in Europe and North America, both public and private.

Erland Waltner appointed executive secretary of Mennonite Medical Association

Kitchener, Ont.—The Mennonite Medical Association (MMA), meeting at Bingeman Park August 9-12, appointed a new executive secretary to replace John R. Mumaw, who retired after 10 years in that position.

Erland Waltner, former president of Mennonite Biblical Seminary in Elkhart, Indiana, will take over the executive position on December 1.

For the second year in a row the MMA met jointly with the Mennonite Nurses Association. This year's theme was human sexuality. About 60 doctors, with their spouses, joined 51 nurses for the speeches, workshops, and Saturday evening banquet.

Three presentations on sexuality from a theological perspective were given during the weekend by Ross Bender from Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Emphasizing that to be created in God's image means to be created for relationship, Bender stated: "Maleness and femaleness are relational before they are sexual." He agreed with the writer who said that "marriage may be the most intimate relationship but it is not the most basic." Being male and female is primary.

Speaking about sexual attitudes in adulthood, George Dyck, psychiatrist from Kansas, expressed optimism about changing attitudes. "We are coping with our sexuality better these days," he said. "We are able to rely upon our judgment based upon what our beliefs are rather than being blindly driven by taboos." He admitted that Mennonites have tried to separate "the sexual and the sublime" in their theology.

"Sexuality is part of the best and the worst that we are," said Dyck. This conclusion seemed to be the underlying premise of the entire weekend. *Margaret Loewen Reimer*

Insurance company hosts editors in workshop on driving and peacemaking

Editors of *The Mennonite* and *Gospel Herald* were the guests of Goodville Mutual Casualty Company July 30-31 for a workshop which included a Defensive Driving Course (DDC).

Gathering at Messiah College, Grantham, Pennsylvania, about 50 Goodville agents from Pennsylvania, Delaware, and Virginia and the editors took the US National Safety Council's DDC and discussed how insurance, defensive driving, and Christian peacemaking relate one to another.

Paul Lederach (formerly of Mennonite Publishing House) spoke about the relationship of highway behavior and Christian discipleship.

Don Ziegler, marketing manager for Goodville, said the company wants to help Christians accept greater responsibility for the suffering and death on our roads. They plan to offer the DDC to all their communities. Participants learned that more US citizens have been killed on highways than in wars. It is a serious problem. *Bernie Wiebe*

Frank Shirk, instructor of the driving course, is a bishop in the Lancaster Mennonite Conference.

The Mennonite
Overseas Mission
Edition

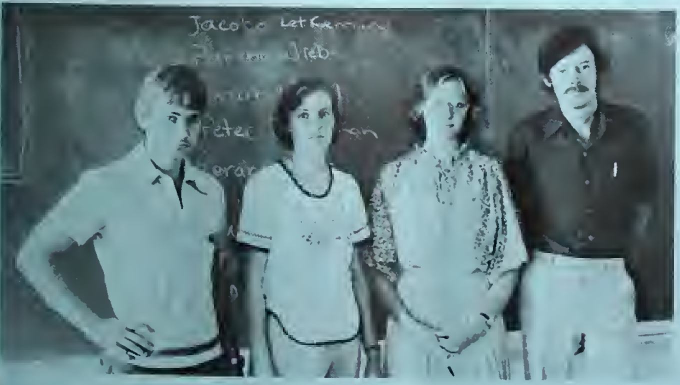
encompass

September 11, 1979

Evangelism Efforts Increased Following Tragedy

Helen Ens

Youth retreat at Rancho Chepas



Missions committee: Bernhard Dyck, Mrs. Sara Krahn, Sara Letkeman, and David Letkeman. Sara and David are replacing their sister Maria, who perished in the accident.

Ten young people were singing heartily, "I have decided to follow Jesus," but the song died on their lips when the Volkswagen van in which they were riding collided with a parked truck without lights on the highway. Three of the passengers will never again sing on this side of heaven, but their spirit of service and dedication will live on in the young people's group of the Mennonite Church in Mexico.

The tragic accident on April 8 took the lives of Maria Letkeman, Maria Giesbrecht, and Gerhard Rempel. The young people were returning from a fellowship hour in Campo 77 where they had shared their faith, planned special evangelism work for the summer, enjoyed Christian fellowship, and tried to help one another. Why three of the key people, all of them active members in various committees, would have to leave the Lord's work so prematurely is unfathomable.

But God's work goes on. The Sunday after the accident several new volunteers offered their services for the summer's work. On May 6 all volunteers who

Evangelism Efforts Increased

(continued from page 1)

wanted to help in Vacation Bible School (VBS), summer camp, and literature distribution met to plan the summer activities. Bernhard Dyck and Jake Letkeman, in charge of the VBS work and literature distribution, respectively, conducted the meeting.

Again, as in years past, the young people from all three churches—Quinta Lupita, Burwalde, and Steinreich—went out for VBS to three small towns and an isolated rural community. This year they also distributed literature door to door and offered special youth classes in the evening. A summer camp, conducted in German, was again held at Steinreich where there are dormitory, school, and church facilities. Camps for three different age groups were held.

In the ranch Neuvo Namiquipa, where Peter Krahn is the administrator of the clinic operated by Commission on Overseas Mission, his wife Sara teaches children's classes twice a week. The young people of the ranch also come to the Krahn residence for periods of fellowship in song. On Sundays Sara and Peter go to nearby La Neuva Paz to conduct Bible study and a children's class. The people of the ranch have built a special room for this purpose.

Jake Letkeman, manager of Libreria Logos, has been invited to conduct midweek Bible studies in the industrial town of Anahuac. Many religious sects are trying to gain a foothold in that area and some of the Christians of Anahuac felt the need for more instruction than they received during their regular Sunday school hour. Jake has accepted their invitation.

Once a month one-third of the missions collection of the Quinta Lupita church is used to support these endeavors. The young people give their time and talent without charge.

The annual youth retreat was held May 10-13. Seventy young people gathered at Rancho Chepas at the foot of a mountain near a clear-running stream to study Romans 12—what it means to be "separated unto God." The presence of the Holy Spirit was obvious. Many young people received the Lord and renewed their commitments. A new zeal to serve the Lord was kindled. Before dispersing everyone joined again in singing, "I have decided to follow Jesus." The torch handed over by the three that left us is being held high. May it continue to illuminate the darkness and guide many persons into the right way.

VBS class in Bocoyna

Notes on: The Mennonite Church in Uruguay

from: Henry W. Dueck

Congregations

It is a real joy to experience the readiness to cooperate, the willingness to sacrifice, and the mutual trust and brotherly unity in our churches in spite of our diversity in cultural origins, language, and thought patterns. This unity is the work of the Holy Spirit and we must keep it! (Ephesians 4:1-7.)

The Spanish Mennonite church services are usually well attended and people are continually coming to new life in Christ. The church at Delta has opened mission work in Rincon de Cufre where already five persons have been baptized. At the La Paz church seven were baptized last March and in Floresta a married couple was baptized at Easter. In the husband José's words, they "want to go all out for Jesus." Work in Timbues, in the new center Barrio Borro, and Sauce, some distance removed, consists of home visits, counseling, Bible study, and worship.

Children's Home

The children's home in Laz Piedras is under construction with the "new family" already having occupied it for nearly a year, since the older residence had been sold. Concerned about homeless children and young people, the international Mennonite relief society of Europe, missions commissions in Newton and Elkhart, and Mennonite Central Committee have provided funds for the purchase of the home. For the daily needs of clothing, food, education, medicine, etc., the home is dependent on freewill offerings.

Retirement and Study Center

Centro de Estudio y Retiros offers a varied program of studies, for example, pastoral psychology, nutritional food preparation, and Bible studies. With some volunteer help, the *Centro* was able to produce summer Bible school materials which proved very useful in the Spanish churches.

We Pledge, God Provides

Helen Kornelsen, faculty member, Union Biblical Seminary, Yavatmal, India

Students at Union Biblical Seminary in Yavatmal, India, were invited to "give a thank offering in faith and trust God to help them fulfill their promises." Following are accounts of what happened in the lives of some of the students who made such a pledge.

Helen Kornelsen

Anthony related, "During the Jubilee celebration last August, the challenge was given to make a faith offering. I spent a day praying, asking God what figure I should write on the pledge card. The Lord brought a figure to my mind. I wrote down the amount and put the card into the offering plate next day.

"During the following months I tried to save money from my stipend to fulfill my promise. Unlike the widow's jar during Elijah's ministry, my jar kept on being empty at the end of most months. As the deadline drew nearer, I knew that I would not be able to fulfill the pledge unless God opened His windows. I prayed and left the problem with God.

"Just a week before the final date, I received a money order from a Bible study group of which I had been a part for many years. In my four years at seminary, this is the first time the group has sent me a gift for Christmas. The amount was exactly what I needed to add to my savings to make up the promised pledge."

. . .

Solomon, mindful of his responsibility to his wife and children, said, "When I made my faith promise to God, I was deeply disturbed as to how I could fulfill it in view of the expenses I would incur. Christmas was approaching. I had very little money to spend on my family, let alone meet my pledge by December 31. On Christmas Eve I received an unexpected gift that enabled me not only to keep my promise, but also to have a wonderful Christmas with my family."

. . .

"The Lord, to prove His power and faithfulness, enabled me to pledge more than I thought I would be able to give," said Satyawani in her characteristically confident way. "As the days went by, many pressures and demands came up. Twice I had to go home because of my mother's illness. One day I prayed, 'Lord, it was in Your name I made my pledge, and it is You who must fulfill it. Prove Your faithfulness.' A few days later I received a money order, just large enough to meet the pledge. However, I had other urgent needs. I asked the Lord how I should spend the money. His answer was to give the full amount I had promised. With a deep sense of trust and peace I gave the pledged amount. The Lord knew of my other needs. Three days later I received another money order. It was three times the amount of the first one!"

. . .

Marak said, "When I put my pledge card into the offering plate I felt a great uncertainty as to how I would be able to keep my promise. I began prayerfully to save from my monthly pocket money. I had another commitment to go to Andhra Pradesh over Christmas to help the destitute in a village hit by last year's cyclone. By the beginning of December I was getting worried. I was in no position to meet either of these commitments. Would God enable my widowed mother to send a small Christmas present, I wondered. I could not expect this. In mid-December when Rev. and Mrs. I. Kemp returned from itineration in North-east India, they brought me a Christmas gift from the young people's group that is sponsoring me here at U.B.S. To me this was a miracle. Never before had they sent a Christmas gift. With the money I was able to fulfill my Jubilee pledge.

"I was able to go to Andhra Pradesh, too. The Mizo Fellowship Group here at U.B.S. made that possible. As a result of this experience, I am encouraged to give to God in ways I may not deem possible."

. . .

Praveen works part time in the library. With his meager earnings he helps his aged grandmother from time to time, provides his own frugal necessities, and gave a faith promise.

"About this time," he says, "I had to make an urgent trip to Hyderabad. Since I would be gone only two days, I took a bare minimum of clothes. When I got off the bus, whom should I meet but my wayward and always needy cousin! He had lost his parents when he was a child and had taken to stealing at the age of eight, and has been in and out of police custody repeatedly. I help him whenever I can. This time, as usual, he was pale and weak, shabbily dressed and hungry. I invited him to have breakfast with me. Before we parted, he asked me for a shirt. Out of my limited supply, I gave him the best I had. In the course of my stay in Hyderabad, I visited a relative. To my great surprise, he gave me two new pairs of pants and three shirts! This incident greatly strengthened my faith. Whereas I had feared that I might have to buy new clothing with my savings, the Lord provided abundantly. I was able to meet my pledge, and I give the glory to God."

The people had a mind to work . . .

And the Camp Was Built!

Erwin and Angela Rempel, Gama, Brazil

"What would it take to develop a campground for your area? Our church is looking for special projects for the coming year." This question and offer came from Yellow Creek Mennonite Church, Goshen, Indiana, home church of our missionary colleagues, Otis and Betty Hochstetler.

After meeting several times with the Hochstetlers and the officers of our region of Mennonite churches, we decided to accept the offer and began looking for land within a comfortable driving distance of Gama. However, we found nothing at the right price and location. The owner of a large, undeveloped farm, a man from Ohio, offered to give our region 100 acres of land to develop into a campground. Our previous retreats had been held on his farm in a small cottage and open shelter. The main problem, though, was the location—113 kilometers from Gama with the last twelve being terrible road. However, since much development and building is going on in the surrounding area, we are hopeful that the roads and bus service will improve.

In January the land was surveyed. Plans were drawn up for simple buildings. Not only was the Yellow Creek Church willing to give up to $7,000, but some of its people also wanted to help with the actual construction. The first two weeks in April were set for the crew to be here,

and so we were all very busy in February and March getting ready. The main preparations were building an entrance road, securing a water supply, and clearing the building area of scrubby trees and underbrush. The buildings are one kilometer from the existing "road" and with only axes, big hoes, and shovels Erwin and the men from the Gama church cleared out a roadway to the building site. Otis and several other men worked on a small ditch, hand-dug for nearly a mile, diverting water from springs that feed a small, swampy creek. At places it looks as if the water is running uphill, but so far we have had a constant supply of water for mixing cement and other needs.

As chairman of the campground committee, Erwin had to get the building supplies to the grounds at the right time. Because of problems with thieves, we could not leave much at the site before the building crew arrived. The firm that promised to make and deliver 3,500 cement blocks had only 900 made two days before building was to begin. The day the crew arrived half of the blocks had been sold to someone else! So Erwin went to another town and bought more blocks for a higher price plus delivery fees. But other materials did not cost as much as estimated and in the end the costs stayed well in line with the projections.

Missionaries Lee and Mary Alice Hertzler came to help with the construction and the cooking. On April 2 fourteen eager Mennonites from Indiana arrived. They slept and ate at the cottage and shelter on the farm which is a thirteen-minute drive from the building site.

The construction work was hard, especially without power tools. Cement was mixed by hand. The eight women, too, did a lot of construction work besides washing all clothes by hand. We thank God that none became ill, but all adapted quickly to the new climate, foods, water, and simple lifestyle. At the end of two weeks the roofs were on the two dormitories, the showerhouse, two outhouses, and the main building. Not all finishing touches were completed, but on Easter Sunday we celebrated an inauguration service with 105 people attending.

Developing a camp is a lot of work. But we are trusting that the net result will be another tool that can be used to bring young people and adults to experience new life in Christ and that all will grow spiritually as we hold retreats here in the years to come. On July 21-22 the camp was initiated with its first retreat.

The No-Bell School

Lois Keeney

When the teacher shouts, "It's time to come in!" thirteen students of the Hualien Christian school in Taiwan move toward their classrooms, eight into one room and five into the other. Primary students race to see who will be the first inside. Upper grade students are more leisurely about their entrance.

The teacher calls because there are no bells in this school. (An advantage is the possibility of a flexible schedule.) There are other things besides bells that this school does not have, mostly physical things. We have no specialists to teach art, music, or physical education or to give remedial help. Teachers are alone to do the best they know. The classrooms are a good size but the playground is small and the number of books, audiovisuals, and other supplies is limited. We do, however, have the basics; we have what we need.

Still, with our limitations, we may have more than many richer schools. In a small school like ours we have a better opportunity to know and understand each other than in larger schools or classes. This is especially noticeable and important in the upper grades. Also, individualized instruction is a definite possibility and reality. And who can measure the education each student gets just from contact with a different culture? The students know about differences in people and about the give and take there must be for people to get along with each other. They know from first-hand experience about bamboo and sugar cane; squid, octopi, sting rays, and the big Pacific Ocean; all modes of transportation and travel over long distances or rough terrain; dragon boat festivals and lion dances; temples, idol worship, and Chinese funerals. They can even speak and read some Chinese. There is something unique here to be learned in all subject areas.

But more important than all this is the fact that God is with us at school and in our homes. It makes a difference, even in little things. Fights on the playground are nonexistent here. We have our arguments, yes, but no fights. Students who understand the command, "Children, obey your parents," carry it over into obedience to teachers. This makes classroom discipline an easier task than it might otherwise be.

It is refreshing to see how easily the students let God enter their lessons. In a science session about volcanoes the children wonder: The inside of a volcano with all that fire . . . is that hell? Did God make volcanoes? Why? Or, when writing stories, students find it simple to solve the problem of being captive on a pirate ship: Just tell the pirates about the love of Jesus and they all become Christians. Finding a pot of gold during a treasure hunt constitutes more of a problem. What can you possibly do with all that money? Then God tells you. You can share it with others and that is what you do.

The solutions, right now, for the younger students at least, are simple and the questions many. Every day something happens which shows that the students know of God. For us as teachers it is of utmost importance to nurture that knowledge.

I'm Rich!

Levi Keidel, Nyanga, Zaire

He is an unusual man. I met him last November at a four-day conference held at a rural church center. I was assigned to sleep in a three-room dirt-stick school office and had just set up my cot on the clay floor and opened my suitcase when he arrived.

"My name is Makopo Kisopoto," he said. "I'm to sleep in the room next to yours. I'm a farmer, a layman in the church at Kayala."

These last words were spoken with a pride that made me take notice. There was nothing extraordinary about his physical appearance. Probably in his mid-fifties, he was slender and bit taller than average. The muscular contours of his body and the fresh complexion of his skin belied his age. His manner projected dignity, transparency, and affirmation. He appeared to be genuinely content with himself, with God, and with his fellowmen.

"When I was a child on Nyanga mission station, I wondered what kind of work I could do to enable me to have the things I needed for life," he told me. "Sha Yone (Frank J. Enns) kept telling us, 'If you want to get rich, dig. Wealth is in the earth.' We didn't understand what he was saying. I became a Christian and entered Bible school. There Sha Yone said, 'Everyone who works for God should have his own field. It will support him beyond his needs.' So we all took our hoes and began to dig. He wanted us to plant one-season crops and also insisted that we each plant ten palm trees.

"When I finished Bible school, I had the good fortune of going to visit the mission station at Luebo. Presbyterian missionaries there had begun teaching their leaders to make fields before the Mennonites had. There I saw pastors who already had large coffee fields. They no longer sat in the suffering of poverty. Their wives had clothing to wear, their children food to eat. Then I understood what Sha Yone was saying. Truly, riches are in the earth. I resolved then that my whole life I would dig. By this means I would be assured that my wife and children would never suffer poverty.

"I have a good wife. She also has given her whole heart to this matter. Our fields at Nyanga supported us well. We had oil from our palm tree nuts to cook our meat and to sell. I wanted to give my full time to farming. I spied around the country and found a large piece of good soil along the river near the village of Kayala. I went there, built a mud-stick house, and moved my family. Then I cleared the land with my machete and began planting fields. That was many years ago. If you came today, you would see solid fields for 200 yards. My wife and I have five children, all married. Those fields fed all of us. They covered our children's bodies with cloth. They sent our children through school. Today they are still full of good things: manioc, peanuts, plantain, beans, bananas, pineapple, and many palm trees. I have many chickens and rabbits. We have built ourselves a sun-dried brick home with thirteen rooms and a sheet-aluminum roof."

I remarked, "Those things are exceedingly good. Have you taught anyone to take your place some day?"

"Two of my sons are farmers," he replied. "The third is a school director. He wants to establish himself as a pastor. That makes my wife and me very happy. We have longed for one of our children to be in this kind of work for the Lord. My oldest son was finishing high school when an eye disease destroyed his sight. His mother and I vowed, 'We're not going to allow him to sit around uselessly like an abandoned gourd sherd, as is often done. We're going to teach him.' I made him my partner on the farm. He worked hard to put himself ahead and has done amazing things. He is married and has two small children. He just bought his first two head of cattle. When I send a truckload of produce to Tshikapa to market, he is in charge of it. He sells it. People respect him. He reads money with his hands and rarely does anyone succeed in tricking him. I have no worry about what will happen to my farm. Someday he will replace me and take charge of it."

"Why are there not more men like you?" I wondered aloud.

"People are ashamed to dig," Makopo answered. "They don't give themselves to hard work. They don't persevere. On a wet and rainy day you would not find me sitting in the house. I would be in the fields working with my machete and hoe. Many Christians do not believe that wealth is in the earth. They think there must be an easier way and that the church owes them a living. So they stay poor. I'm rich. The church taught me everything I know. It doesn't owe me a thing. God has plainly told me, 'The church at Kayala is your burden. You carry it.' I carry it with joy. I have already set aside 100 zaires ($150) for a Christmas offering."

When I prepared to retire, local people assured me there were no mosquitos to interrupt sleep. But soon I began scratching insect bites and welts, probably made by sand flies. I hung my mosquito net and discarded my sheet. After a wretched night I felt miserable and my thinking was fuzzy. (I had a major address to deliver that morning.) Still my net had offered me some reprieve. Makopo had none. Poor man. He must be worse off than I.

Suddenly the silence was broken with rousing song:

> "Come, thou fount of every blessing,
> Tune my heart to sing Thy praise."

Makopo was praising the Lord. Praying aloud, he thanked Jehovah for a long list of things, ending with thanks for the strength God would give us for a new day.

That man *is* rich. It might just be that he has tapped some resources of wealth for which I am still looking.

Reflections on Four Years in Japan

Fritz Sprunger

The Power of the Gospel

Even though there are obstacles to the spread of the gospel, such as materialism and the old religions, when a person believes in Christ, he or she experiences a new love, joy, and peace that was not present before. The gosepl still has power to change lives (Rom. 1:16, 17).

The Value of the Individual

Even though we have not seen much fruit outwardly this term in our work, God loves all people and we, too, must seek to love them. As always, the angels continue to rejoice when even one person turns from living for himself to living for God (Lk. 15:10).

The Faithfulness of God

During these years we have had problems—health problems, problems with the language, problems with our children's education. Yet in the midst of all of these we have experienced in wonderful ways God's loving care, His presence, and support, and we praise Him for these. Even when we are weak, He remains faithful to us and helps us (2 Tim. 2:13).

The Growth of the Namiki Church

The local church which we have been assisting has grown. When one is immersed in a situation it sometimes seems as if nothing is happening. But when we look back over the past five or ten years, we see some evidences of growth: a number of new faces among us, an increase in the number of families attending, growth in attendance at mid-week Bible study/prayer meetings, and considerable increase in offerings. These are signs showing that something has been happening, and we thank God, for He is the one who gives growth (1 Cor. 3:6).

The Walk of Faith

"We walk by faith and not by sight." For the past half year or so we have been striving to find God's will for our future. If there is anything I have learned during these past months, it is this: God's will is not always easy to know. But the Bible says that when we commit our way to Him, and trust in Him, He will act (Ps. 37:5). Believing that, we move on in faith with expectancy that in due time He will show us where we should be and what we should do.

Fritz and Ellen Sprunger have been working in Japan since 1964. During the past four years they were engaged in evangelism and church planting in Miyakonojo.

Why We Returned to Japan

Peter and Lois Voran

Why did we return to Japan? There is a danger that our answer may sound trite, but we must say that we felt God leading us back again. We have often felt God's leading through a "holy restlessness" which He gives us from time to time. Our initial call was both general and specific. The general call was to serve the Lord. The specific call was to serve through mission work. This was followed by a more precise call to work in Japan, where we served from 1951 until 1971.

When we left Japan in 1971, the Japan church conference, and specifically the Aburatsu Christian Church, asked us to return as soon as possible—an extended invitation. We returned to United States for the sake of our children. Two of them were collage age and two were in high school. We felt we should be in close proximity to them so that they could establish a "home base." The call to serve the Pretty Prairie Church in Kansas as pastor afforded us this opportunity. Within six years three of our children were married and now have homes of their own. Our youngest also set out partially on his own with only an occasional home contact. So in a way we were ready for a new start. The "holy restlessness" set in again. The extended invitation of 1971 and the renewed invitation of 1977 from Japan seemed to indicate the direction to follow.

So why return? In general, there is still a great need in Japan. Ninety-nine percent of the people are outside the kingdom of God. There needs to be a continued witness to the provision of salvation through Christ's death and resurrection. More specifically, the Hyuga Christian Church asked us to help in the work of evangelism among the 56,000 people of Hyuga City.

So what do we do now that we are here? Three things that will need to be worked out in practical ways are: 1. We want to lift up our Lord Jesus Christ. 2. We want to praise our Lord. 3. We want to show His love to everyone because it is by the love we show that people will know we are Christ's disciples. In a united way with the church people here, our desire is to proclaim Jesus Christ as Lord to the glory of God. He has led us here.

Hsu Shr Jing Stands a Chance

Helen Willms

I first met Hsu Shr Jing at the village clinic. His mother brought him and her two other children on her bicycle. She had to carry Hsu Shr Jing in because he was unable to use his legs. His arms, too, had been partially paralyzed. He was very thin. His legs looked like bent sticks and could not be straightened. After I had done much explaining and given repeated encouragement and assurance of assistance, his mother brought him to the hospital. The deciding factor probably was that he had broken his leg. Following surgery to straighten his legs, he was put into a cast to keep them straight and to give the bone a chance to heal. He had to wear the cast at least two months because of the broken bone. A cast can cause much pain for those who have to have their limbs straightened.

Hsu Shr Jing, soloist

Hsu Shr Jing missed his mother very much. Fortunately, she could take him home with her, but had to bring him back again to have the cast removed. He had to have exercises and was measured for braces. When these arrived we were all quite excited and Hsu Shr Jing's eyes grew bigger than ever. When we got him into the braces and stood him up, he actually chuckled. Soon after his mother took him home he learned to walk well with his crutches and braces.

That was the last I saw of him before I went home to Canada on furlough. I assumed he had started school. However, after I returned to Taiwan I learned that his braces had broken quite some time ago and that he had stopped walking. He hadn't gone to school either. I went to see him and was very disappointed. His condition was worse than I had anticipated. His legs had again become deformed due to long disuse and keeping them in the same position. He was sitting on the ground looking much the same as when I had first learned to know him. I realized that the parents were unable to assume responsibility for the special care he needed. They consented to his going to a home for polio children and took him there just before school started.

Hsu Shr Jing had his second surgery in Taitung Hospital and again was put into a body cast. This time he had to wear it for only about a month, but he started school while in the cast. Imagine going to school lying down. Already in the fourth grade, he goes home for winter and summer vacations. At first these changes were difficult for him, but he is getting used to them now. He is loved in his own home and at the polio home, but here he gets special care as well as an education. He is also learning about God's love for him.

Bogota Home for the Aged Moves

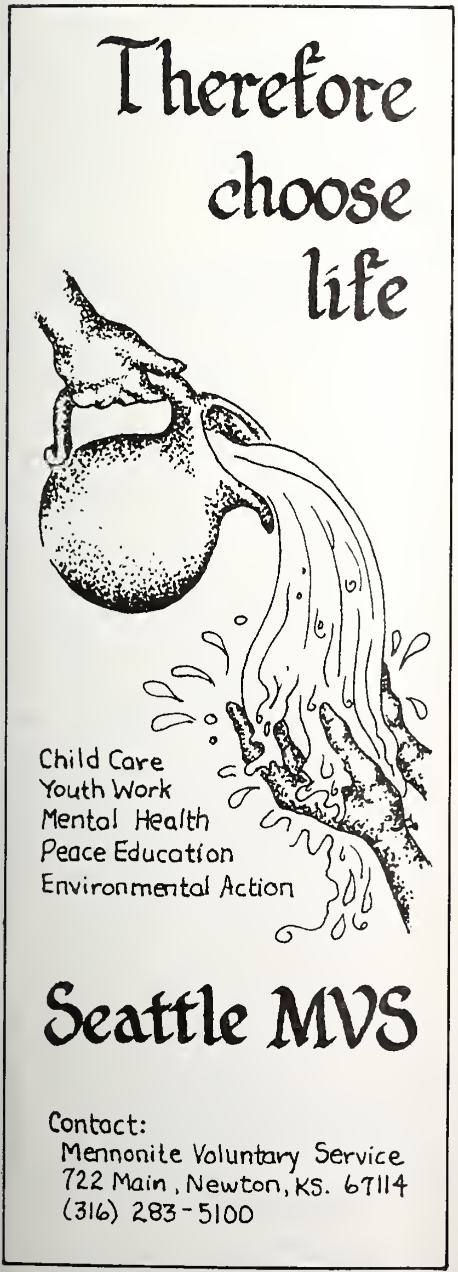
The Mennonite Church of Colombia reports the recent purchase of a more adequate facility than the present one for the use of the Home for the Aged in Bogota. Presently the Home has around fifteen clients. Plans are to extend its operation to serve about twice that number.

The Home is sponsored by the Mennonite Church of Colombia and administered by a local board. Its main purpose is to help the aged who have few or no financial resources. The acquisition of the larger house has been made possible through the help of the Commission on Overseas Mission as well as private sources.

Mercedez Pedraza, directress of the Home, is an alumna of Cachipay Mennonite School and member of the Mennonite Church in Bogota. Board members are Mary Hope Stucky, Linda Ens, and Jorge Marique.

The World Peace Tax Fund has been supported in resolutions by the General Conference, by four GC districts, by five conferences of the Mennonite Church, and most recently by the Mennonite Church General Assembly. To promote support among US Mennonites, MCC Peace Section (US) is sponsoring a WPTF/War Tax Response Speakers Bureau. The bureau's primary goal is to inform people of the gravity of the arms race and to seek a response consistent with the Bible's teachings. For information on WPTF and the speakers bureau write MCC Peace Section (US), Akron, PA 17501.

The church council of the South Seattle (Washington) Mennonite Church has approved a letter of support for members of their congregation participating in war tax resistance. The letter includes these statements: ". . . good citizenship does not imply that we should obey our government without regard for Christian conscience. Rather, good citizenship leads us to work as a church and human community towards the establishment of God's kingdom on earth. . . . We believe that Christ's strength is in his weakness and that the present aggressive stance of the world's military powers runs counter to our call to be peacemakers."


Therefore choose life

Child Care
Youth Work
Mental Health
Peace Education
Environmental Action

Seattle MVS

Contact:
Mennonite Voluntary Service
722 Main, Newton, KS. 67114
(316) 283-5100

Hungarian Catholics and Protestants face common challenge

This is the last in a series of six articles by the Mennonite East/West Fraternity.

Vienna, Austria—My hope for Hungary is that Protestants and Catholics alike will find in the new Pope a consistent spokesperson for their concerns.

Struggles between opposing religious ideologies have a history of nearly 1,000 years in the Hungarian nation. As the "crossroad" between East and West, Hungary confronted directly the struggles between Christian and Moslem, then Byzantium and Rome, and again between Catholic and Protestant. The confrontation between Catholic and Protestant continues in the present.

The issues dividing Catholic and Protestant are not significantly different than in other countries. These include church structure, doctrines, Mariology, the role of authority for tradition, and in the free churches, age of baptism. Of course the role of the Pope is also a bone of contention. Although these issues are important, it is perplexing to encounter among Protestants in Hungary recurring anti-Catholicism.

The causes of this are many. In the past Protestantism has met with much resistance from the then-ruling Catholics. Even today, while Protestantism is a firmly established feature in the Hungarian landscape, it is unquestionably a minority. Estimates place the number of Catholics at 6 million, and Protestants, taken compositely, at 2.5 million (total population about 10 million).

Although Protestants are not a *threatened* minority, this minority status adds to the feelings of "over-againstness" in Protestant relations to Catholics. Small sectarian groups are also the targets of many nonaligned or loosely aligned itinerant preachers from the West who often bring with them sentiments of anti-Catholicism formed elsewhere.

The Protestants were able to agree on concordats with the socialist regime a full two years earlier than the Catholics (Protestants signed in 1948, Catholics in 1950). The Protestants were not directly affected by the anticommunist stance of the Hungarian Cardinal Jozsef Mindszenty as they might have been had Catholic/Protestant relations been warmer at the time.

In spite of the differences there is great benefit to be gained now from closing the gap between the two groups. There is relative peace between the churches and the government. The government, led by Janos Kadar, has been open on the "religious question" and has given the churches a place of respectability in Hungarian society that is perhaps without precedent in the Eastern bloc nations.

It is true, however, that in the secularization process the church, both Protestant and Catholic, face together a common challenge. That the Hungarian regime is officially atheist and materialist only makes explicit that which is implicit in the West. But the explicitness of atheist materialism in Marxist/Leninist social planning also makes the challenge this offers to the church explicit. This is the focus of my concern for the church as a whole—to demonstrate its social viability in the socialist context.

Structural unity is out of the question. What is needed is a common spokesperson. This focal point could be found in the Polish Pope, John Paul II. But for Protestants to look for direction from Rome carries in Hungary the same stigma that it would carry elsewhere. However, the opportunities offered in having a Pope who is so intimately acquainted with the problems and challenges of the church in the East European context are too good to miss. I hope that the opportunity will not be passed over because of human suspicions and prejudices. *Daniel Liechty, MCC Hungary*

◀ **Pamela Critelli and David Anderson** form a symbolic cross gesture in a dance performance titled "Be Jubilant My Feet," during a celebration of religion presented at New York's Christ (United Methodist) Church. A slightly modified version of the gesture is now being used by ministers at the church as a benediction sign closing worship services.

Record

Workers

Frank and Shirley Dyck, Third Avenue United Church, Saskatoon, Saskatchewan, spent the month of August in voluntary service in Taiwan, where Frank, a medical doctor, worked in the Mennonite Christian Hospital in Hwalien.

Garrett Epp, Osler (Saskatchewan) Church, is serving a three-year teaching assignment in Mapholaneng, Lesotho, with Mennonite Central Committee. He has a BA in English from Acadia University in Wolfville, Nova Scotia, and worked as a counselor for emotionally disturbed boys at Ausable Ranch in Orillia, Ontario. His parents are Edgar and Leola Epp of Saskatoon, Saskatchewan.

Kim Fischer, East Lansing, Michigan, has been named instructor of health, physical education, and recreation at Bluffton (Ohio) College.

Stanley Fluth has been appointed instructor of history and social science, and athletic coach at Freeman (South Dakota) Junior College.

Leonard Geiser, Goshen, Indiana, has been employed to serve full-time as the executive secretary in charge of the new international office of Mennonite Industry and Business Associates.

Evan and Linda Epp Heise, Saskatoon, Saskatchewan, have been appointed directors of the MCC (Canada) program in the Atlantic provinces of Newfoundland, Labrador, Nova Scotia, New Brunswick, and possibly Prince Edward Island. They will place considerable emphasis on encouraging a Mennonite identity among the scattered Mennonites in the eastern provinces.

Shirley Hildebrand, missionary in Taiwan since 1962, has terminated her association with the Commission on Overseas Mission. She was married August 11 to David Pei-yu Hsu of Taipei in Eden Church, Chilliwack, British Columbia.

Miriam Hochstetler, Nappanee, Indiana, has been appointed associate professor of education for 1979-80 at Bluffton (Ohio) College.

Kathleen Hull, Wolfville, Nova Scotia, has begun a two-year term of service with Mennonite Central Committee in Winnipeg, Manitoba. She serves as houseparent at SPIKE (Special People in Kildonan East), a group home for the mentally handicapped. Her parents are Lloyd and Charlotte Hull of Sydney Mines, Nova Scotia.

Sualala Kangu, Kikwit, Zaire, who lived in Bluffton, Ohio, during the past year, has returned to Zaire to fill a position with Mennonite Economic Development Associates (MEDA). He will be working with Ernest Dyck and Polisi Kitamba in MEDA projects in the Kikwit area.

Wally Kroeker has resigned as provincial director for MCC (British Columbia), effective July 1980.

John William Kuehn, Boulder, Colorado, has been named assistant professor of music at Bluffton (Ohio) College. Kuehn will teach woodwinds and music theory.

Bruce Leichty, new editor of the inter-Mennonite student and young adult services magazine, *forum*, is located at General Conference headquarters, Box 347, Newton, Kansas 67114; phone (316) 283-5100.

Jerry Lind has been named to serve as admissions counselor at the Associated Mennonite Biblical Seminaries. Lind previously worked extensively in the fields of teaching and pastoral counseling in Tennessee, Florida, and more recently in Chicago. The last eight years he and his family were members of Reba Place Fellowship, Evanston, Illinois, where he served as counselor, elder, and resource person in dramatic arts. Jerry and his wife, Marcia, have three children, Greta, Michael, and Mary.

Mennonite Central Committee
(British Columbia)
invites applications for the position of

executive secretary

The position opens 1 July 1980. MCC (BC) relates to eight conferences and about 80 churches.

Qualifications: Candidates should have administrative experience and the ability to interpret the commitment of MCC to the constituency.

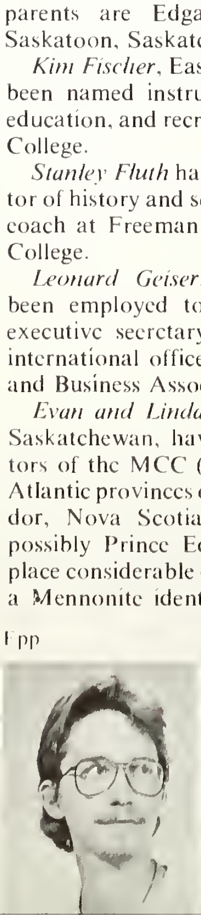
The salary is commensurate with MCC policy.

Interested persons should apply to:
Personnel Committee, MCC (BC), Box 2038, Clearbrook, British Columbia
V2T 3T8

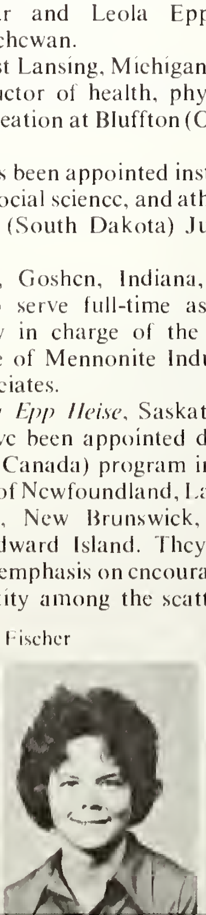
Deborah Loganbill, Bethel College Church, North Newton, Kansas, is serving a two-and-one-half-year assignment with Mennonite Central Committee as public health nurse in Santa Cruz, Bolivia. She has a BSW from Bethel College (North Newton, Kansas) and has worked as a registered nurse. Her parents are Lanoy and Mary Esther Loganbill of Newton, Kansas.

Fred Loganbill, Bethel College Church, North Newton, Kansas, has begun a two-year term with Mennonite Central Committee. He will serve with the National Interreligious Service Board for Conscientious Objectors in Washington, DC. In 1975 he received a BA in history and business from Bethel College, North Newton, Kansas. His parents, Lanoy and Mary Esther Loganbill, live in Newton, Kansas.

Epp



Fischer



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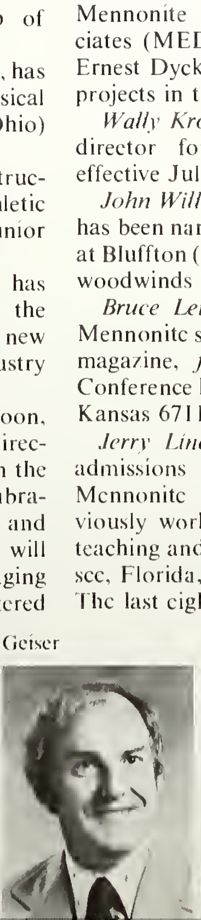
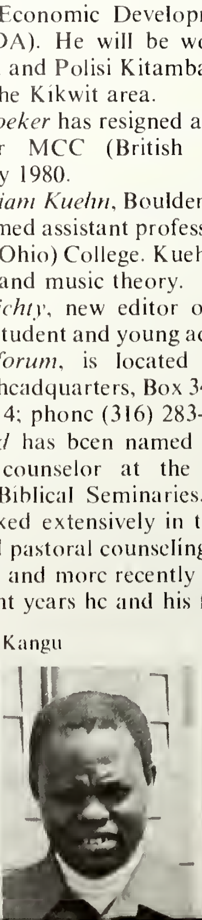
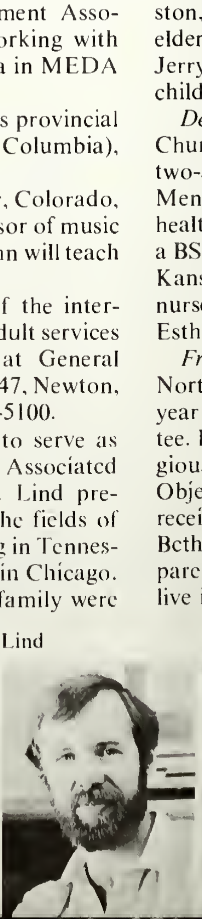


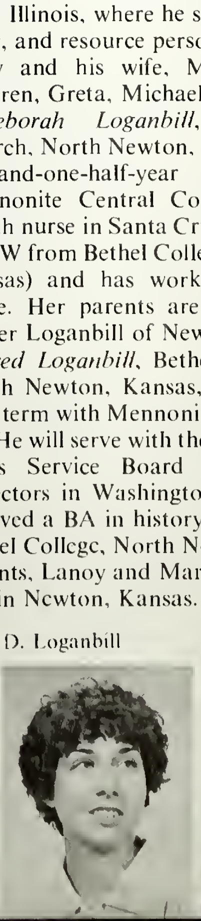
Kangu



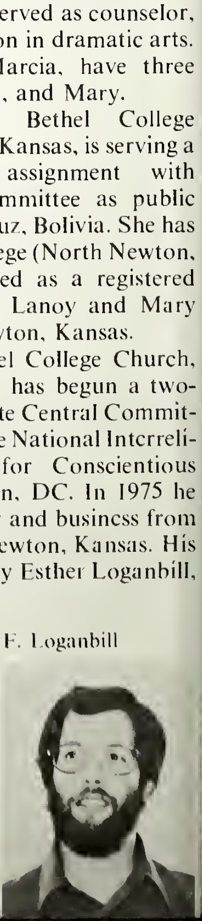
Lind



D. Loganbill



F. Loganbill



Actress Anne B. Davis prefers to be known as a woman who is being obedient to what God wants of her. She is now living in a Christian community household headed by Episcopal Bishop William Frey of Colorado. The household—which includes 17 people—lives in a large old home in Denver, not far from the headquarters of the Episcopal diocese. "We live in the world and go to church," Davis said, "but what we should be doing is living in the church and going to the world. That is what Christian community does." Living in a Christian community is going back to the way life used to be in extended families, she said. "It helps us to grow in love—even with people we don't like. We learn to love as the Lord does, with unconditional love." Davis is comfortable talking about her faith but has a little difficulty being specific. "You can't capsulize Christian faith and Christian community," she said. "You can't make a bumper sticker out of what I've learned in the last seven years." Davis said she does not watch television too often now, but she has strong opinions about its value. "TV is a manipulative media, a tremendous amoral tool," she said. "We don't have a clue yet as to what TV can do" as far as being a positive force for Christian values.

"**I cannot see** how anyone can justify spending that sort of money in this needy world for three hours a week," said Derek Keenan, a British Baptist pastor, commenting on US money spent on churches. "The buildings are soaking up our resources, our money, our time, and we need to be free of the encumbrance."

Boyd Nelson has resigned as secretary for church relations at Mennonite Board of Missions, Elkhart, Indiana. He has begun a half-time pastoral assignment at Bonneyville Church, Bristol, Indiana, and is studying at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Bob Pennell, A Family Fellowship, Portland, Oregon, began a two-year term with Mennonite Voluntary Service in September, working at the Edgewood Children's Center in St. Louis, Missouri. In 1977 Pennell graduated from Washington State University with a BS in architecture; in 1979 he received a BS in education from the University of Oregon. His parents, Richard and Rosemary Pennell, live in Portland.

Brad Reimer, United Church, Leamington, Ontario, began work as a van driver at the Markham, Illinois, unit of Mennonite Voluntary Service in December 1978. He has had a variety of occupational experiences since high school. Victor and Helana Reimer of Windsor, Ontario, are his parents.

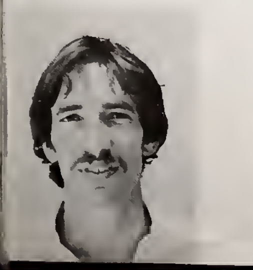
Frieda and Jim Rempel, Osler (Saskatchewan) Church, began a two-year assignment with Mennonite Voluntary Service in January working in home repair services in Wichita, Kansas. Both have attended Swift Current (Saskatchewan) Bible School. The couple have four children, Christine, Karen, Jeffrey, and Sharleen. Frieda's parents are John and Helena Epp of Elbow, Saskatchewan. Jim's mother, Katherina Rempel, lives in Hague, Saskatchewan.

Janet Marlise Ruth, Akron (Pennsylvania) Church, has begun a two-year term of service with Mennonite Central Committee at Washington, DC. She will assist in legislative research for MCC Peace Section. She has a BA in biology from Eastern Mennonite College, Harrisonburg, Virginia. Her parents are Paul and Marge Ruth of Akron.

Andrew and Henrietta Sawatzky, Foothills Church, Calgary, Alberta, are beginning a two-year term of service with Mennonite Central Committee at Dulac, Louisiana. They will be promoting crafts and craft co-ops among the Houma Indians. The Sawatzkys have two children, Conrad and Kim.

Rempels

Pennell



Reimer

Audiovisuals

Hamburger USA is a 28-minute slide-tape show which critiques the American food system. Multinational corporations control the hamburger patty, bun, lettuce, tomato, and ketchup—to the detriment of the consumer's health and pocketbook. The small farmer ends up with only a small slice of the American pie. The big bucks that end up in the pockets of multinationals such as International Telephone and Telegraph (ITT), Castle & Cooke, and Kraft not only deflate pocketbooks but also contribute to hunger in developing countries. Small farmers and businessmen need to get back in control of the food industry, the film points out, and consumer action and pushing legislation which supports the family farm are two places to begin. Produced by the American Friends Service Committee, *Hamburger USA* is available from the following offices: Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501; MCC Central States Region, 106 West 24th Street, North Newton, KS 67117; MILLINDO food and hunger offices, Route 2, Box 79, North Manchester, IN 46962; and the AFSC, 2160 Lake Street, San Francisco, CA 94121.

People of the River is a 32-minute film on the Choco people of Panama. It portrays the Indians in Panama, their encounter with modern civilization, introduction of a cash economy, a formal school system, modern medicine, and motorized transport. It is available from Mennonite Brethren Missions/Services, 315 South Lincoln, Hillsboro, Kansas 67063; or 159 Henderson Highway, Winnipeg, Manitoba R2L 1L4.

CHRISTIAN EDUCATION DIRECTOR

The Bergthaler Mennonite Church of Altona is looking for an individual to direct its Christian education program on a full-time basis. Responsibilities are to include administration of the Sunday school program, as well as assistance with some pastoral duties.

Potential candidates should have a sincere interest in people of all ages, enthusiasm for the work of the church, and a commitment to spiritual growth.

If you are interested, direct inquiries to:

Levi Reimer
Chairman, Search Committee
Box 612
Altona, Manitoba R0G 0B0

Phone: (204) 324-5366 (home)
(204 324-6622 (business)

PLUM COULEE BERGTHALER MENNONITE

Plum Coulee—so named because years ago certain railway surveyors enjoyed the plums they found in the coulee—is a Manitoba village of 477 people, one senior citizens' home, two stores, three garages, and four churches. The largest church is the Bergthaler Mennonite Church. We are a people whose deep roots in most cases lie in the Bergthal and Chortitza colonies of Russia. A number among us grew up in the Sommerfelder Church just two blocks west, and still identify deeply with certain beliefs and practices of that fellowship. We come from various communities—from Kane 10 miles north to Gretna 10 miles south; from Horndean four miles east to Morden 15 miles west. We come from various communities and backgrounds, but we all meet to worship in one sanctuary because we are one body. We are a people.

Who are we? We are 58 farmers who daily face the challenge of living out the righteousness of the kingdom of God in a community of real affluence. We are 37 persons who are called to build the kingdom as educators, laborers, mechanics, etc. We are 26 persons who have retired from our vocation but continue praying for the kingdom. We are 90 homemakers whose first ministry is to our husbands and our children. We are 12 widows whose ministry it is to regularly uphold the church in prayers. We are 140 children who learn to know Christ through our Sunday school; we are 30 young people who have said in our hearts we would like to experience a deeper commitment to Jesus Christ and be enrolled in the church membership class.

We are 25 children who are discovering how real God is in our junior Bible study hour. Here we learn to talk to God freely about the concerns that touch our young lives. We pray for our pastor. We feel that we have an important place in our church when he comes and asks for our prayer support; when he conducts deeper life services and then shares—when he returns—how our prayers were answered. We are learning that God loves us. As one of us recently said, "I guess we will never fully understand how much God loves us. We could never love him enough."

We are young people who daily face the challenge of being shaped by the Spirit of God within us and not by the world around us. We face the challenge of bringing Jesus Christ to the youth of this community since our church is the only one of the four that has a youth program. One response to this challenge has been our Saturday evening coffeehouses. A coffeehouse is not so much a place as an occasion—an occasion to drink pop (or coffee) in the school gymnasium while a musical group sings the songs of the faith into the hearts of the young people, an occasion for some to share how Jesus Christ has touched their lives, and an occasion to challenge others to respond to that same touch from God. The youth rally has been another response to this challenge. This is a series of meetings in which young people from our village and the surrounding towns are invited to hear a guest singing group and a convention youth speaker challenge them with the Word. We were dismayed two years ago when in a church self-study we discovered that 23 percent of our young people were not involved in our church program at any level, and that as far as outreach was concerned only 2 percent of those being baptized were from nonchurch homes. We need to do more and pray more. We are well aware that we can run programs, but Christ builds his church.

We are adults who study the Bible together and pray together in small groups in our homes. We have fellowship with each other, but there are also lonely people among us. We enjoy each other in certain activities while in others we compete with each other. Not all is well among us, yet we praise God that we can make this humbling confession: We are the church, the body of Christ in Plum Coulee.

Group stands in front of the church following the 1978 baptismal service.

No false witness

John Thiessen

Our Mennonite forefathers were known for straightforward honesty. In Mennonite communities a person's word was generally taken at face value. One's word was often sufficient for what today requires a contract. Mennonites highly valued truthfulness and emphasized personal integrity. My impression is that they also took seriously the concern for truthfulness with regard to others expressed in the Ninth Commandment, "You shall not bear false witness against your neighbor" (Exodus 20:16). A reexamination of this commandment may serve to expand its significance for us. To help us we may need to acquaint ourselves with the meaning it had for its original hearers.

The Israelite judicial system provides the historical and social context for the commandment. The most basic level of this system was found in the villages and towns. As disputes or wrongdoings arose, the elders of the community met at the gate of the town to discuss these concerns. The procedure for procuring justice was quite simple and not unlike what we might imagine. Both sides stated their cases and witnesses were called for the prosecution and the defense. As leaders of the community, the elders could actively take part in the proceedings and could actually be witnesses. In the end they were responsible for settling the dispute or determining the consequences if an accused was found guilty.

Safeguards, such as requiring at least two witnesses to agree on evidence, were built into the system. "Only on the evidence of two witnesses, or of three witnesses, will a charge be sustained" (Deuteronomy 19:15). And the witnesses were at times required to accept responsibility for the sentence by helping carry it out, as in the case of stoning where they had to throw the first stones. Furthermore, a witness revealed as false had to suffer the punishment which the accused was to have faced. These safeguards are evidence of both the concern of the people for the integrity of the judicial system and their more basic concern for truthfulness. The individual's right to justice was to be protected and truthfulness upheld.

However, the system was vulnerable and instances of abuse are recorded. The lies of two witnesses were sufficient to have Naboth stoned for blasphemy (1 Kings 21). Without modern investigative techniques and forces the integrity of the judicial system and the individual's right to justice depended more heavily on the truthfulness of the witnesses than would be the case in our judicial systems.

In this context, where the consequences of deceit within the judicial system could be severe, we can better understand the importance of this commandment for the Israelites. The significance is increased by noting that the spirit of the commandment points us beyond the Israelite judicial system. We are told that truthfulness was part of their covenant relationship to God, and to take this commandment lightly had implications for this relationship. The Old Testament affirms that to take God's commandments lightly ignored his holiness and did not recognize the truth that God is Lord of all of life.

At the same time this commandment points out that for the Israelites to take it lightly had implications for their relationships to their neighbors. Deceitfulness in the Israelite judicial system resulted in violence done to the accused and jeopardized the wholeness of the covenant community. This situation in which deceit was visibly injurious points to the consequences of bearing false witness and reminds us of the vulnerability of a community when truthfulness can no longer be assumed. It asserts the proposition that truthfulness and the resulting trust are close to the heart of true community.

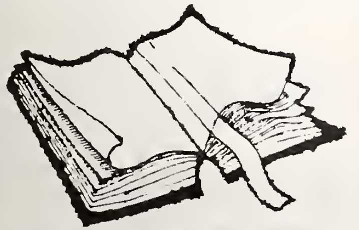
The same conclusion may be drawn from Acts 5, where Ananias and Sapphira suffer severe consequences, not for their withholding of property, but for their deception. This deception threatened the closeness of the early Christian community because trust was undermined.

Today, as we become increasingly aware of the superficiality of our society's concern for honesty and integrity, we need to be reminded of the simple truth above. It may not be correct to say we are less truthful and less trustworthy than our forefathers, but the point needs to be made that our communities suffer when we are less trustworthy because we are less than truthful.

A sometimes subtle way in which we are less than truthful concerns our conversation about people. We all know how easy it is to indulge in half-truths, to overlook certain kinds of exaggeration, to accept simple explanations or information about people when it suits our biases, to pass on a rumor that no one is responsible for, or to be satisfied with generalizations. We all need to examine the spirit in which we speak about others. How much we value fellow believers, or anyone, is displayed in how we talk about them. A self-examination of how we speak about others might reveal the "condition of our heart."

It is easy to think of words as of a different order than actions, but we need only be reminded of Jesus' teaching on words in the Sermon on the Mount (Matthew 5:33-37), and his assertion that even our thoughts and intentions affect our relationship to God and our neighbors. Or we sometimes forget the power of the spoken word. In Proverbs 10:21 we are reminded that "death and life are in the power of the tongue. . . ." Helmut Thielicke, a German pastor and theologian, reinforced this statement: "The gates of hell are opened by words and by words they are closed. Blessing and curse, salvation and condemnation are enclosed in words as in gracious and yet mysterious vessels" (Helmut Thielicke, *Life Can Begin Again*, page 53).

To summarize, the Ninth Commandment expresses a concern for truthfulness and community integrity. Just as the Israelites and their communities were vulnerable, we and our communities are vulnerable, even fragile. At the same time we have great power. Our words inform and shape attitudes within our communities. Our words separate people, or foster openness and trust within our communities. Our words feed our insecurities and box people in, or they liberate us and others as we try to see ourselves and others through God's eyes. *Ninth in a series.*



Open your Bible

Letters

Editorials help prison work

Dear Editor: Since *The Mennonite* is our only contact with the Mennonite church of which we are members I have been wanting to thank you for some of your editorials.

Beginning with your first editorial which dealt with the gospel in a nutshell in June 1976, I said, "Praise the Lord," cut out C. H. Dodd's summarization, and glued it into the front of my Bible.

I write also about two recent editorials. One was entitled "Two Unusual Sundays" (May 1 issue). Franklin and I would like to invite you to attend "our church" for a third unusual experience in worship. For the past two years we have been worshiping in the chapel and participating, as needed, at Washington State Penitentiary. Franklin is a volunteer chaplain at WSP, where he spends five days a week. I minister with him three days a week. On Fridays we visit and minister on the mental health floor (where those are sent who are declared criminally insane by the courts). On Sunday we worship with the residents in minimum security at 9:30 a.m., and at noon we begin services in the maximum security chapel inside the walls of the prison. If you or any of your staff are ever in the Walla Walla area, we would like to have you come as our guests to worship with us. I'm sure this would prove to be an unforgettable experience. We are always "praising God" for having led us into this most meaningful work for our retirement years.

Today Franklin is having a communion service in the protective custody wing of the prison. The men have to be called out of their cells—where they spend 20 hours a day—for this type of service. Last night 17 of the 135 men in protective custody had signed up, expressing their desire to take communion. Franklin also ministers to the men in the "hole" and to those on death row.

Another recent editorial dealt with "Each Person Needs Family" (May 8 issue). I want to quote Jim, one of our converts, who speaks to this: "When I was a little boy I always wanted to be adopted like my brothers and sisters were. It took 42 years to get a family, but it was worth every bit of the time. God adopted me through our brother Jesus Christ and along with Jesus gave me brothers and sisters like you. I didn't have to go through court to get you for a brother and a sister. All I had to do was go to the foot of the cross and ask Jesus into my life, and you came right along with Jesus. Because of Jesus and the cross I now have a family that can't be taken away from me. The day I reach heaven I'll be standing right alongside of you, praising God for allowing me to be a part of such a great family." *Gladys Toews, 501 Washington, #26, Walla Walla, Washington 99362* June 4

Franklin and Gladys Toews at prison picnic

MCC needs to go farther

Dear Editor: My reaction to Vic Reimer's article "Energy and Caution Characterize MCC (US) Confab" (July 24 issue) is that we are taking far too narrow a view of what Mennonite Central Committee could and should be as we strive to integrate an MCC (US) into the existing structure. What we need instead of an MCC (North America) is an *MCC (International)* to which not only MCC (Canada) and MCC (US) could belong, but also all the other MCC-type organizations which are springing up among Mennonites outside of North America. MCC (International) should have its offices outside of North America and be a parallel organization to Mennonite World Conference with Mennonite agencies from around the world involved and participating.

The Mennonite churches in India, Indonesia, Europe, and South America all have organizations that are embryos of relief and development organizations.

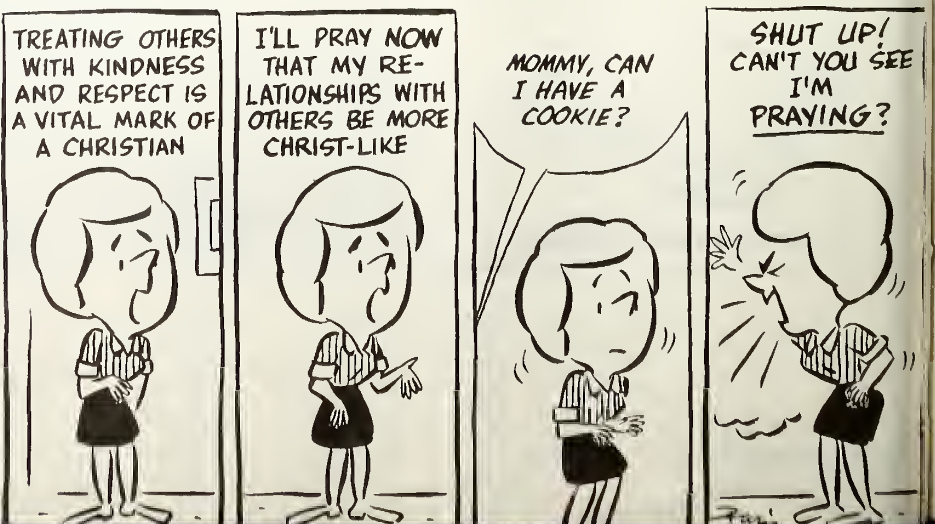
The current MCC programs have in some cases spawned these organizations; in other cases MCC has tried to work cooperatively with them, but it has usually and unintentionally turned out to be a "big brother/little brother" relationship in which MCC provides most of the money and people and—while trying to support local initiative—often ends up in the driver's seat. Each of these groups could greatly benefit by being equal partners in an MCC (International) where their horizons would be expanded beyond the needs of their local churches and they could catch the wider MCC vision of service in the world.

I would foresee that MCC (International) would function as the representative of all the national Mennonite groups, administering the international program to which Mennonites from many countries could contribute funds and personnel as they are able. In return it would provide some funds and personnel to work with local church bodies in mutually agreed-on programs and carry on work in non-Mennonite areas.

Such an arrangement would avoid at least some of the bias of the present MCC program in which North American "development experts" go to the Third World and soon end up directing programs and supervising natives while Third World "trainees"—often with equal educational training—come here to learn from us without being expected to make any substantive contribution.

At a time when MCC programs are limited more by the availability of suitable volunteers than by money there would be clear advantages in tapping the large pool of potential Mennonite volunteers outside of North America. For an Indian volunteer to be sent to Indonesia by MCC (International)—or a Taiwanese volunteer to work in Africa—would not only build inter-Mennonite contacts in the international context, but we might soon find that the citizens of developing countries make the best development workers when they are removed from the constraints of their own culture and put to work in a new society.

While we are in the process of revamping MCC structures, let's take a longer view and aim at structures which acknowledge the growing maturity of the world churches and which will last for more than just the next few years. MCC has come of age and it's time to go international. *Dan Jantzen, 5906 Newcombe Court, Arvada, Colorado 80004* July 26


TREATING OTHERS WITH KINDNESS AND RESPECT IS A VITAL MARK OF A CHRISTIAN
I'LL PRAY NOW THAT MY RELATIONSHIPS WITH OTHERS BE MORE CHRIST-LIKE
MOMMY, CAN I HAVE A COOKIE?
SHUT UP! CAN'T YOU SEE I'M PRAYING?

Meditation

"Choice" book changed my life

A child, a friend, and Christian books influenced a change in a couple's life. Participants at a Choice Books promotional meeting at Hutchinson, Kansas, heard this story. "At last I'm at peace," a woman shared in a letter. "From the time I was 15 and left home I searched for what it was that I longed for inside. By the time I was 19 I had been married twice and had one child. The following year I had twins. My husband and I went out most Saturday nights to a bar or a dance hall. I became bored with that type of life and felt very empty and depressed.

"A friend told me that perhaps I should go to church. I said that is one thing I don't need. At my husband's grandparents one of the twins came up to me with a book and I looked at it. It was the first Christian book I ever read.

"Sometime later we were at a restaurant around 2:00 a.m. I was very tired. Beside the counter was a bookrack. I started browsing and bought over $10 worth of Christian books. When I got home I wasn't tired anymore and stayed up to read.

"A week later I went to church for the first time in years. I am really on fire for the Lord and at last I'm at peace. When I get spiritually hungry I know where to find the answer. My children enjoy church and my husband is beginning his walk with the Lord. Friends and family are touched by his love in my life.

"It is so great to have a daily walk with Jesus. I always wanted to be famous enough to have my name in a book. All that has happened now—I know personally the greatest King ever, and my name is written in the most important book there is, the Book of Life."

Twenty-five district programs cooperate to place Choice Books with a Christian message on more than 2,000 racks.

Angie B. Williams

The take-off

I show my boarding pass to the smiling stewardess
and find my assigned seat - a window seat.
I fasten my seatbelt and tuck away my bag - and wait.
I glance out the window at the wide expanse of concrete
    with bustling little people
        little carts and trains.

Then the thud as doors are closed
    and we push away from the ramp
Slowly we move—slowly and gently
    away from the building
        and onto the runway.
My eyes are trying to absorb the passing panorama.

Gradually we gain momentum—I close my eyes—
Faster—a few bumps—
Still faster—still more bumps—
One final surge of speed—then we seem to stop.
        no more bumps—
Just a smooth upward motion and we are in the air.

wonder is this what death is like?
    a faster and ever faster racing of time as
        we grow older?
    a few bumps of illness and pain?
nd then the take-off
    —a gentle lifting up of the soul into Eternity.

Irene Klassen

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Begin with small ideas

Little children soon have big ideas. At age five they already know that they will become football superstars, movie actresses, presidents, doctors, nurses, and firemen.

The gospel core is big doctrines—incarnation, atonement, resurrection, and eternal life.

Students come to school for a big education/ diploma to get a big job for big pay.

Teachers/ parents/ ministers see themselves as big dispensers of knowledge, wisdom, and spiritual nurture.

"Bigness" seems to be "where it's at." Madison Avenue has us hooked. So they sell us "giant-economy-sized" tubes and boxes of this and that.

After all, humankind is God's crowning act of creation. Superstars get big money. A PhD is a big degree. Bank accounts give big prestige.

And who doesn't want to be big? Isn't that a sign of maturity and success?

Our mentality has become "the bigger, the better." It's true in farming, manufacturing, church, social status, and in international relations.

We have become blinded by this bigger-the-better fallacy. Many large new suburban developments look like boxes off an assembly line. Ribbons of concrete sameness, called super highways, have been laid all over God's beautiful creation. Look-alike gas stations, airports, cheerleaders at ball games, and hamburger stands symbolize the aesthetics of today's landscapes. Prefabrication, Xerox copiers, and computers turn out things en masse.

And somehow we are hung up on a think big philosophy. It has resulted in bigger pollution, rising crime rates, multiplied indifference one to another, and a growing spiritual bankruptcy.

To all students, teachers, politicians, pastors, and others, *today* is a time to *think again.* Begin anew. Start a new trend. Let's begin with *small ideas.*

When Jesus' disciples were unable to cast out a demon (a "big" spiritual challenge), they asked Jesus, "Why could we not cast it out?" (Matthew 17:19). Why were they unable to do the "big" things for God?

Jesus said, ". . . if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you" (Matthew 17:20).

A mustard seed seems very small. Was Jesus suggesting his disciples had no faith? Hardly. But he was reminding them to start at the beginning. Get the foundation of your faith in order. Begin with the alpha, and God's Spirit will also give you the omega.

The signs are all over. We must find alternatives to the myriads of neon lights, computer noises, smog from the factories, and our gas guzzlers.

The late William James (1842-1910), US psychologist and philosopher, wrote: "I am done with great things and big things, great institutions and big successes, and I am for those tiny, invisible, molecular, moral forces that work from individual to individual, creeping through the world like soft rootlets, or like the capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of man's pride."

Alfred Zimmern, an Oxford political science professor, said he saw persons who do not carry out their ideas as our greatest hindrance in building world peace.

A student, before getting any diploma, must first think small enough to get up and go to classes on time; to do studies and even take some courses not liked.

Teachers—with bachelors', masters', and doctorates—must again begin with teaching basics.

Farmers—with four-wheel-drive tractors and trucks—must again learn to appreciate the soil as God gave it to us.

All Christians—with sophisticated buildings, programs, and denominations—must once more look at the essentials for faith *in Jesus Christ.*

And God is ready for us. He is prepared to feed our spiritual hunger. He will take our "mustard seed" faith and multiply it to move mountains.

If you, whoever and wherever you are, long to see new evidence of spiritual vitality for yourself and/or for others, *begin with small ideas.* One genuine prayer, simple and broken as can be, will do more than many fine words spoken almost by rote. One cup of water, in the name of Christ, will be recognized for eternity.

Big ideas are not bad in themselves. But too many lack the foundation. All big things began from small things. Jesus himself came as a baby.

Summer is about over and a new season starts. Let's begin again—also in our own lives—*with small ideas* . . . "and nothing will be impossible to you" (Matthew 17:20). *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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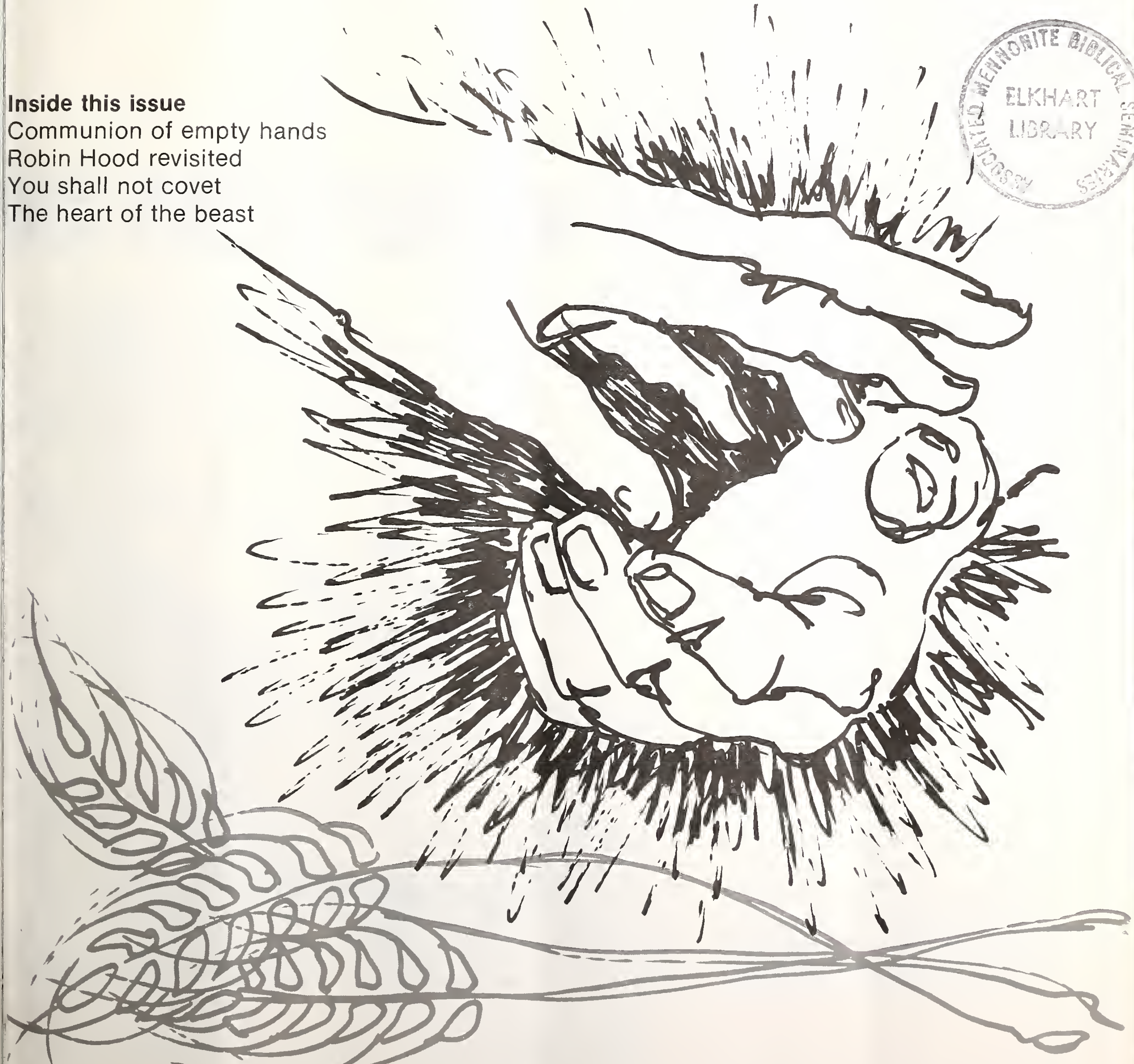


Variations on a theme by Zephania

Muriel Thiessen Stackley

Morning by morning
God makes his law known,
each dawn unfailingly,
said the prophet.

"Manna," his ancestors called it
when, morning by morning,
they desperately gathered
the day's food.

Communion o

Today is Resurrection Sunday. My first Easter in prison. Will it be my last? Or will there be others like this?

The political situation is becoming worse. I have no optimistic answers. We are all trying not to create an atmosphere of depression.

Surely the regime can't continue to keep almost 10,000 political prisoners. On the other hand, they can't just free that many people in one day. Faced with such an impasse and plagued by the mists of an uncertain future, Christian faith takes on irreplaceable importance.

Here in this jail I find it easier to understand how the people of the Bible must have felt, stripping themselves of everything that is superfluous. Here every day brings new worries. We feel we have lost everything. Many of the prisoners have already heard that they have lost their homes, their furniture—everything they owned. Our families have been broken up. Many of our children are wandering the streets, their father in one prison, their mother in another.

What has the resurrection of Jesus Christ to say to us? It is strange, but in this kind of situation—full of uncertainty and destitution—the religious experience acquires a resonance which I never experienced outside.

I have been the pastor of 15 churches. But I wonder whether this constantly changing and dynamic congregation formed by a mass of prisoners has not been my best opportunity for ministry.

All through this captive people I find signs of the birthpangs of a new life. Redemption is a new creation. To be present is a privilege which we cannot always enjoy. In the midst of destitution the freedom which God gives to the captives acquires an indescribable power. For a moment I can feel within our hut the smell of the Roman catacombs. We will have to meet together for a celebration—despite the restrictions, despite the consequences.

Our confiscated belongings have not been returned to us. All we have is our camp beds, our blankets, and the clothes we are wearing. There is not a single cup. If you want water you must drink it directly from the tap at the sink.

But a score of Christian prisoners and I will experience the joy of celebrating communion—without bread or wine. It will be the communion of empty hands, of the captives, of the destitute, of the exiles and the oppressed. Never before will we have experienced so clearly the weight of eternity erupting in our historical time.

The non-Christians say, "We will help you. We will talk quietly so that you can meet." They tell me they will form an informal group close to the guards and provide the curtain of ordinary conversation. That will allow us to concentrate. Too dense a silence would draw the guards' attention as surely as the lone voice of a preacher. And we have been warned that any meeting which is not for ordinary informa
conversation will be severely punished.

A small group of believers gathers wit
me. "We have no bread nor water to us
instead of wine," I tell them, "but we will ac
as though we had."

"Like when we were kids," says one bo
who has been condemned for more than 3
years.

"It will be just like that," I answer. "Chri
asks us to act with the simplicity of children.

I pause—and catch my breath. "This mea
in which we take part," I say, "reminds us c
the prison, the torture, the death, and th
final victory of the resurrection of Jesu
Christ. This bread, which we do not hav
today, represents very well the lack of brea
in the hunger of so many millions of huma
beings. This wine, which we don't hav
today, is his blood, present in the light of ou
faith. Christ poured it out for us, to move u
towards freedom in the long march fc
justice. The blood of Christ represents ou
dream of a united humanity, of a just society
without difference of race or class. Thi
communion is not only a communion wit
us here but a communion with all our sister
and brothers in the church who are outside
It is a communion with all those who hav
died and with all those who will come after u
and who will be faithful to Jesus Christ."

I hold out my empty hand to the firs
person on my right and place it over his ope
hand. And then I do the same with th
others. "Take, eat," I say. "This is Christ'

Manna, they called it.
And canning, freezing, drying,
bottling—all didn't work.
The attempts (to be frank)

stank. Fresh, God said.
Gather it fresh every morning
Zephaniah heard it.
I'm hearing

this gentle prototype
of what I believe
is being said
to me:

Yesterday's worship won't do for today.
Yesterday's triumph won't make today victorious.
Yesterday's forgiveness doesn't guarantee
sinlessness.

Fresh, gather it fresh.
The source is unflagging.
The quality unfailingly
good.

Morning by morning
their manna and Zephaniah's and mine
is nourishing,
enough for that day.

empty hands

body which is given for you. Do this in remembrance of him." Afterwards all of us raise our hands to our mouths, receiving the body of Christ in silence.

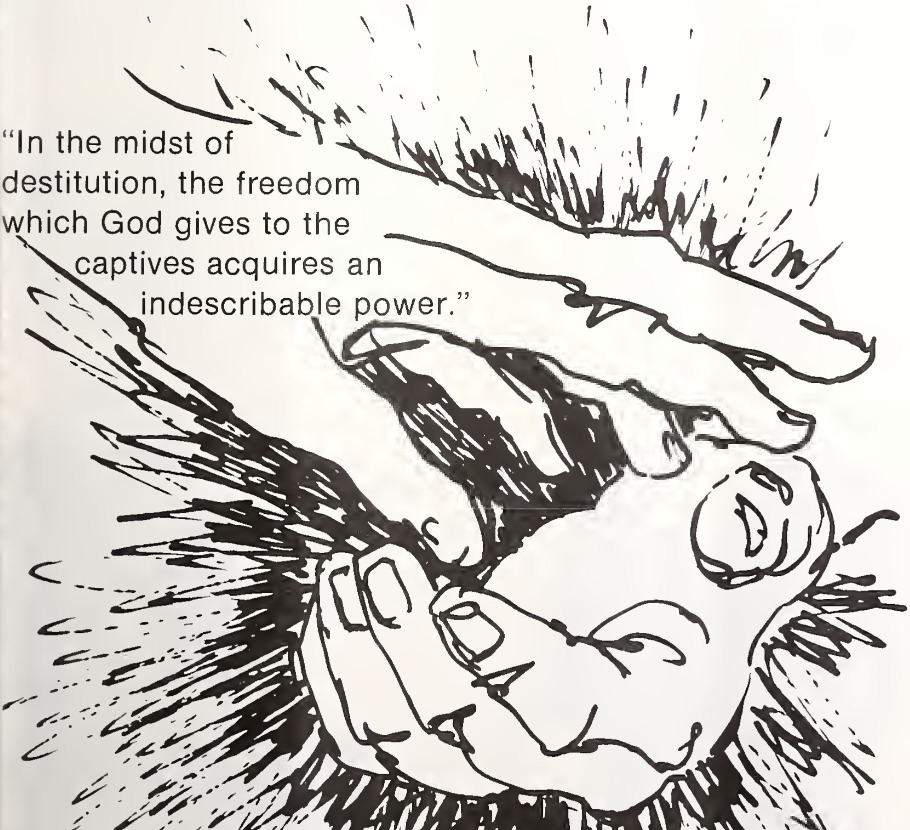
"Take, drink," I say at last. "This is the blood of Christ, which was shed to seal the new covenant of God with us. Let us give thanks, for we are sure that Christ is with us, strengthening us."

We give thanks together to God. Then we stand up and embrace each other.

A while later a non-Christian prisoner says to me, "You people have something special which I would like to have. I would like to talk with you later."

Then the father of a girl killed in an encounter with the armed forces comes up to me. "Pastor," he says, "this was a real experience. I believe that today I discovered what faith is. I believe I am on the road."

Is this not evangelism, I wonder? Is this not the liberating, identifying evangelism that Jesus has called us to?



"In the midst of destitution, the freedom which God gives to the captives acquires an indescribable power."

The author of this true account is a Latin American pastor who was imprisoned for many months because he had given shelter in his home to a guerrilla. His wife was kept in another jail. Neither knew about the other or about the children. He was eventually released and shared his memories of this Easter communion. It was first published in A Monthly Letter About Evangelism, *a publication of the World Council of Churches.*

Robin Hood revisited

Alvin G. Er

Whenever anyone in our congregation mentions the rich we all know that person means J. R. Klassen of Klassen Industries Limited. You've heard of J. R.? I used to say, "J. R. and I together own half the town" (you know what I mean?).

Well, when Henry and Shirley came back to report on the Mennonite World Conference, they pictured the lot of the poor and gave figures to show that the rich were getting richer. Many of us nodded inwardly and cast a few sidelong glances to see how J. R. was taking this. But we needn't have worried; there were only a handful there that evening, and J. R. was away in California.

Business or pleasure? Probably a little of both.

I've said myself it isn't fair that there are only two kinds of people—those who've got it and those who want it. But Henry and Shirley shook us up a bit that night. I guess they convinced us that none of us are really poor. They encouraged all of us to do something. And we agreed.

What to do was a bit more difficult. I mean, you just can't be Robin Hoods anymore. So at first we didn't do anything for want of a plan. And the matter might have died there if we hadn't had the Sunday school lesson about the rich man and Lazarus a few Sundays later.

So we went at it—round two. Wasn't social aid enough? What about those who are spongers on society? Henry convinced us that there were honest-to-goodness poor in underdeveloped countries for whom nothing was being done.

Maybe church council could do something? Surely MCC already knew all about such places? But Henry figured we should do something as a Sunday school class. And our usually reserved Henry was emphatic. The bell saved us from making a hasty decision.

You'd expect a week to cool things; but, wouldn't you know it, the next lesson was about being doers and not hearers only, and someone says, "Yeah, like last Sunday." So we figured we better finish that one. Henry was out pulpit pounding somewhere, probably on poverty, so we proceeded without him.

We came up with a simple plan. Step 1: make our concerns known. Known to whom? Well, I guess to the church as a whole, particularly to the rich. J. R.'s not in our Sunday school class, you know.

Step 2: ask the rich to share with the poor. We made it perfectly clear that none of us were asking for ourselves, unpaid mortgages or not. This was strictly for the very poor, those in underdeveloped countries.

Step 3: collect and distribute to the needy.

How to begin? Steps 1 and 2 sort of got combined. We decided a petition of concern—I'm not sure that's the right word for it—something you sign, would start all of us in *doing* something, *not* just *talking*.

We figured we should be businesslike and tactful, so we got Bill, our lawyer from class, to write it up with all the whereases.

Next Sunday Bill read it out loud about the rich needing to give of their excess and we all signed. Who could argue with that logic? But—wouldn't you know it—Henry refused to sign. He said something about not absolving himself from his responsibility by signing a petition. We almost junked it right there, but a few of us figured there were five or six in our congregation who needed to see this thing. And who knows what the example of one church could lead to?

We left it on the foyer table for people to "respond" to. We didn't say "sign" because we thought the rich should do more than just sign. Pretty well everybody signed.

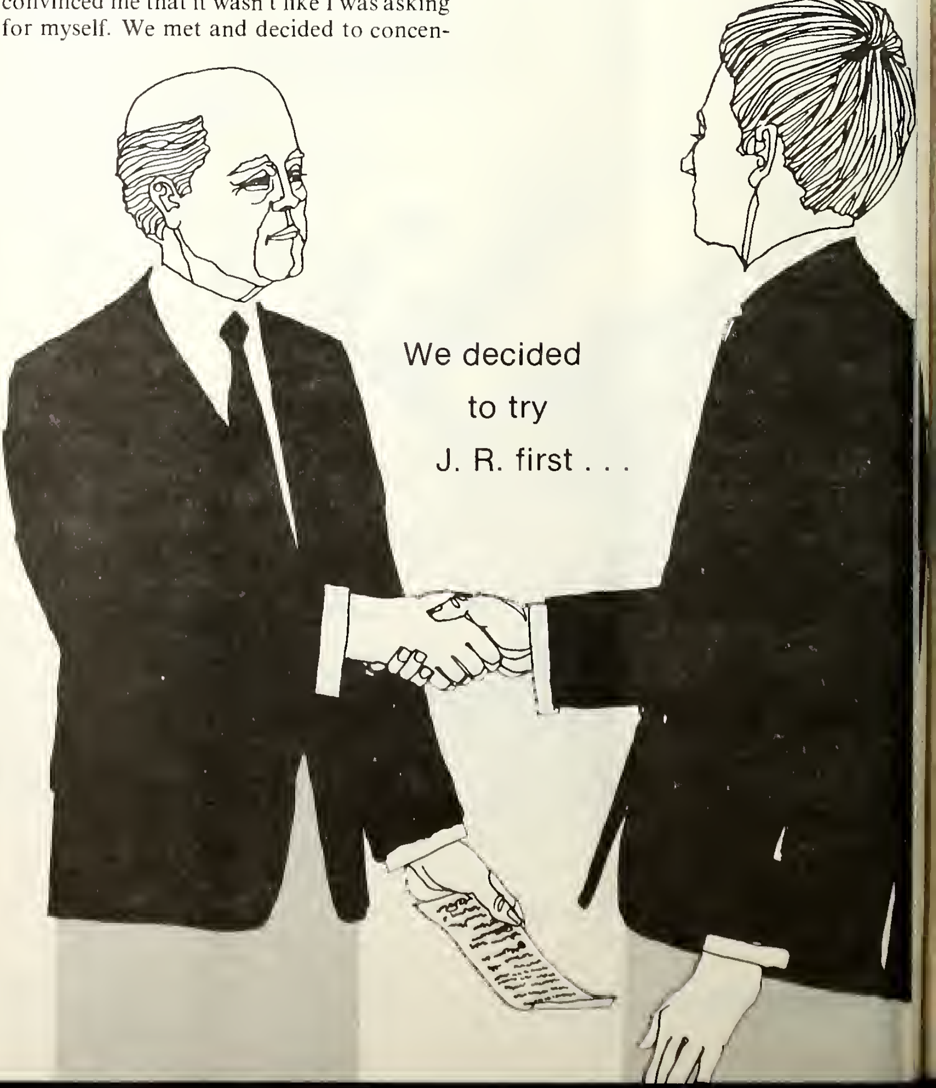
It occurred to us after a couple of weeks that we better elect a collection crew.

I got onto the collection crew, much as I hate asking for handouts. But the class convinced me that it wasn't like I was asking for myself. We met and decided to concentrate on the richest 10 percent of t congregation. We wrote out 22 names fro the church directory who could well affo to contribute. Actually we trimmed it dow to eight after reconsidering, because knew several were expanding businesse and others had capital all tied up- construction being slow—and for t farmers it was the wrong time of year.

We decided to try J. R. first and so phoned his secretary for an appointmen We took along the petition to sort of remi him what this was all about. It turned out hadn't seen it yet, but he listened qui readily and read the whole thing through. signed it and we were on our way.

When we got into the car we realized th we really had expected more than a sign ture, but nobody wanted to go back and t again. Anyway, if he hadn't known about before, maybe it was too sudden to expe too much more.

Meanwhile we've had second though about us going door to door. We've decide to run the announcement in the bulletin wi our names listed and let the rich come to u Who knows, we might have missed someo with our list.



We decided
to try
J. R. first . . .

You shall not covet

J. W. Sprunger

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Exodus 20:17 NIV).

The Tenth Commandment has for its context the last in a series of stipulations which make up one part of a treaty in the ancient Near East. Treaties from this time period had the form of: (1) title/ preamble (Exodus 20:1: "And God spoke all these words."); (2) historical prologue (Exodus 20:2: "I am the Lord your God who brought you out of Egypt, out of the land of slavery."); (3) stipulations (Exodus 20:3-17; one being the text we are presently considering, "You shall not covet your neighbor's house."); (4) deposit of the text (Exodus 25:16); (5) witnesses (Exodus 24:4); (6) blessings and curses. Thus the context for the Decalogue is found in the setting of a treaty between a ruler and his vassal or—as in this context—between God and his people.

Within the immediate context of the book this is the last of the 10 stipulations. The first four concerned themselves with the relationship between God and his people, and five through ten with man's relationship to man. In the section that deals with man's relationship to man Commandment Five considered family honor; Six was concerned with protection of life. The interest of the Seventh Commandment was the marriage relationship. Commandment Eight dealt with the protection of property. Concern for truth was the topic of the Ninth Commandment, and Commandment Ten considered attitudes. While commandments five through nine deal with actions, the Tenth Commandment is concerned primarily with thoughts and aspirations.

Open your Bible

Therefore the key word in understanding the Tenth Commandment is the word translated "covet." In the Hebrew text the word translated covet is used 21 times in the Old Testament. The word itself is neutral, for it can be used both positively and negatively. Positively it refers to a desire for the law of the Lord (Psalm 19:11). It is also used in a negative sense, indicating that it is morally wrong to desire something dedicated to God (Joshua 7:21) or—as in the text we are studying—to desire the possessions of one's neighbor.

In the past theologians have understood the term covet to refer to attitudes and to actions. This is because the parallel passage in Deuteronomy 5:21 translates a different Hebrew word as covet. This Hebrew word emphasizes the emotional aspect whereas in Exodus 20:17 the emphasis is on the emotion which leads to an action. Thus the commandment is concerned with people's attitudes, which is a reminder to us that God looks on the heart while people look on the outward appearance. An example would be when Samuel thought that Eliab would be the Lord's anointed, but God looked at the heart (I Samuel 16:7). Sin begins within a person (James 1); wrong thoughts lead to wrong desires which lead to wrong actions. Jesus put it this way, "For the mouth speaks what the heart is full of" (Matthew 12:34).

With this in mind one is led to consider the objects that a person should not desire. The term used is "your neighbor's house." In the Old Testament context this referred to a person's whole household. Thus the list of property follows: wife, slave, maidservant, and animals—all the possessions of one's neighbor. This usage is found in a number of Old Testament passages (Genesis 7:1, 15:3; Deuteronomy 6:22; Esther 8:1).

Thus to the people of Israel the Tenth Word showed that not only actions were important; the attitude was also important.

It is at this point Jesus confronted the rich young ruler when he asked Jesus what one must do to have eternal life. Jesus mentioned the sacredness of marriage, of life, of property, of truth, and of honoring parents. The rich young ruler could reply, "All these have I kept from my youth." It was from the perspective of the Tenth Commandment that Jesus challenged the young ruler about his possessions and the hold he had on them, and they on his heart.

In fact Jesus interprets all of the commandments in light of the tenth. "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment. . . . You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." It is not enough to refrain from stealing, killing, and adultery. It is the heart and its motives that God is interested in. As Ronald S. Wallace has said, "Man tends to limit his prayer to 'God, forgive what I have done and said,' but we must pray 'God, forgive our hearts for being what they are.'" Or is our situation different today? Is it that we no longer covet our neighbor's possessions? Or are we so wealthy and materialistic that we can go out and buy something bigger and better than our neighbor's possessions?

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News

For $195 you can buy a documentary film on three centuries of Mennonite migrations

Newton, Kans. (GCNS)— *The Coming of the Mennonites to North America*, said to be the first 16mm film documentary on the Mennonite migrations to North America, has just been released.

The 20-minute film, in color and sound, spans the major Mennonite migrations beginning in 1683 (from Switzerland to Pennsylvania) and continuing into the post World War II period.

It combines a variety of filming techniques using contemporary and historical artwork and photographs, and "on location" scenes from such places as Pennsylvania, Kansas, Ontario, and Manitoba. The narration, written by Esther Groves, was checked by several Mennonite scholars. One of the themes in the film is that Mennonite farmers were part of the process which dispossessed Indians of their land.

The film is designed for use in catechism classes, and for other teaching situations. It is one of a series planned by Visual Communications, a partnership involving Gary Franz, Carlyle D. Groves, and Frank G. Ward. *The Coming of the Mennonites to North America* is the third in the series and the first to be released.

The purpose of the series is to teach Anabaptist-Mennonite history using films. The first film in the series (and the next to be made) will deal with the rise of Anabaptism in Europe; the second will document the migration of Mennonites eastward to Russia; the fourth will center on Mennonites in Latin America; the fifth on how Mennonites have shared their faith; and the sixth and final film will highlight the intersection of current Mennonite faith with the modern world. Visual Communications anticipates making one film per year.

The group received an initial grant of $5,000 from the Commission on Education of the General Conference to help fund production of the first film. All proceeds from its sale will be used to promote it and to fund the second. It is hoped that this principle, applied to each of the films in succession, will fund each film in the series

Consequently the film is for sale, but no for rent. Until 1 January 1980 *The Coming of the Mennonites to North America* can be bought for $195. Thereafter its price is $225 Approximately 100 prints will have to be sold to finance the second film in the series Visual Communications and COE spokes persons hope that congregations, or clusters of congregations, will recognize the value of having a film series of this nature easily accessible for use by groups within the local church. The second film is scheduled for shooting in Europe next May and is to be available early in 1981.

Faith and Life Press, Box 347, Newton Kansas 67114, is the distributor of the film Inquires may be directed to FLP.

Extensive conference on women in the church scheduled for November 2-4 in Indiana

Newton, Kans. (GCNS)—A conference for women and men to enhance service, leadership, relationship, and involvement of women in church life is scheduled for November 2-4 at Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

Titled "Enabling for Action" the conference features a dozen workshops and resource leaders, and two special speakers, Diane MacDonald and Barbara Prasse. MacDonald, assistant professor of religion at Goshen College, will present three talks on thinking, doing, and being theology. Prasse, director of student services at McCormick Theological Seminary in Chicago, will speak three times on women's leadership roles.

Each of the dozen workshops will be presented twice on Saturday afternoon. Among the topics are "Women in the Bible," "Learning Leadership," "Gifts and Their Use," "Parenting for Sexual Equality," and "Values for Meaningful Daily Living." Among the workshop leaders are Ruth Brunk Stoltzfus, Gloria Martin Eby, Katie Funk Wiebe, Herta Funk, and Atlee Beechy.

Registration is due by October 1 and may be sent to Arlene Mark, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514. Lodging and local transportation are free. The registration fee is $10 (students $2.50).

Some travel funds are available, particularly for those who will travel a long distance to attend, for minority persons, and for women who are in leadership roles in the church. These funds are granted by Mennonite Central Committee Peace Section Women's Task Force, and by the Commission on Education of the General Conference, as well as the US district and Canadian provincial education committees.

Persons needing travel funds may contact Linda Schmidt at MCC, 21 South 12th Street, Akron, Pennsylvania 17501; Herta Funk, COE, Box 347, Newton, Kansas 67114; or the GCMC district and provincial education committees.

EV-COMM workshop stresses creativity

Newton, Kans. (GCNS)—Clear and creative communication of the gospel and church news is possible.

This was the central message of an evangelism and communications workshop held August 17-18 at Bethel College in North Newton, Kansas.

Sponsored jointly by the Western District of the General Conference and the Commission on Home Ministries, the 100 registrants enjoyed "hands on" experience in sharing their faith, planning spot messages for radio and TV (including some videotaping), writing news, and creating layouts for newsletters.

The exposure was broadly based. The experiences were designed to serve as a catalyst for more focused communication from the church.

Harold Graber, pastor of the Hebron Mennonite Church in Buhler, Kansas, and Floyd Bartel, secretary for congregational mission of the GCMC, conducted two sessions on evangelism.

Graber said one of the problems people have in communicating their faith is that "so many are uncertain about their commitment to Jesus Christ as Savior and Lord." Bartel said the sessions were to help participants get "handles of their own" in sharing the gospel. To work at these needs Graber and Bartel had people pair off to share their faith by following a guide. These conversations were taped and later analyzed for content and feelings. Bartel summarized, "Share the reason for the hope within you reverently and gently" (1 Peter 3:15).

Two other resource persons—Diane

Umble, director of Faith and Life Radio and Television (until the end of August), and Gerald Loewen, free-lance communications specialist—led participants in learning about radio, TV, and print communications.

Umble said the church *can* create alternative messages and be a moral voice in the broadcasting world. She said it is possible for citizens to influence programming decisions. "But," she said, "a major problem is that broadcasters are not held accountable by local citizens, and so they (the broadcasting industry) end up serving the advertiser."

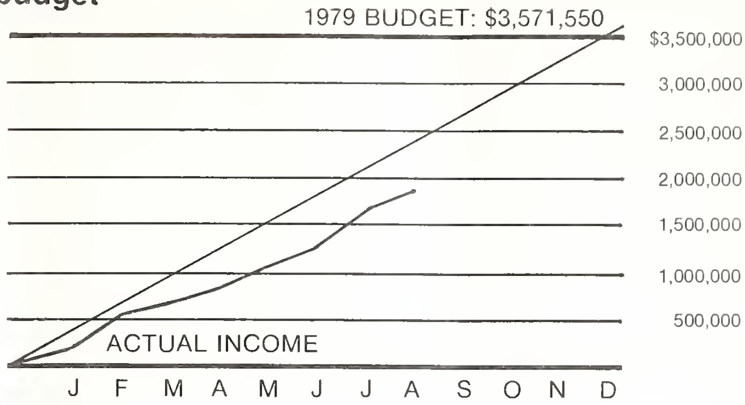
Using small groups of five or six, Umble provided situations for which the group would plan a 30-second radio or TV spot.

Loewen emphasized two ideas in his workshop on print communication. He said communication must be planned with a clear knowledge of the audience to be reached. Secondly, he underscored the need to "whet the appetite" of potential readers by using creative (but inexpensive) techniques in producing church bulletins, newsletters, and other printed items.

Conference budget

Budget for 1979 includes:

Commission on Education	$272,215
Commission on Overseas Mission	$2,335,143
Commission on Home Ministries	$649,508
Mennonite Biblical Seminary	$314,684
Total	$3,571,550



Donations reach 51.8 percent of goal. *August receipts for the General Conference Mennonite Church budget totaled $180,210 compared to August 1978 receipts of $179,885. This brought 1979 receipts (at the end of eight months) to $1,851,431 or 51.8 percent of the 1979 budget goal of $3,571,550. After August of last year 49.6 percent of the budget had been received. The last four months will require an average of $430,000 per month in order to reach budget goals. Thank-you for your strong support.* Ted Stuckey, conference treasurer and business manager

Cash-for-work program produces admirable community development

Akron, Penn. (MCC)—Some 2,560 Andhra Pradesh families participated in Mennonite Central Committee cash-for-work projects after the May 12 cyclone in Prakasham and Nellore districts.

Just over $100,000 was spent for the cyclone relief program operated between May 30 and July 10. Some of the money drilled 92 tube wells in 74 villages.

Heavy winds in May caused property loss more severe than that of the well-known 1977 Andhra Pradesh cyclone. In Prakasham District alone, losses to the agricultural sector totaled $14,875,000. An estimated 187,000 cattle died and 313,765 houses were damaged. Crop loss was extensive. Five hundred seventy-nine persons died.

To determine a response MCC personnel A. C. Lobe and Fred Kauffman visited the area only days after the cyclone. People they talked with supported employment creating projects.

To administer the relief program Fred and Minh Kauffman established a temporary office in Ongole. They were joined by R. S. Lemuel, Mennonite Christian Service Fellowship of India worker from Jedcherla, and MCC workers Julius Devadason and Peter Hiebert.

Guidelines for aid were established. Villagers would have to agree on a project that would benefit the entire village. In addition each family had to send at least one person to work on the common project.

An outside volunteer coordinated and reported on work in each village. Volunteers came from Andhra Evangelical Lutheran Church, Mennonite Brethren Church, and Village Reconstruction Organization.

Initially the team visited 60 villages and received 25 applications. Projects benefiting 20 villages were approved.

Kakuturivaripalem, a village with extensive needs, operated a successful project from June 19-30. Fred Kauffman reports that 200 families worked together there to make streets and drains and to fill in low areas where water stagnated. Much of the village had to be reconstructed after the cyclone.

Devadason commented, "This change was made by their own hands. They requested the project, worked together on it, and are proud of the work." The salaries they earned will buy about a two-month supply of millet for the 200 families of laborers.

In other villages pits were filled in to provide new housing sites, and canals were repaired. In the village of Pajupalem MCC provided new leather to 20 sandal-making families, since their supply had been damaged in the storm. Sales from new sandals can be used to buy a continuing leather supply.

Not all projects were successes. In some villages factions kept families from working together to complete projects. In others, projects began late and interest was lost.

Baptist and Mennonite Umsiedler join in seminar

Hillsboro, Kans. (MBNS) — Some 50 men registered for a 10-day seminar July 13-22 at the International Baptist Seminary in Rueschlikon, Switzerland, under the administration of Gunter Wieske, Baptist, and Hans Niessen, Mennonite.

Participants came from the different Mennonite and Baptist Umsiedler groups in Germany.

Resource persons spoke on different areas of service in the church. Brother Szepan dealt with evangelism. While all acknowledged the need to evangelize, many felt they needed a period of adjustment because of their recent resettlement in Germany. But evangelism can be simple, it was explained. The message is "God loves you."

Samuel Gerber helped them study Anabaptist history. Because the Limmat River in Zurich, where Felix Manz was drowned in 1527, is so near Rueschlikon the group visited the place of one of the first martyrs.

J. J. Toews spoke once each day on preaching helps, stressing the need for preaching, not on what is important to the preacher, but on what the needs of the congregation are.

Praying and singing cut a wide swath in these meetings and helped relationships among the brethren. Although the Baptist Umsiedler are to a large extent of Mennonite background, some of the tensions between registered and nonregistered churches came along when they came from Russia to Germany.

I-Thou. Clarence Bauman, professor at Mennonite Biblical Seminary, and his wife, Alice, led an informal one-day seminar at Camp Squeah, British Columbia, on their view of Martin Buber's book *I and Thou*. Buber dichotomizes reality into moments of I-it meetings (a utilitarian transaction with an anonymous bank teller, for example) and I-Thou encounters (God as the ultimate Thou). "Salvation is the fulfillment of I-Thou in this life," summarized Bauman. "Authentic experiences of I-Thou give us strength for I-it."

Former Secretary of the Air Force Townsend Hoopes recently said, "None of the recent foreign policy frustrations of the US has been due to military weakness. Larger military forces would not have enabled us to roll back the price of oil, manage the transition from minority white rule in Southern Africa, or effect a political settlement in Iran or the Middle East. Our decision *not* to intervene in these situations did *not* follow from a judgment that our military forces were inadequate, but from a conclusion that none of these situations lent itself to military solution. . . ."

The Alberta government agreed to grant matching dollar for every dollar raised at th MCC (Alberta) Relief Sale in Coaldale Jul 28. Approximately $78,000 was raised fo MCC relief and development programs, bu with the grant the total receipts from the sal came to about $156,000.

Central America:

". . . people would rather die fighting for change than continue the marginal existence forced upon them."

Marian Franz

Marian and Delton Franz, Washington, DC, traveled in Guatemala, Costa Rica, Jamaica, and Haiti from May 2-30.

Guatemala—Three years after the earthquake of 1976 one is still shocked by the enormity of that disaster. Across this Central American country there are mass graves for more than 24,000 people who lost their lives in that catastrophe.

But the earthquake's toll is not the greatest shock. Far more shocking is the realization that as many people as died in the earthquake have been killed in that country by being sought out, one-by-one, and done away with by deliberate, calculated design. Tortured and mutilated bodies are fished out of ditches and ravines at the rate of 8 to 10 a day! George Reimer of Mennonite Central Committee in Guatemala arranged for us to speak to political, labor, and religious leaders there and gave us the background to understand this tragedy.

The root cause of the violence is the grossly inequitable system of land tenure: 2 percent of the people own 67 percent of the land and continue to take more. The other 98 percent have to make their living from the diminishing 33 percent of the land, living at or below the subsistence level on tiny plots of land or as migrant workers on large estates. Children are malnourished; five-year-olds weigh as little as a two-year-old North American baby.

Alone among Central American countries, Guatemala has a largely Indian peasantry. Pure-blooded descendants of the Mayan Indians make up almost half of the population. They were uprooted by powerful landlords over a decade ago and settled in a remote jungle area in northern Guatemala. Carving out a new life as homesteaders in the wilderness was the only alternative to labor at a dollar-a-day on big Pacific plantations (a life which 600,000 other Guatemalans now lead.) Now they are being driven out of the wilderness as well.

Why should the Guatemalan military government, having initially allowed these peaceable Indians to migrate and purchase worthless land in the inhospitable jungle, now hound and harass them?

There are reasons. One reason is oil. The quintupling of oil prices in the seventies sent geologists scurrying into this jungle. The government has been signing away big blocks of land for exploration. A proposed pipeline would cross this northern strip to bring Alaskan oil from the Pacific to the Atlantic Ocean, bypassing the Panama Canal. Land rich in nickel has been auctioned off to foreign mining companies as well. Finally a major highway now being built through this jungle terrain will turn once inaccessible land into valuable property. The exorbitant leap in land values has led to frenetic real estate speculation and a land grab by the military. In fact the military has bought up so much land in the area that the peasants call it the "Zone of the Generals."

What chance do the Indians have in this gold-rush atmosphere? They know that the metals in their soil will be shipped to industrial countries instead of enriching the local economy. The new roads will attract big landlords, who will evict them from the small plots of land they now live on.

In addition to being strangled economically, the people of Central America are victimized by political violence. It seems that any attempt by the poor to improve their lives through collective action is quickly crushed. Peasant organizations are persecuted.

Amnesty International estimates that over the last 12 years 20,000 Guatemalans have been exterminated by paramilitary right-wing death squads. Their favorite targets have been union organizers and peasant leaders.

The epidemic of violence continues. On the one hand is the three-faceted power of the politicians, entrepreneurs, and the military, which is not disposed to relinquish any of its despotic power. On the other hand are labor unions and student organizations buttressed by genuine mass support from the peasantry and a brutally impoverished urban population whose guerrilla capacity is growing.

The following story illustrates one facet of this violence.

In a corner of northern Guatemala large landowners have made a concerted effort to evict Indians from their land even though they have worked the land for over a century.

A year ago last spring a group of some 700 Kekchi Indians marched into the town of Panzos to petition that their rights to the land be respected. The Kekchi were also trying to determine the location of three peasant leaders who had been kidnapped some weeks earlier. When they arrived they found the army and landowners ready for them. According to survivors a group of eight landowners had brought 150 soldiers from the military base nearby. The soldiers opened fire on the crowd killing at least 120 and wounding 300.

Some people, including five women with babies, drowned as they tried to escape

◀ **Denver, Colo.** — Voung Hoang, a Vietnamese refugee, views the shattered windshield of his car. On August 22 Hoang was on his way to visit another refugee when youths forced him to stop and then damaged his car with hammers and rocks. Several other hostile incidents have occurred in the US. About 12,000 Indo-Chinese are arriving in the US monthly. The US government works in cooperation with voluntary agencies to fulfill its pledge—made by President Carter at the Tokyo economic summit meeting earlier this year—to double the quota of refugees admissible to the US from 7,000 to 14,000 monthly.

Subscription increase

Effective 1 January 1980 the subscription price for *The Mennonite* will increase by $1.00.

For the Congregational Subscription Plan (US) and the Every Home Plan (Canada), the new price will be $9.00 for one year.

Individual subscriptions will cost $11.00 per year; $19.00 for two years; and $28.00 for three years.

across the Polochi River. Others were hunted down and died for lack of medical attention since the military kept the Red Cross out of the area. The dead were quickly buried in a mass grave.

Claiming that the peasants are regrouping n the hills to "attack" again, the army has now occupied the entire area. Peasants are being tracked down. The Navy patrols the Polochi River. Five groups are banned from the Zone of the Generals: union eaders, peasant organizers, foreigners, ourists, and journalists.

The bishop and priest of this province have denounced the "systematic and implacable extermination of community leaders" by the army and the private terror squads of he local landowners.

Life in the jungle is pure struggle. Goods for local market are brought by mule or by peasants wading knee-deep in mud, fording streams, and trudging up slippery slopes in wo- and three-hour treks. The area is practically inaccessible since roads are nonexistent and unbridged rivers cannot be forded during the nine-month rainy season.

The great pity about most of Latin America's poverty is that so much of it is unnecessary. Why should a score of countries with 320 million people, in an area of 12 million square miles with land and mineral resources among the richest on earth continue to be largely a disaster area for most of its inhabitants?

Central America despairs. Conditions are so bad that people would rather die fighting for change than continue the marginal existence forced upon them.

All this signifies that the times are changing in Central America in a way which does not bode well for the US because it has helped bring the dictators in this region to power and has maintained them in control with arms and loans, apparently caring more for political stability and business-as-usual than for the lives and freedom of human beings. •

MCC organizes resource speakers to promote WPTF

MCC Peace Section (US) is sponsoring a speakers bureau to promote support of the World Peace Tax Fund among US Mennonites and to be supportive of persons and groups who refuse to pay taxes used for military purposes.

The people listed below have agreed to join in this effort; others will be added later. They are available for Sunday morning worship services, evening meetings, or one-day workshops and are willing to cover a range of topics related to the WPTF and war taxes.

Congregations or other groups should make arrangements directly with persons who are in the same geographical region. A 200-mile limit is suggested. The inviting groups are encouraged to cover expenses and if possible provide a minimal honorarium.

The speakers are: Lois Barrett, 1508 Fairview, Wichita, KS 67203, (316) 685-2857; J. R. Burkholder, Goshen College, Goshen, IN 46526, (219) 533-5660; Jim Drescher, 675 Hartman Station Road, Lancaster, PA 17601, (717) 394-2060; Delton Franz, MCC Peace Section Washington Office, 100 Maryland Ave., NE Washington, DC 20002, (202) 544-6564; Duane Heffelbower, 1108 G Street, Reedley, CA 93654, (209) 638-5858; Bob Hull, Box 347, Newton, KS 67114, (316) 284-2423 (home), (316) 283-5100 (office); Anna Juhnke, Box 44, North Newton, KS 67117, (316) 283-1236 (home), (316) 283-2500 (office); William Keeney, Bethel College, North Newton, KS 67117, (316) 283-4570 (home), (316) 283-2500 (office); Mark and Marty Kelley, 183 West Frederick St., Millersville, PA 17551, (717) 872-4516; Jon Kennel, Box 1245, Elkhart, IN 46514, (219) 642-4551; Esther Lanting, 9045 Wallace Road, NW, Salem, OR 97304, (503) 362-8194 (home), (503) 363-2000 (office); Tim Mierau, 1505 Empire Way, Seattle, WA 98122, (206) 325-7216; Marlin Miller, 3003 Benham Avenue, Elkhart, IN 46514, (219) 264-5062 (home), (219) 295-3726 (office); Janet Reedy, 423 Prospect, Elkhart, IN 46514, (219) 293-3647; Keith Schrag, Campus Plaza, 118 Hayward, Ames, IA 50010, (515) 292-6785 (home), (515) 292-6637 (office); Albert Zook, Route 1, Box 119AA, Robertsburg, WV 25172, (304) 937-2883.

Four thousand attend Mennonite Church assembly

Waterloo, Ont. (MR) — Registration figures neared 4,000 as delegates, visitors, young people, and children checked in for the biennial assembly and youth convention of the Mennonite Church on the University of Waterloo campus August 11-16.

Business at the convention included the adoption of a major faith statement for the denomination and affirmation of other studies in various stages of process, including one on leadership and authority in the church.

Three issues that will receive prime attention in the next few years are urban ministries, "peace, love, and justice in the Christian witness," and use of the law.

Task forces are preparing major study papers in the latter two areas.

The convention paid special tribute to Newton Gingrich of Ontario, coordinator of Waterloo 79 (as the assembly had been billed), who died 12 days before the meetings got under way.

Chosen as moderator-elect for the next two years was Ross T. Bender, Ontario native now living in Indiana. The next moderator is Glendon Blosser of Virginia.

The 1981 assembly of the Mennonite Church will take place at Bowling Green University in Ohio.

The work of a Newton (Kansas) Mennonite composer has been selected as a United States entry to the Unda-Seville International Radio Festival in Seville, Spain. "Sing for Joy," Janeal Krehbiel's first original children's anthem, has been produced and entered in the composition by UNI-COMM, a Wichita-area media organization. The production was approved as an entry to the international festival by UNDA-USA of Indianapolis, Indiana.

Thane Chastain, a student at Bethel College in North Newton, Kansas, was awarded first prize in the 1979 C. Henry Smith Peace Oratorical Contest. In his untitled oration Chastain defined peace as the absence of physical and structural violence, and challenged listeners to work towards the establishment of a positive peace of "shalom" based on love and justice. Janice Yordy of Goshen (Indiana) College received second prize for her oration, "Peacemaking: New Shoes." Third-place winner was Stan Miller of Hesston (Kansas) College for an oration entitled "A Peace of Simplicity."

Leaner and thinner, but with a buoya spirit, Bernie Baergen returned to Winnipe Manitoba, from Sachigo Lake early i August, his assignment as an MCC (Canad gardener with the native people in norther Ontario being completed. "The gardens loo pretty good," he said. Potatoes are particularly important to the native people, an they do well in the northern climates. Abou half the community of Sachigo Lake i involved in gardening. Hunting and fishin are deemed more important, but hunting i more a winter activity, and the produce fro the gardens serves as an excellent supplement to their diets.

Record

Calendar

October 18-20—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

November 2-4—Women in Ministry conference, Elkhart, Indiana

November 23-25—Writers workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

17-19 April 1980—National Conference on Faith and Learning, Bethel College, North Newton, Kansas

2-5 October 1980—Second National New Call to Peacemaking Conference, Green Lake, Wisconsin

Canadian

September 29-30—MCC (Manitoba) alumni reunion, Camp Assiniboia

October 24-25—J. J. Thiessen Lectures, Canadian Mennonite Bible College, Winnipeg, Manitoba

October 27—Rosthern Junior College Corporation meeting, Rosthern, Saskatchewan

Central

September 22-23—Michiana Mennonite Relief Sale, Goshen, Indiana

20-23 March 1980—Central District Conference, Berne, Indiana

Pacific

12-15 June 1980—Pacific District Conference, Aberdeen, Idaho

Western

September 28-29—Leadership Training Conference, Grace Church, Enid, Oklahoma

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

November 16-17—Midwest New Call to Peacemaking, Hesston, Kansas

Workers

Wendy Giesbrecht, Altona (Manitoba) Bergthaler Church, is beginning a two-year term of service with Mennonite Central Committee in Winnipeg, Manitoba, as receptionist at Pregnancy Distress Services. She received her diploma in Christian education at the Elim Bible Institute, Altona, in April. Her parents are Ben and Anne Giesbrecht of Altona.

Paul Gingrich, director of campus ministries at Goshen (Indiana) College, has been appointed executive secretary-elect of Mennonite Board of Missions, Elkhart, Indiana. Gingrich will assume duties 1 January 1980. Paul and Ann Gingrich were missionaries to Ethiopia with Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, from 1954 to 1969.

Barbara Regehr, Hoffnungsau Church, Inman, Kansas, served this summer as a day-care worker with Mennonite Voluntary Service in Markham, Illinois. Her college education includes secretarial studies at Bethel College (North Newton, Kansas) and early childhood education at Hesston (Kansas) College. She earned an AA in both. Regehr has served as a volunteer with Mennonite Central Committee and as a staff person at the Akron, Pennsylvania, offices of MCC. Her parents, Virgil and Marie Regehr, live in Inman.

Anni Rempel, Sargent Avenue Church, Winnipeg, Manitoba, is on a one-to-two-year assignment as secretary/receptionist at the Mennonite Central Committee (Canada) offices in Winnipeg. She is the daughter of Jacob and Kaethe Rempel.

Reuben Savanick has assumed a dual role in deaf ministries as newly installed associate pastor of the Scottdale (Pennsylvania) Church and continuing director of the Mennonite Board of Missions deaf ministries office. Currently the MBM deaf ministries office has contact with 550 deaf and hearing persons through its newslette *Signing*.

Giesbrecht

Regehr

Rempel

Snyder

Allen Schmidt, Marion, South Dakota has accepted a half-time appointment a associate professor of foreign languages a Freeman (South Dakota) Junior College.

Iris Siemens, Steinbach (Manitoba Church, is beginning a two-year term o service with Mennonite Central Committe as secretary in the MCC Akron office. He parents, Peter and Susan Siemens, live i Steinbach.

Steven Snyder, Sarasota, Florida, ha been named director of food service a Bluffton (Ohio) College. A graduate of th Vo-Tech Culinary Arts and the Radi Engineering Institute, both in Sarasota Snyder will manage all food services at th college, including student meals, specia events, and outside catering.

Marilyn Stucky, Faith Church, Newton

An international campaign against smoking and tobacco is getting under way. It is being aunched by several branches of the United Nations. Its central points include (1) a global ban on all forms of tobacco promoion; (2) limits on tar and nicotine contents; 3) discouragement of tobacco exports; and 4) encouragement, particularly among leveloping countries, of alternative crops. UN economists now will promote a switch to alternative crops in the interest of long-term conomic prosperity as well as health.

Two airlines—United and American—have discontinued the practice of serving free alcoholic drinks on their flights. The American Council on Alcohol Problems (ACAP) had strongly protested this practice, with seven reasons cited against it on the basis of danger to air safety, passenger discomfort, distress to flight attendants, and intoxication developing on planes, rendering some passengers unable to drive cars safely on arrival at their destinations.

One person in four now says an alcohol-related problem has adversely affected his or her family life, according to a Gallup poll. Meanwhile a new Census Bureau report shows that in recent years the divorce rate has more than doubled. If current levels of divorce persist four out of every 10 marriages will end in divorce.

Mennonite Central Committee
(British Columbia)
invites applications for the position of

executive secretary

The position opens 1 July 1980. MCC (BC) relates to eight conferences and about 80 churches.

Qualifications: Candidates should have administrative experience and the ability to interpret the commitment of MCC to the constituency.

The salary is commensurate with MCC policy.

Interested persons should apply to:
Personnel Committee, MCC (BC), Box 2038, Clearbrook, British Columbia V2T 3T8

Kansas, is beginning a three-year term with Mennonite Central Committee working with family planning education and training n Saidpur, Bangladesh. Her work will nclude child care, nutrition, and sanitation. She previously worked as a nurse in the newborn intensive care unit of Wesley Medical Center, Wichita, Kansas. She is the daughter of Arlene Stucky.

Neil Unrau, Lowe Farm, Manitoba, has begun a one-year assignment with Native Ministries of the Conference of Mennonites n Canada and MCC (Canada) Native Concerns as status advisor for Pauingassi, a ommunity on the Ojibwa Indian reserve in Manitoba. Unrau has been working the past wo and a half years with Project North in Toronto, Ontario.

J. N. (Han) and Martha Vandenberg and amily returned to Canada in July. Han and Martha have served in Taiwan for more than 0 years. During the past four years Han has elated to the work of the seven Mennonite hurches in the Taechung area. Martha was nvolved in ministry among the women in ome of these churches.

Stucky

Unrau

Wheeler

Zimmerman

Lori Waltner, has been appointed director of the Freeman (South Dakota) Junior College Kinder Korner Nursery School.

Denise Wheeler, First Presbyterian Church, Oregon City, Oregon, has been assigned by Mennonite Voluntary Service to a two-year term in nutritionally related work in Seattle, Washington. Wheeler earned a BS in nutrition and religion from Whitworth College, Spokane, Washington, in 1979. David and Winnifred Wheeler of Oregon City are her parents.

James Zimmerman joined the medical staff of The Health Center, Bloomington, Illinois, practicing pediatric medicine.

Published

Choices for Human Justice, compiled by Diane Zimmerman Umble, is part of the Choice VII radio series. It is sent to persons who respond to the radio spots. It would also be a good resource for study groups and Sunday school classes. The price is $1.75. To order a copy write to Faith and Life Radio and Television, Box 347, Newton, KS 67114.

A brochure containing the text of Mennonite Central Committee's "Agenda on Militarism and Development" has been released. The agenda is a working paper adopted at MCC's annual meeting in January. It focuses on the relationship between the world arms race and other aspects of contemporary militarism and the continuing unmet human needs in Third World countries. Copies of the brochure are available at no cost from MCC Peace Section, 21 South 12th Street, Akron, PA 17501.

Some Local History of Franconia Township is a compilation of three manuscripts written in the 1920s and 30s and also selections from a personal diary kept from 1918-35. The book was written by Henry Delp Hagey and edited by Joyce Clemmer Munro. It sells for $8.95 (Pennsylvania residents pay 54¢ sales tax) plus $1.25 for postage and handling. It can be purchased from Joyce Munro, 687 Mill Road, Telford, PA 18969.

Life of Jesus is a new 40-session course authored by Don Friesen, a math teacher from First Church, Reedley, California, who has taught this nine-month course to classes of high schoolers and adults in his home congregation. The course includes the following items: a 445-page leader's guide for $19.95; 213-page student books at $5.95 each; and an optional slide set available for $2.00 rental for the duration of the course. Each leader's and student's book is enhanced by a foldout map of first-century highways and trade routes, and a frontispiece "Head of Christ" by artist John Hiebert. The course is published by Faith and Life Press and may be ordered by writing to FLP, Box 347, Newton, KS 67114.

Refugees

are neighbors without a home

Indochinese families are fleeing their homelands to an uncertain future. Hundreds of thousands live in overcrowded shelters; others die at sea. Through MCC, Mennonites have offered to sponsor 2,000 refugees. But 350,000 are still waiting for a Good Samaritan to stop and help.

You can be a neighbor to a family without a home. Write to MCC for information about sponsorship.

Mennonite Central Commit
21 South 12th Street
Akron, PA 17501

or

201-1483 Pembina Highwa
Winnipeg, Manitoba R3T 2

Speaking out

The heart of the beast

Robert V. Peters

The whole earth was drawn in wonder after he beast" (Revelation 13). "What are these nuclear weapons factories, these military-ndustrial complexes, if they are not the omb and sepulchre of man?" (Michel Novak).

"The Pentagon is the world's largest office building," begins the film introducing it to our tourist group. The film goes on—with he aid of a jazzy musical score, attractive Pentagon staff, and stirring patriotism—to ry and awe the viewers with statistics of power: "A city in itself . . . with over 23,000 mployees engaged in the world's *biggest* business, defending the US and the 'free' world against aggression."

No one dies here. The word used to describe the effect of a nuclear bombing is collateral damage." The tour takes us by numerous artworks depicting war art, but none shows the reality of burned, bleeding, broken bodies. The Hiroshima painting hows us nothing of the reality endured by over 300,000 Japanese, only a giant mushoom cloud. It is just another normal place of business. "It's fun to work here, to be part of the team keeping America free."

Over the years a group of dogged anti-nuclear pioneers have come to the Pentagon o announce a different image, that of the Temple of Death." This is the Jonah House group that includes Ladon Sheats, Phil Berrigan, and Liz McAllister. Their message has been conveyed directly over the years hrough leafletting, vigils, and symbolic acts.

Sid Lens writes, "Every single aspect of the nuclear arms race has been conducted in ecret. The decision on making the bomb was not told to the American people. The decision on dropping the bomb was not discussed with the people. Most of the scientists who worked on the bomb pleaded that it not be used. . . . A second myth is that we haven't had a war for 32 years, so there is nothing to worry about. Right? Wrong. There have been 13 near misses during this time; 13 occasions we came close to a nuclear war and escaped only by a stroke of luck" (*Day Before Doomsday*, Doubleday, New York, 1977).

Another myth is the one of defending the US from aggression. Who really is the aggressor? Who dropped the first nuclear bombs; the only ones so far? Who is setting the pace in the arms race?

I was in DC over 27 June - 5 July 1978 to join one of the Jonah House summer "schools." On July 5 four of our group—taking the Pentagon tour—poured blood and ashes on the model of the cruise missile that was on display. This labeled it as an instrument of human destruction (blood). The ashes symbolized the biblical call to repentance, to turn from glorifying the god of death and to worship the true God, of life. Immediately following the action, a group of us gathered nearby to recite the following: "SISTERS AND BROTHERS: We suggest with all possible urgency that this year we announce a message of truth to endangered humanity.

"The nuked conscience of political, military, and economic interest which has seized on the lives of our people with astonishing arrogance, would seize on the sovereignty of our God.

"The spirit of money, the spirit of violence, symbolized in the boiling frenzy of nuclear weapons, mocks the spirit of the Lord.

"This spirit blasphemously anoints, not the servants of the Lord, but the nuclear idols and their worshipers.

"They bring bad news to the poor. They proclaim the enslavement of the free. They inflict blindness on insightful people. They tread underfoot the freedoms of all.

"*Let us turn* from this blindness, this folly, this fascination with death.

"*Let us consecrate* 1978 as the year of the Lord; a year in favor of human life.

"*Let us proclaim* our horror at the neglect of the poor, the violation of life worked in our midst by the sinister presence of nuclear idols.

"*Let us work* with people in areas of nuclear contamination and danger to create root communities of resistance.

"*Let us declare* that centers, factories, labs of weapons development are off bounds to our consciences. Let us explore with people employed there the conflict between conscience and wages of death. Let us turn together to the conversion of such industries to the ways of life.

"Time is short. The people are in dismay. The religious tradition is endangered by silence, by equivocation, by dread.

"Let us take courage to announce the word of Isaiah and Jesus to include ourselves in the circle of faithful witnesses."

In the Old Testament one reads of the cities guarded from enemy sneak attack by ever present watchmen ready to sound the alarm. If the watchman were sleeping when the enemy attacked, would the blood not be on his hands? Are we as Christians watching and discerning the times? •

Letters

Sex is beautiful and sacred

Dear Editor: For some time friends urged me to "speak my piece" about the beauty and sacredness of human sexuality in a "letter to the editor." It was not lack of courage, since I have shared openly and joyously in seminars at churches and special groups like classes in nursing, gerontology, and persons trained in mental health. All it took was the right "spark" to set off my "fuse." Willard Krabill's excellent article on "Human Sexuality for Christians" (July 24 issue) did it.

The deeply rooted wrong concepts about sex have done too much damage far too long. Sexuality is one of the most wonderful gifts with which God endowed us—every human being—and we dare not "compartmentalize" it by separating it from the rest of our lives (such as the spiritual, emotional, etc.) or by applying the "hush-hush" attitude of the Dark Ages to it or the benighted idea that the body is evil—only the spirit is good. There is a crying need to remove the wraps of secrecy and superstition from it and to spread the good news that the God who created sexuality found it "very good." To ignore it and fail to express it is like burying the talent in Jesus' parable.

For my own appreciaton and enjoyment of sex in our marriage the credit belongs to my husband, Al. Lovingly and patiently he taught me that there is no better way of communicating love between a man and woman committed to each other than the sex act. Another thing we learned together was that it is not only physical; it has a very strong spiritual facet. How else could it be when the beautiful fusion of physical and spiritual ecstasy does indeed rise up to God—yes—as a sacrament?

Since Al's death in 1971 I appreciate particularly the fact that our sexual love found so many ways of expressing itself; so that now I am not left utterly bereft. I have opened my life to many rich love relationships where my need for sexual love can express itself comfortingly, wholesomely, and warmly to persons of both sexes in other ways than "jumping into bed"—such as understanding looks, handclasps, embraces, and in words.

Thank-you also for recognizing that the elderly still have sexual feelings and needs which dare not be ignored. I am 72 and I consider (without apology) those beautiful feelings an important life-sign, without which I am sure much richness would be lacking in my personality and in my experiences—both personal and in my outreach to others. I agree with you that our sexuality is one of the "whoopees" of our lives for which I thank God.

I am glad that Al and I decided to give our children the sex education of answering their questions with the simple truth. I am happy *to be* a woman and that of the two partners-in-creation with God I was the one who was "God's baby-machine" (the expression borrowed from our oldest son at age three when informed of the coming of a baby).

To our young people I say that sexuality is beautiful and sacred. Express it through experiences which cannot drag regrets and complications in their wake. It is a joy which dare not be pursued irresponsibly.

In my small way I shall continue to spread the news that God "invented" sex and it is good. *Mrs. Albert D. (Aggie) Klassen, 1505 Fairview, Wichita, Kansas 67203*

July 30

Enjoyed sexuality articles

Dear Editor: I enjoyed "Human Sexuality for Christians" (July 24 issue) by Willard Krabill. I wish I could go back to my state college and be not quite so uptight in class discussions.

The editorial "Poverty of Affection" (July 24 issue) made me smile and write "yes" in the margin! *Kathy Haddad, 110 North Chestnut Street, Scottdale, Pennsylvania 15683.* August 2

A breath of fresh air

Dear Editor: Thank-you and Willard S. Krabill for the *excellent* article "Human Sexuality for Christians" (July 24 issue). I was impressed with the open and frank manner in which Krabill shared. It was like a breath of fresh air. My spirit affirms his message to us and responds with a resounding "Amen."

My hope and prayer is for each person who reads the article to be blessed with a deeper sense of confidence and security in their own identity. The benefit is not only to the individual but includes those to whom he or she relates. It will be those confident and secure persons within the church who can deal openly and frankly with this subject and help to build security in another generation. Our identity and security needs to come from being one of the Lord's children. And that means being completely comfortable with the way he created us. *Wanda Schmidt, 504 West Eleventh, Newton, Kansas 67114*

August 8

Sexuality and circumcision

Dear Editor: I was pleased to read "Human Sexuality for Christians" (July 24 issue). Most of what I learned in and from the church was that sex was something that — "um, uh, well" — just wasn't talked about.

Krabill states, "Our false theology of the body also keeps us from speaking openly and honestly about our bodies, including our sexual bodies." The practice of infant male circumcision is a fine example of how unhealthy the attitudes about sex and sexuality can be. Skin is a covering and protection for the vital organs of the body. The foreskin is no exception.

At present two explanations are often used by parents and physicians for the continuation of circumcision. One is that circumcision is so common that if a boy is left intact he might be stigmatized because he is different. A second reason is that of hygiene.

In the US most males born in the last 30-40 years have been circumcised and therefore there might be some credence to the idea that the uncircumcised boy might be somewhat stigmatized because he is different. However, the initial reasoning for the practice of circumcision during the past 30-40 years has been cleanliness.

Saying that circumcision is for cleanliness is a subtle way of saying that sex and the sex organs are inherently dirty, for if something needs to be cleaned up—especially to the point of mutilation—it must be assumed that it is dirty in the first place. To say that circumcision makes cleanliness easier, in light of the fact that most parents have the dexterity to pin diapers as well as wash a baby's fingernails and toenails, not to mention a parent's ability to write with a pen or pencil, is downright ludicrous. The real difficulty with sex is in the attitudes toward it and the real stigma is that sex is filthy.

Stewardship of our bodies would seem to point toward nurturing and not destruction. Furthermore, the decision of circumcision should be one of the individual, not the parent. It is simply no one else's business to tamper with someone else's sex organ. As far as the stigma of being different is concerned: are Mennonite young men stigmatized because they are often the only ones in their school classes who are pacifists, or can they understand being different because parents and friends are open and honest in such matters? We don't have to be like everyone else. *Jonathan Sprunger, Route 3, Navarre, Ohio 44662.* August 8

Meditation

he Indian doll

fter a long intense cross-cultural seminar in Saskatchewan I was enjoying an evening walk, ying to straighten my shoulders back and put a little spring into my step. The seminar ought together five Indian, Inuit, and Metis delegations to meet with a number of southern, ainly non-native, groups of various church denominations. Our agenda was northern velopment.

Just as I had achieved a change of pace in the fresh air I spotted this doll. There against a cket fence near the garbage cans she lay. Long black hair, a pretty brown face, and even othes that unmistakably identified her as an Indian doll.

As I returned to the retreat center for the evening session I could not rid my mind of the dian doll in the back lane. It was fixed in my mind like a vision that would not depart; my oughts went backwards. The doll had been discarded.

I'm not easily given to visions and dreams or other non-documentable speculations, but ere is probably more than one way in which the Lord arrests our thinking. The sighting of is doll prompted thoughts that stuck. A discarded Indian doll is too symbolic not to reflect e actuality of our countries and their relationships to the original peoples.

Discarded pseudo-human playthings lie in the back lanes of our cities, completely eripheral to our laws, our economy, our political actions, and almost missing on the agenda the church.

In the church I find the extremes. Either there is outright rejection or there is a novel scination with this curious Indian culture; the first bordering on racism, the latter resulting a "love" for Indians. Notions of the noble savage did not die with Jean Jacques Rousseau. is there in the mission scene when we become too anxious to display Indian converts at onferences or in color slides. They become dolls—symbols of affections—rather than actual ersons to love, embrace, trust, and with whom we pursue mutual interests on a person-to-erson basis.

Outside the church the Indian as a plaything curio is sustained by cultural grants, monies hich promote a previous way of life complete with beadwork, feather, and teepee. Those mbols have their meanings even in obtaining cultural rebirth, but must not obscure the sion for the culture that is and will be. Life can be understood by looking backwards but can nly be lived forwards. Admonishing Indian people to get into higher education and romising funds to do so is one thing, but a sudden government cut-off denies hundreds of udents a university education. Such is a sophisticated game of playing with them as dolls. ike in Henrik Ibsen's *The Doll House*, there are other morally demeaning ways of reducing ative people to a doll status. There is the Indian Rita Joe played with on Main Street of the ner city, then discarded. Paternally keeping them subservient and separate in a quaint uppet status does not help Indians or non-Indians to participate in real life. Where there is n honest, mature willingness by native people to participate in governing their affairs, they e too often discarded as dolls. Note the declarations of the Dene, the Nishga, and the uit—which are virtually dismissed by government.

Judging from government policy shifts designed to dampen Indian self-determination—nstoppable northern industrial development, much of it at the expense of legal Indian ghts; curriculums in Indian schools, which rarely, if ever, take native cultures seriously; arginal attempts in addressing problems of housing, employment, and alcoholism, along ith some unbending attitudes in our churches towards native people—it has to be concluded at rejection is the lot for the native people.

God is calling us to discover the native peoples not only as converts to the faith in Christ, ut also as full-fledged brothers and sisters. There has been enough of a pseudo relationship hich came either in the form of rejection or curious, doll-like affection. The native voices ll us to walk in this world together in cohumanity.

It is an unusual thing at this point in history that Mennonite people are experiencing ngoing and brand new entres with native communities and organizations. How to respond ith our mission personnel, with our MCC volunteers, through our many professions, our hools and churches, is our present challenge to make known in word and deed the love of sus Christ.

Menno Wiebe

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Who are they?

Katie Funk Wiebe

"And then they decided that we couldn't do it anyway. . . ." I was explaining my long tale of woe and frustration regarding a new project some of us had planned.

"Who is *they*?" asked my daughter.

They? Why, everyone knows who *they* is. They is they—the heavy brass, the VIPs, the fat cats who decide what the little people are supposed to do.

I had fallen into the same trap I often accused others of. I had divided people into *they* and *we* and alienated myself by my use of language.

Okay, who is *they*?

They is anyone with power, anyone who makes a decision which involves our welfare but in which we had no part. *They* is authority in any and all forms. Children soon learn to speak about *they*: "They won't let us play with them anymore."

They is a term which belongs to the language of alienation. The speaker disowns any relationship with the group in question. It usually expresses a feeling of powerlessness, of being unable to do anything about the social, political, economic, and interpersonal circumstances of life.

In the church *they* is the councils and boards and committees and professionals who decide affairs. *They* is never the person in the pew. *They* is someone who decides, not someone who must carry out the decision.

For students *they* is the administration, constituency, and faculty; and even the student governing body at times, if its decisions don't agree with theirs.

For the sick *they* is the doctors and nurses and administrators who control hospital procedures and payments.

For the poor *they* is the wealthy. For the wealthy *they* is the persons who change plane schedules and don't keep the golf greens in shape.

For working persons *they* is anyone who doesn't check in at eight o'clock in the morning with them, who sits in a large office somewhere in the same building, and who doesn't drink coffee and trade jokes with them.

Is it possible to change the *they* to *we*? Here are seven rules for getting *they* out of your hair and your language (or "Rules for the Restoration of Community"): 1. Study the issues involved. If you are concerned about a decision *they* have made with regard to divorce or homosexuality, ERA, hermeneutics, or social justice, study the Bible and all literature related to both sides of the question thoroughly. Don't make a top-of-the-head judgment based only on previous impressions. Know what you think about the issue. Know what you think *they* think.

2. Complain. Bellyaching may be the great American privilege, but confrontation is the Christian's privilege. Once you have studied the issue speak up. If you find you can't trust your voice in a public gathering because it gets all quivery, and yet you don't want to rubber stamp what is presented, write a letter beforehand to the board or council, with copies to each member. Or find yourself an Aaron.

Another approach is to write a letter to the editor of this paper. Letter writing can be an important aspect of achieving consensus in the Christian community. Write because you want to strengthen the work of the kingdom of God.

3. Join organizations which support issues you are concerned about. Pay their dues. Get their literature. Give them your money. Speak up in behalf of their concerns in daily contacts.

4. Support *they* in other ways. Learn to know them personally. Ask them to drink coffee with you. Don't make them the enemy through estrangement. Stick with them. That keeps you lovable.

5. Pray for them by name. That keeps them lovable.

6. Don't give up if your concerns aren't translated into action immediately. People's attitudes change very slowly. Times change, but we don't. It's as hard to change attitudes toward concepts one has held nearly a lifetime and felt comfortable with as to start rolling a toothpaste tube from the bottom after being an entrenched middle-squeezer.

At some point most of us would like to call it quits and let *they* take over. But Christians must be concerned about the gifts of the Spirit for all believers.

Look at lists of church boards and committees. Still 98 and 99/100 percent the same as about 10 years or even 20 years ago. All the same racial origin, all the same sex, all the same social and economic standing. No change. I grieve a little. The priesthood of all believers has not yet been realized. Will it be in my lifetime?

Finally, add this rule to your list of commandments: Strive to put a name to every *they* you use. Before long, *they* will have lost their threatening power.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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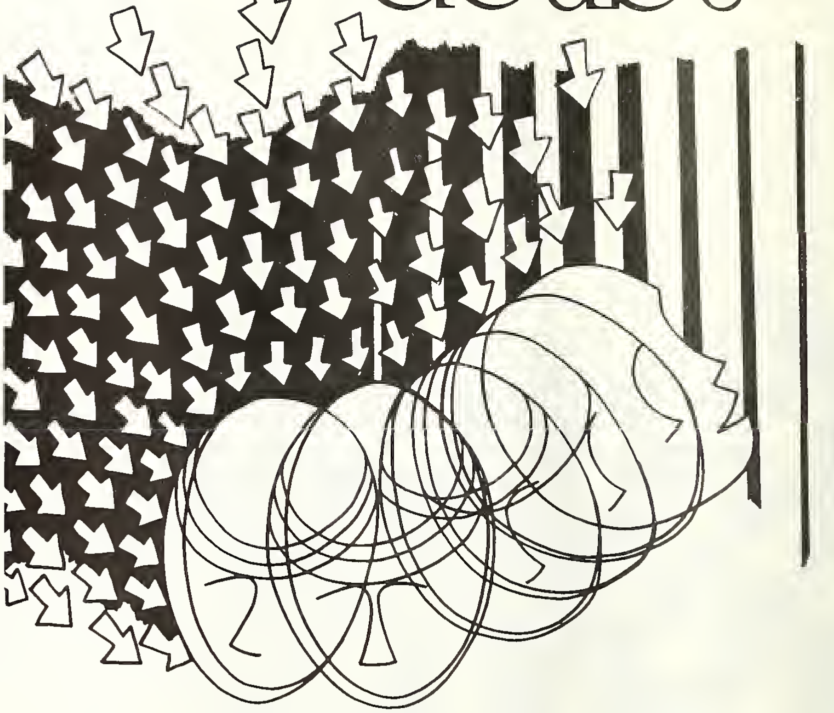
The ground of doubt

Kent Hoffman



In this article Kent Hoffman shares a deeply person encounter with his own soul, with God, and also wi Thomas Merton. Merton was a Trappist monk w lived his adult life in a contemplative Catholic orde He waited for the presence of Christ through pray and contemplation. It led him to become a pacifist ar in the last years of his life to go out among the worl He died in Bangkok, Thailand, in December 1968. H writings have made deep impacts upon many Cath ics and Protestants, partly for his profound testimo to the meaning of Christ in today's world.

"Underlying all life is the ground of doubt and self-questioning which sooner or later must bring us face to face with the ultimate meaning of our life" (Thomas Merton, *Contemplative Prayer*).

"He who attempts to act and do things for others or for the world without deepening his own self-understanding, freedom, integrity, and capacity to love will not have anything to give others. He will communicate to them nothing but the contagion of his own obsessions, his aggressiveness, his ego-centered ambitions, his delusions about ends and means, his doctrinaire prejudices and ideas" (Thomas Merton, *Contemplation in a World of Action*).

It was the summer of 1972. Sleepless nights and days of inner darkness were all that filled the yawning chasm that I had once seen as life. Month by month the devastation continued with no end in sight. Labeled as a nervous breakdown, it appeared more fully as a crisis of meaning; a confrontation with nihilism. Unable to function and unwilling to face unending despair, I had finally decided upon suicide.

On my shelf lay a book given to me by my friend Ardon a year earlier. Inside the front jacket I had written: "This book is still years ahead of me." The book was by Thomas Merton, an author with whom I had only vague acquaintance. Its title: *Contemplative Prayer*. Taking this small work into my hands, I returned to the pages that had, a year earlier, offered nothing of interest. Now before me was a description of my current anguish. I was not alone. The meaninglessness I had known, an experience I was unable to relate to others or to create meaning within myself, was suddenly given the context of a significant spiritual process.

This is a story, played out again and again for countless thousands who have made contact with the writings of Thomas Merton. Although it has bee 10 years since his death, lives contin to be encouraged; faith continues to intensified. He speaks a person language which relates directly to t existential crisis so common amon those in these times. And yet that is b a part of the insight he brings. Thoma

Merton is also a constant and percepive critic of all corporate human endeavor. He seeks to confront the conditions of a society that is profoundy removed from its spiritual roots. "The monk leaves the world only to isten to the deepest voices that he has eft behind." In listening and respondng to these deepest voices Merton has himself become a central voice of our time, giving us guidance precisely where we have none; direction at the very moment we have no time to find any.

Thomas Merton offers this direction to all in the church, especially those of us who consider ourselves to be radical Christians. He openly questions the underlying assumptions upon which we base our frantic activity. He makes it devastatingly clear that radical activism must be combined with radical self-criticism. Self-criticism in the full context of the gospel, a recognition that in a final sense our lives will not be measured by how much we have changed or how much we have done, but by our capacity to love. Merton makes it known to us that we must continually deepen our willingness to love and that to do this we must deepen our life in Christ. We must give our busy lives an opportunity to wait upon God, to listen, to be guided. This is not merely a self-serving spiritual exercise. It is not an esoteric evolution for the sake of inner growth. It is an absolute prerequisite in any attempt to serve life and resist evil. To pretend that we can do this work indefinitely on our own strength merely by knowing what is right and setting out to do it is to open ourselves to a legion of inner demons: self-righteousness, projection ("the evil I see is not an evil in me"), and an eventual resentment of those served and hostility toward those resisted.

Thomas Merton keeps us honest. For those of us seeking to serve there is always a need to recognize that we are in no way immune to the misuse of power (however limited it may be) and action, that we are continually at a distance from the ground of love and from an openness before the will of God. To do the right thing for the wrong reason, or to do the right thing in a destructive, divisive, or self-righteous way is to contaminate rather than heal. It is, as Merton has said, "to communicate the contagion of our own obsessions, our aggressiveness, our ego-centered ambitions, our delusions about means and ends, our doctrinaire prejudices and ideas."

The object of life is not to find the right team, join it, and then assume victory. At no time do we finally arrive, gaining the luxury of superiority. We are, as Merton tells us, always beginners. We must always carry within us a sense of doubt, of exile; a recognition of our contradictions.

The life of Thomas Merton gives us the awareness that 27 years in the monastery did nothing to change his sense of being a beginner. He makes it clear that we are at once redeemed and perennially unredeemed. We are fully loved but not yet fully tranformed: not yet fully accepting of that love nor capable of fully sharing it. Our life in Christ must be a response to the universal mandate that we continue this ongoing transformation under every circumstance of our lives. •

Day of baptism

Ruth Naylor

The sun was not
supposed to shine today
According to the weatherman—
But it did!
It was a good day
even among good days;
Glorious warmth shone
all around and within
As we communed
with those we love
And those
who have loved us
Into a new kind of being.

There was no thunder—
no lightning
As some had forecast
for this morning,
But the promised rains
came this evening,
Sprinkling at first—
Then simply pouring out
assurance and refreshment.

It's night now—and gentle
music of raindrops
Is luring me to peaceful sleep.
The world has been washed
and is still being watered
For growth that is to come.
He reigns!

We are planting a church at Lincoln

Clarence Rempel

"An opportunity to start a Mennonite church in Lincoln?" The idea shattered the complacency of my final months at seminary in January 1977. The faith-stretching adventure of evangelism and church planting in the city tugged at the heart of this home-grown farm boy.

Now, over a year and a half into the assignment of church planting in Lincoln, Nebraska, with the early excitement gone and the dust of many a shattered dream around me, I even more firmly believe in planting churches.

I believe in planting churches because the church is essential in God's plan of reconciling man to God. God's "purpose was to create in himself one new man (the church) out of the two (Jew and Gentile), thus making peace, and in this one body to reconcile both of them to God through the cross" (Ephesians 2:15-16).

There is no social entity, no social program that can effectively substitute for God's plan to reconcile man to himself in the church body. Child care, housing rehabilitation, tutoring, community organizing, legal aid—though worthwhile activities—cannot accomplish God's plan of bringing together new disciples into a new social unit, the church. Evangelistic church planting is God's irreplaceable plan for reconciling man to God.

I believe in planting churches because a call to accept Christ as Savior and Lord is also a call to become part of that community over which Christ is Lord. Evangelism begins with proclaiming the good news "that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Corinthians 15:3-4). However, it must go on as Peter did at Pentecost inviting and persuading people to receive this message, this person. "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven" (Acts 2:38). And yet there is more to biblical evangelism. Persons who accept this message must be incorporated into the church. This is not optional; this is God's design; this is the Lord's work. "And the Lord added to their number daily those who were being saved" (Acts 2:47).

At the charter membership covenant-signing ceremony 3 December 1978: (left to right) Clarence Rempel, Wanda Sieberg, Sue and Bill Friesen with their son Matthew.

Theologically it is clear that calling people to Christ will lead to the establishing of churches. Practically it is clear that as we evangelize the 105 million marginal Christians and the 46 million who make no claim to be Christian in the United States, we will need new pens to house the sheep and new flocks to enhance the care of the sheep. Here in Lincoln 90,000 persons are not affiliated with any church body. They don't even have their names on a membership list.

I believe in planting churches because the resident church is God's agent for bringing God's kingdom, God's rule, to bear in any particular social and geographical situation. As Mennonites we have bravely imported kingdom "light" into needy city areas only to cut off the power after a number of years. How much better it would be to build "power plants," to plant local churches which would continue to produce kingdom "light" into the indefinite future, energized by th power of the Holy Spirit. When suc churches share God's burden for th oppressed, hungry, imprisoned, alier fatherless, and widow (Psalm 146:7-9 they will effectively minister to suc people within the context of a commu nity of love, honesty, faithfulness, an forgiveness. I believe in church plan ing because even when our concern i social healing, that is best accon plished by a resident community c Christians who are experiencing th healing of God.

The road from theological exercise t actual accomplishment is not an eas one. Our family moved to Lincoln i November 1977 to plant a church unde the direction of the Northern Distri Conference Home Missions Commi tee. Inexperienced and "green" out c seminary, I felt it quite a challenge t begin from scratch. Invitations t resident Mennonites, home Bible stu ies, a community parenting clas parents-with-new-babies program, an door-to-door invitations seemingl proved to be ineffective for us. And th burden is still with us, "How do w effectively share the good news c Jesus with our neighbors in Lincoln?

Yet on 3 December 1978 there we nine people ready to sign the membe ship covenant, three of whom had bee baptized the previous evening. Tw more joined in January and severa more are headed toward baptism an membership. Attendance on Sunda morning at State Federal Savings an Loan numbers 15 to 30. It's beginning—perhaps a small one—bu it seems a solid one. A year ag Amanda and I felt rather alone wit only a dream; now at least 10 peop share the dream and the work c building and being Christ's church i Lincoln. *Clarence Rempel is pastor c the new Maranatha Mennonite Fello ship, Lincoln, Nebraska.*

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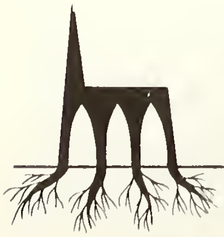


church plantin

A people of mission

John Arn

In Matthew 28:18-20 the word "all" in the Greek is used four times. This multiple use of the word "all" indicates that the Scripture is telling us an extremely important fact; that it is declaring to us an all-embracing declaration concerning *all* authority, *all* nations, *all* obedience, and *all* times.

Matthew 28:18-20 declares that Jesus Christ has now gained "all authority," that Jesus Christ has now been given all authority, all glory, and all sovereign power over all nations, and that consequently all peoples, all nations of every language are now his subjects and are to worship him as their Lord and Master.

Secondly Matthew 28:18-20 declares that the reality of Jesus' lordship is to be passed on to "all nations." It is not just for and to Israel alone. That the participle "going" is placed first in the Greek sentence structure in our Lord's injunction here emphasizes that the reality of his lordship will only be achieved when his disciples intentionally and consciously visit the nations. This truth Paul understood (Acts 13:47-48).

Thus what Jesus Christ has done vicariously for Israel he has done for all the world and this must be preached to all nations. By the suffering and death of Jesus Christ the judgment of the nations is postponed and Christ's resurrection and exaltation to the right hand of God the Father indicate the beginning of a new period in world history known as the end times, and the destiny of the world of nations is now determined in their response to the publication—the proclamation—of Jesus' sovereign claims of rulership over them.

Thirdly Matthew 28:18-20 declares that "all obedience," total obedience, is now due to Jesus Christ himself. In Romans 8:29 God calls all nations of men to be conformed to the image of his Son. In 1 John 2:6 God calls all nations to walk as Jesus walked in life. In Romans 15:7 God calls all nations to accept one another as Jesus has accepted them. In John 20:21 God calls all nations to be what Jesus was to them in the world. In 1 Peter 2:20 God calls all nations to follow in the steps of Jesus as far as unjust suffering is concerned. And in Romans 15:5-12 God calls all nations to be unified by the word and the example of Jesus Christ as exemplified by his church, with one accord, praising and glorifying God for his mercy and forgiveness.

Fourthly Matthew 28:18-20 declares that Christ's presence is at "all times," until the consummation of all things. This enduring presence God made known at Pentecost which is his presence in the believer in and through the Holy Spirit.

In other words the God of Israel, the Messiah, the Christ, has now made his presence in Israel into a presence among all nations at all times until the day of the consummation (Acts 15:13-17).

Thus God in Christ Jesus is now made present to all nations through the great enabler, the Holy Spirit, the Spirit of Truth. Through the activity of this Spirit God is now calling out a people for himself, the church, the community of Jesus Christ, the Israel of God, the new creation, the body of Christ, the temple of the Holy Spirit. To this new people who were not a people are applied the privileged titles of ancient Israel of Exodus 19:5, 6 (1 Peter 2:9, 10).

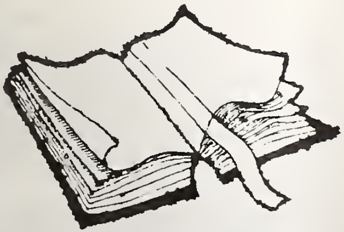
The church has now taken over the center of history and of the world. The church is to orient *all nations* to the rule of Jesus Christ in the light of the consummation of the world and of all things. Subsequent world history is now dependent upon this commission to orient all nations to the lordship of Jesus Christ because *the fact of this commissioning* itself belongs to the consummation of the world.

In the book *A People of Mission* author James Juhnke gives an interpretive survey of General Conference Mennonite overseas mission work which it has done in India, China, Congo, Japan, Taiwan, Colombia, Zaire, and Latin America. James Juhnke portrays our General Conference missionaries as committed Christians who believe in obeying the Great Commission. *A People of Mission* relives the events and retells the experiences of our small struggling church, inspired by the missionary vision, sending out its missionary apostles to share Jesus Christ and to establish his church in strange and unknown places.

But this book is more than a history; it is a tribute to God's moving in the lives of thousands of General Conference Mennonite Christians who since 1900 have participated in making the Great Commission the heartbeat of the General Conference Mennonite Church.

It is imperative as Christians who have the benefit of the Mennonite-Anabaptist faith and lifestyle that we would understand and capitalize on such distinctives based and grounded in the Word of God and in the implementation of the teachings and precepts of Jesus Christ as evidenced in faithful discipleship.

We can begin by reading the newest General Conference mission publication, *A People of Mission.* We owe it to the unreached nations of the world who are seeking peace and spiritual security in these days of the end time to benefit from the 100 years of overseas missionary experience contained in this book. Such knowledge will benefit us as we seek to carry the responsibility to be "a people of mission" in the twenty-first century, the Lord willing; and it will benefit us in planting churches in the very needy fields in our own backyards. So long as there are in this world persons in darkness without God and without mercy, so long will the task of mission of the General Conference Mennonite Church endure. If we cannot go, we can be informed and send. We can be informed and we can send and we can pray, and God will give the increase and will bring to pass the blessing of all nations through the seed of Abraham, Jesus Christ, our Lord (Galatians 3:16). *John Arn is pastor of the Bethlehem Mennonite Church, Bloomfield, Montana.*



Open your Bible

News

Spearheading inter-Mennonite training centers

COM to accent training of national leaders

Overseas missions in the General Conference Mennonite Church will have a new thrust in the 1980s.

A major emphasis—advanced leadership training in Mennonite schools in developing regions—evolved during the midyear meeting of the Commission on Overseas Mission in Newton, Kansas.

Meeting September 7-9 the 15-member commission heard encouraging and discouraging analysis of overseas missions during the next two decades. They then began the job of deciding which activities are most important in building the church abroad.

The decision to give priority to leadership training was the sleeper of the sessions. It was not on the formal agenda. But it surfaced in staff reports.

Hector Valencia, COM secretary for Latin America, said, "Our strategy to prepare our own people is largely untackled. We need a reevaluation of how our national leadership is trained." Currently most leadership among Mennonites in developing nations is schooled in nondenominational institutions.

Peter Dyck, commission member from Pennsylvania, commented, "Where would Canadian and US Mennonites be today without our educational centers? We need to respond to the need for *higher* education among our overseas churches."

Valencia, himself a Colombian, consistently admonished the commission to take seriously the aspirations of church leadership in developing nations. "Planning for only limited Bible education for them is demeaning to their goals," he said.

Valencia's vision for Mennonite training centers includes institutions which would train in the broad sweep of mission activity, be academically respectable, and which would dynamically integrate education with life.

Trying to focus the wide-ranging dreams, COM chairperson Vern Preheim asked, "What would be appropriate for us to do?"

Henry Dueck, Ontario, cautioned the commission to carefully work *with* national churches.

COM staff said the overall concern for advanced leadership training had been broached many times in inter-Mennonite confabs and in conversations with overseas church leaders.

Excutive secretary Howard Habegger observed, "Someone needs to take the initiative."

COM decided to be that "someone." In a bold initiative they instructed staff to convene a consultation with all Mennonite and Brethren in Christ mission boards working in Central America and upper South America to assess interest in establishing a cooperative Christian training center in the Latin American region. Staff persons will also share the concept with Colombian church leaders in January. A report on these two initiatives and further recommendations on how to implement an emphasis on leadership training is to be ready for commission members in February 1980.

A related recommendation asks the Africa Inter-Mennonite Mission board (of which COM is a member) to explore ways of establishing one or two (English and French) training centers in Africa.

A second major action of the commission is to have staff convene country by country consultations on how COM and the overseas churches can work together more effectively. The commission agreed that the narrower focus of one country and its agenda would be more productive for planning mission strategy than regional or continental meetings encompassing different cultures.

Several gatherings of this kind are already in the pipeline. From 6-9 January 1980 Valencia, Habegger, and Dueck will meet with Colombian church leaders. Later in the year another trio (Peter Kehler, Habegger, and a third person yet to be confirmed) will meet with leaders in Taiwan and Japan.

Since plans for the Colombian consultation are already well advanced, Peter Dyck asked, "Is this administrative decision making without the approval of the commission?"

Habegger replied, "The Colombia church initated this meeting. If th commission decides this consultatio and others like it do not contribute t working out a strategy for mission i the 1980s we won't go." The countr consultations were approved.

Despite extensive interest in determining how wide the door into Chin is, COM discussion was inconclusive COM is the only Mennonite missio board receiving reparations. The firs payment is expected in October, an according to US-China agreement negotiated earlier this year the payment would be about $24,000.

In an action in June 1975 CO pledged to return the money to Chin for a worthy cause. What is a worth cause? Would the Chinese Embassy i Washington give visas to a churc group which said they wanted t determine worthy projects in areas o China where Mennonite congregation were established? Would the gift affec the nature of church-state relationships? How would it affect local Christians?

Since there are no easy answers t these questions the commission simpl decided to bank the reparations mone when it is received and decide o initiatives later. Even contact with th embassy was shelved. The consensu of the commission was to make th return of the money a "simple friendly, atoning gesture."

Secretary for Asia Peter Kehler als reported a new Taiwan law causin concern among Christians. The governing boards of all shrines an temples and churches are to have thre pastors as members. Further, "religious practice may not contraven national policy."

The Fellowship of Mennonit Churches in Taiwan is assisting Vietnamese refugees located on the Pescadores Islands, about 20 miles from th Taiwanese coast. Missionaries Phi and Kim Friesen (Kim is Vietnamese are visiting the refugees.

Plans for COM's reporting time fo the triennial conference in Estes Par next summer created a minor flurr Should overseas leaders be part of th rogram? Valencia said, "If you have time for them it would be good. But our tructures do not give them the feeling f being part of the process. Beware of making them exhibits."

COM personnel secretary John Sommer reported that 14 new missionaries have been sent out this year, the owest number in a decade. COM xpects 19 missionaries to terminate this year, which is about average, but it will cause a net loss of five in the active missionary roster.

Why are there fewer missionaries? COM relies heavily on invitations from the various national churches, said Sommer. Currently invitations and recruitment match pretty well, he said. He predicted 20 missionaries would be sent in 1980.

Sommer's report highlighted questions which the commission mulled but didn't answer. To what degree should COM be a sending agency regardless of national sensitivities on how church growth is done? What form does mutuality between COM and national churches take? Is COM a sending agency or a lending agency? Who takes initiative? *Vic Reimer*

World Church registers huge losses and gains

Nairobi, Kenya (LCWE)—A global survey of Christianity and world evangelization has revealed startling and conflicting trends around the world.

The survey indicates large losses in he western world, reports David Barrett, director of the Centre for the Study of World Evangelization. In the past 12 months, for instance, about 1,815,100 adult professing Christians in Europe abandoned the faith to become agnostics, atheists, or adherents of non-Christian religions or cults.

North America also registered a decline of 950,000. All these are net figures, Barrett points out, and they indicate total defections minus total additions (conversions to Christianity).

During the same period churches in the Third World have experienced phenomenal gains. In Africa the survey reveals a net gain of 6,052,800 new Chrisitans in the past year—or 16,600 new believers each day.

South Asia is another bright spot for the Christian faith. Churches and parachurch agencies of all Christian traditions evangelized just over 34,813,000 previously unevangelized persons during the past year. That rate is increasing significantly each year. The encouraging acceleration in evangelization through a wide variety of methods was observed in Asia, Africa, and Latin America, notes the report.

The total global picture indicates that net losses and gains nearly offset each other. Projections indicate that the decade of the 1980s is likely to see more people won to the Christian faith than in all previous history and more practicing Christians defecting from organized Christianity than in any previous era, states Barrett.

The computerized survey is based on exhaustive analysis of statistics from the world's 223 countries, its 6,270 ethnolinguistic groups, its 50 major religions, and more than 9,000 Christian denominations.

Ron Sider addresses Calgary seminar

"The hungry he has satisfied . . .; the rich he has sent empty away"

Calgary, Alberta—The words of the Magnificat (Luke 1:53) took on new meaning for 200 people from a variety f denominational backgrounds who attended the MCC (Alberta)-sponsored eminar with Ron Sider on August 22.

Sider, historian and author of the book *Rich Christians in an Age of Hunger,* presented two lectures which uniquely blended Christian theology, ocial analysis, and biblical ethics.

His first lecture stressed the centrality of belief in the risen Christ as the basis for authentic discipleship. The esurrection signals that Christ is Lord and that evil and death are forever defeated.

Sin exists, said Sider, in two distinct but interrelated ways—the sin of the individual living a selfish, immoral, and Godless existence; and the sin of ociety, reflected in unjust structures nd oppressive institutions.

Sider's first lecture laid the groundwork for his second presentation, "Rich Christians in an Age of Hunger." This topic drew undivided attention from all in attendance—Mennonites and Calgary evangelicals concerned about global poverty, and those from "the Christian left"concerned about a biblical basis for ministries of social analysis and action.

"The central question," said Sider, "is whose side are you on—the rich or the poor?" Citing evidence from the contemporary North American church community, he said, "We have sold out to Mammon." Churches, said Sider, are so caught up in "orthodoxy" (right doctrine) that they forget the importance of "orthopractice" (right living). Christians allow themselves to be shaped by secular society rather than by Scripture.

Sider argued that God is on the side of the poor. God casts down the rich. God is active in history liberating the oppressed. God calls his people to work for the poor and oppressed. Quoting from Amos, Isaiah, and Jesus, Sider concluded, "In spite of pious profession, affluent people who neglect the poor are not Jesus' people."

Sider also analyzed personal and social sin. While not denying the importance of repentance from personal sin (e.g. sexual immorality), he said Christians have overlooked repentance from social sins. Christians should be cognizant of their overconsumption, misuse of nonrenewable resources, and wasteful lifestyles. They indirectly oppress the poor of the world, he said, through unjust international trade patterns, owning stock in multinationals which pay slave wages, investing in banks that support repressive military regimes, or voting for government leaders and policies which "sell the needy for a pair of shoes"(Amos 2:6-7).

Although Christians tend to side with the rich and ignore the poor, this choice is not irreversible. Sider believes right living within the kingdom of God can begin now with individuals. But radical discipleship must also extend to church communities and denominations, and finally to the secular political society of which Christians are members or citizens. "The Church must live its message before it asks Ottawa to change its policies," concluded Sider. *Murray Luft*

Montevideo, Uruguay—Missionary Henry Dueck reports heightened evangelistic activity among the Spanish Mennonite churches. The Delta Mennonite Church recently opened a new mission work in Rincon de Cufre. Five persons have already been baptized. The children's home in Las Piedras is under construction. For the daily needs of clothing, food, medicine, and education the home depends on voluntary contributions. At the Study and Retreat Center courses to meet a variety of needs continue to be taught.

Asuncion, Paraguay — Students from the Mennonite seminary are active in practical work, including Sunday school and mission activities among children and youth. Some do house visits in the new mission work in San Lorenzo, the area where the new seminary is to be built. In Itacurubi the Mennonite Missions Committee for Paraguay has organized a youth fellowship with the young people of the mission churches. Sixty-five persons came to their first meeting in May. The Indian congregation at Nueva Vida baptized 46 persons on May 20.

Campus minister needed

Goshen College has an opening for a full-time campus minister beginning either 1 January 1980 or in the fall of 1980. A masters of divinity degree or equivalent is required. Send inquiries and resume to June Yoder, Acting Dean of Students, Goshen College, Goshen, Indiana 46526.

Equal opportunity employer

Intergenerational music camp features "backyard" opera by Alice Parker

"If we get this part right once in rehearsal that's its own reward. Our chances of doing it perfectly in performance are nil, but that doesn't matter. I want you to be relaxed!"

So said Alice Parker, composer and director of *The Family Reunion,* a "backyard" opera presented for Fraser Valley Mennonite churches at the close of "music week" at Camp Squeah, near Hope, British Columbia.

The delightful Ms. Parker is known in Mennonite circles for her other major musical works, *Martyrs' Mirror* and *Singers Glen.* In *The Family Reunion,* a gently humorous, hour-long presentation, she incorporates American folk songs and spirituals from 1830-1850. It was written specifically for summer family camps. Parker rehearsed and directed 75 campers of all ages, July 22-28.

Rudy Baerg, music instructor at Columbia Bible Institute (CBI), played the lead role of grandfather. The libretto repeats lines we all hear at family picnics: "My, how you've grown! It's been a long time." "So good to see you, so glad you came." "You haven't changed at all, you're really just the same." In the background aunts talk babies while uncles talk business. Other main characters include giggling teenaged girls, a sweet young couple, a monosyllabic father, and lots of hungry children playing themselves.

Rehearsals took only three hours a day, so camp participants enjoyed time for hiking in the Cascade foothills (led by teenaged boys), swimming and trampolining (self-directed), basketry and puppets (Lydia Hiebert), sports (Gerd Bartel), and watermelon with rollkuchen (the kitchen staff). The weather was perfect; like Camelot, it only rained at night. Much a cappella hymn singing was done, with a half hour each morning getting acquainted with the new folk hymnal, *Sing and Rejoice.* Babysitting service freed young parents to also participate.

An introit by the camp string orchestra often preceded morning and evening devotions, which were led by Swen Erickson, New Testament professor at CBI. He focused on worship and the mystery of God, using visual aids to intrigue the children (such as a mirror: we are made in the image of God).

"A worship session parallels a family reunion," he noted. "We have a time of remembering the past, a time of celebration in song or food, and a time to anticipate the next meeting."

Alice Parker sometimes assisted in worship, explaining the background of a particular hymn, setting the mood for chant or chorale.

This was the second annual music week sponsored by the Inter-Mennonite Music Committee of British Columbia. Director Holda Fast, also a music instructor at CBI, explained the goals of the camp. "Families are often so disjointed, with each age group having its own activities. We planned a live-in, intergenerational situation where kids and adults could have fun together—both the nuclear family and the larger Christian family. It's not just for musicians, but for anyone who enjoys music," she stressed.

The family of music lovers already looks forward to next year's "reunion." *Peggy Newcomer*

Bike hike to follow panorama of historic Cheyenne migrations

Newton, Kansas (GCNS)—Th Cheyenne haven't always lived i Montana and Oklahoma. Centurie ago they lived near the Great Lakes.

A 1400-mile bike hike and study tou to capture the panorama of thei historic migrations and to distill th essence of their frustrating interactio with European culture is planned fo June 21 to July 12 next year.

"It will be a rare experience for yout and adults," says Lois Bergen o Newton, Kansas, one of the coordinators of the event. Cheyenne resourc persons will share the history of thei nation. Thirty-three bicycles and leadership for the tour will be provided b Out-Spokin' of Elkhart, Indiana.

Beginning on the shores of Mill Lacs Lake in Minnesota the bikers wil follow Cheyenne migration routes a they made their centuries-long tre across the Great Plains, relentlessl pushed by European immigrants, ye able to maintain their culture.

The study tour coincides with th 100th anniversary of the beginning o General Conference mission wor among the Cheyenne. The tour i sponsored by the Commission o Education of the GCMC and Out Spokin'. The cost is $242.50 per person

At the end of the hike transportatio will be arranged to Estes Park, Colorado, for those who want to attend th triennial conference of the GCM which begins July 12 in Estes Park.

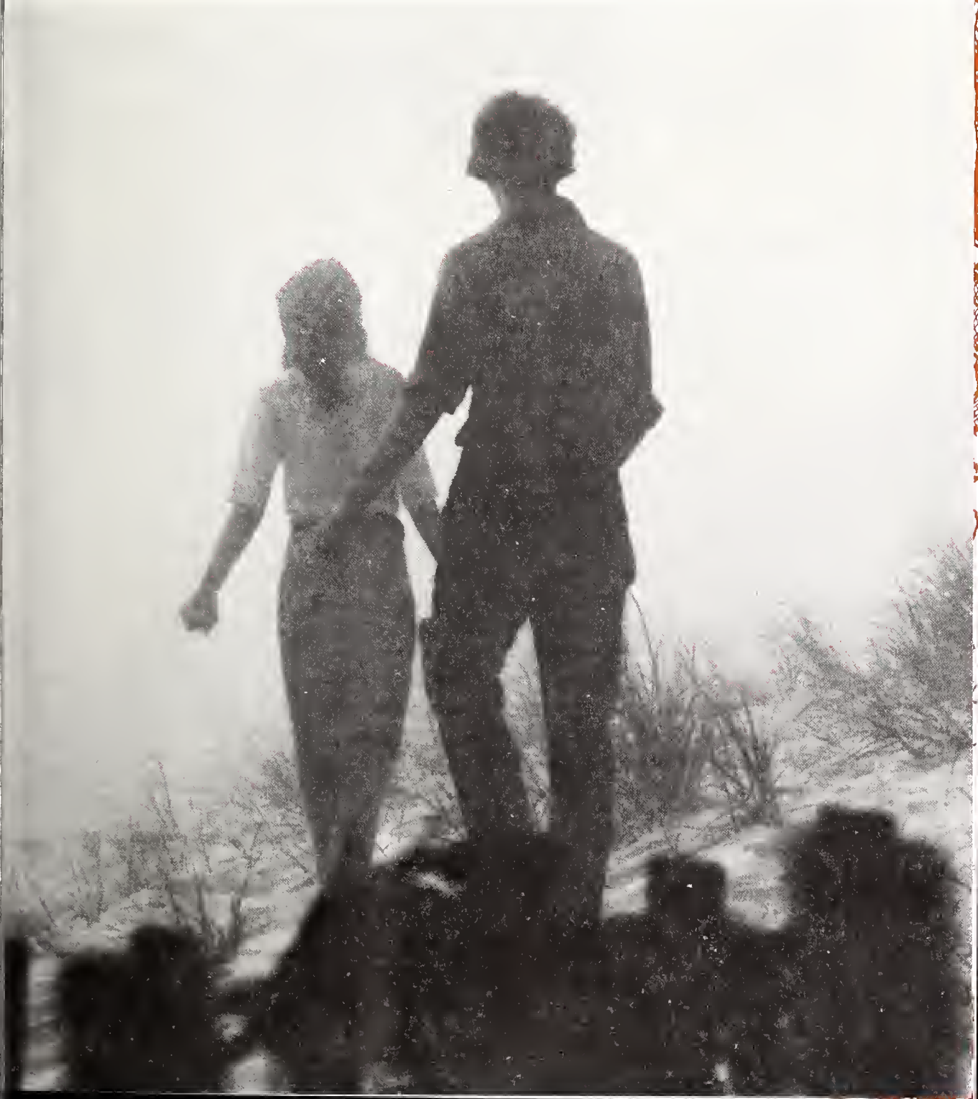
For further information or to registe write to either of the following: Lo Bergen, COE Coordinator, Cheyenn Bike Hike, Box 347, Newton, Kansa 67114; or Out-Spokin', Box 370, Elkhart, Indiana 46514.

The Mennonite, WM Edition

WM

OCTOBER -
NOVEMBER 1979

Window to Mission



the open window

A twelve-year-old girl is pregnant as a result of an incestuous relationship with h stepfather. A sixteen-year-old girl with epilepsy and nerve damage is able to functi almost normally by using strong medication. When her pregnancy is discovered, t doctor discontinues the drugs due to possible adverse side effects on the fetus. Sh confined to a psychiatric ward because without the drugs she is unable to control h seizures and violent episodes. A twenty-four-year-old pregnant woman is told t results of her amniocentesis test show the baby has spina bifida. Their two-year- also has this disease. A forty-six-year-old Mennonite woman discovers she is pregna Her children are college age. The doctor confirms that her tumor of the uterus whi she has had for years has started to grow again along with the pregnancy.

These and many more case histories, given in far more detail than space here allow are shared in the *Abortion Packet* produced by the General Conference. This is packet for study, for discussion, for thought and prayer. It focuses on an issue ab which we as Christians can no longer hide our heads in the sand.

We as Women in Mission are challenged to take the packet into our groups, c congregations, our families. Prayerfully consider it. Conclusions may be hard to dra but at least we can become better informed. Study the program-lesson in this issue a supplement it with the packet. Let your delegates to the 1980 General Conferen know your attitudes and findings.

Let us truly become Women in Mission—women informed, listening, sharing c concerns. Women who take their bodies and their Lord seriously.

—Jeannie Z

COVER

"So God created man in his own image; in the image of God he created him; male a female he created them" (Gen. 1:27, NEB). God created us as special people. Let us n forget to consult the Creator about how we should use His creation.

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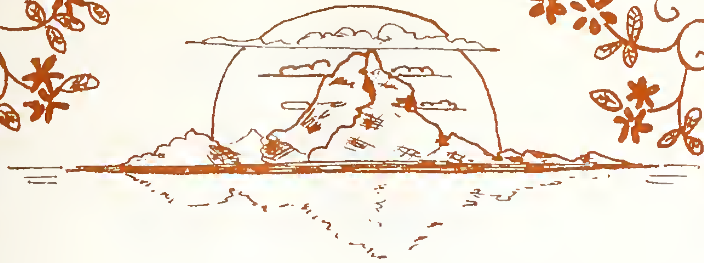
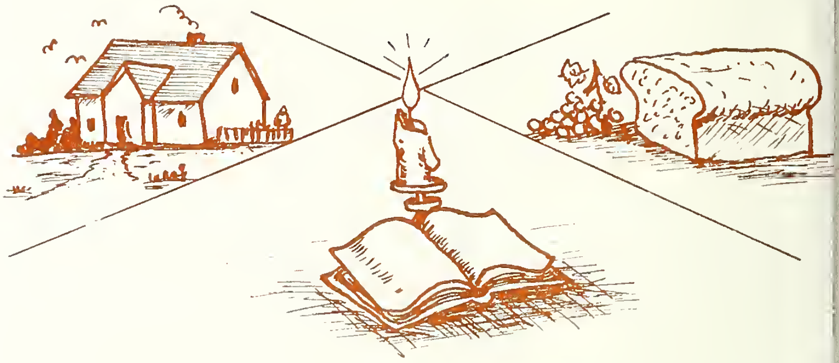


Window of Thankfulness

Let my life, Lord, be a window of thankfulness.
As I look upon the world You have created,
let my eyes be frames to see and appreciate the beauty You have made;
—the golden glow of a new day
—the rosy hues of the sunset laying your benediction upon the
busyness of life, giving a lull of peace and rest to the end
of the day.
Let my face mirror the gratitude of my heart
as I reflect upon Your faithfulness and daily mercy.
—I do not deserve Your grace.
—I am totally unworthy of Your love, yet You give it freely.
Let my heart be a reservoir of Your love.
—You have filled it.
—May it spill over into other people's lives.
Allow my mind to capture the picture of misery and suffering of others.
—May compassion fill my being that some may be released from
their captivity of misery.
Assist my hands so that they may minister to others.
—May they do the insignificant tasks with joy, simply in thanks for
the privilege of being whole.
—May they be strong to help lift the cares of those whose burdens
seem too heavy to bear.
Let my feet be runners of gladness.
—Release them from hurried, anxious steps.
—May they run errands of mercy for neighbors whose lives are troubled.
I see, Lord, You are opening the window.
—I am not to stand behind the glass and be smug in my gratitude.
—You want me to open it and walk through.
—It is to be a channel through which You work.
—You desire that I use my mind, hands, and feet to build windows
other people's lives.
Thank you, Lord, for opening the window.

—*Elsie Epp*

Sharing Life's Discoveries



If you were to become a new parent tomorrow and knew that during the years together with your child you could only pass on one or possibly two ideas, attitudes, or truths which you feel would be of utmost importance to the child in growing and living a full, meaningful Christian life—what discoveries would you want to share verbally or nonverbally?

Following are responses to this question given by nine persons from across our General Conference. What would your response be?

The most valuable truth I can pass on to my child to help him develop in a well-adjusted Christian manner is the truth about personal worth. My child must know he is a person of value. God has created us all in His image and is concerned about each aspect of our lives. Therefore we are all important.

Even if my child is not beautiful according to our cultural standards, or intelligent, I want to be able to preserve my child's self-esteem. This will be communicated in part by my expressions of love and respect. This will be told in words of love and also when disciplined with respect. When a child feels good about himself it will be easier for him to learn to respect the people and things around him.

—Claire E

With two ideas, attitudes, or truths to work with, I wondered, Which two minimize the possibility of raising a person who is spiritually or psychologically crippled. The two I chose are self-esteem and openness.

Feeling good about oneself, t

onfident but not arrogant, is pivotal to oping with the demands of living. In my udgment, self-esteem is closely related to he acceptance of God's forgiveness hrough Jesus Christ. The quality of orgiveness of oneself and of others is an ntegral part of wholeness.

Openness guides a person toward ruth. Each of us needs to be open to the vorking of the Spirit in ourselves and in thers. A willingness to take risks will go long way in developing maturity in nany areas of life.

—Vic Reimer

Two truths I would like to pass on to my children are truths my father passed on to me. One is the idea that bigger and more is not always better. The other is the place and imporance of family ritual.

Although I was quite young at the time, remember my father turning down a good land deal because of potential elational difficulties with a neighbor. That decision, at a time when building the amily farm was very important, taught ne a lot.

As a growing child, family rituals such as devotional times, play times, and sharing times just seemed to happen. Later I discovered that they didn't happen everywhere and that their occurrence takes effort. I discovered their significance for strengthening family and spiritual bonds.

—Erick Sawatzky

Not being a parent as yet, I haven't had he unfortunate experience of trying to practice what I preach to my children. The most important idea I would want to ransmit to my children both in word and deed would be that an unequivocal belief n Jesus Christ as personal Savior and Lord must invariably result in a loving concern for other people. It seems clear to ne that all the other aspects of life fall neatly into place if this one principle is applied.

The frightening thing about this ideal is knowing how far I am from following it, and also realizing that it is unlikely there will be any great transformation in me when there are children to be an example for. We'll see what happens.

—Duane Heffelbower

The first truth that I would try to instill is not new but would provide the framework for living a full and meaningful life: "Seek first the kingdom of God and His righteousness." All other things will fall into place if the child can find Christ early and then put the kingdom first as a way of life.

Commitment to the church and the family should help her make decisions that are not self-centered. This is important in the narcissistic culture of which she will be a part. As a new parent, I would also pray that I might be a good model for her to observe.

I would encourage her to express joy in her Christian life because there will be too many gloomy, long-faced Christians about her. I would encourage her to be wary of the majority in anything. That is not where the kingdom of God is usually found, and *Roberts Rules of Order* has not replaced the Holy Spirit. Finally, a sense of humor is essential in evaluating herself and her fellow humans (especially the male gender).

—William T. Snyder

As a "parent" to many young people I pray that they learn that God calls us to obey Him, not mankind. Often He calls us to follow different and rougher paths, to speak out for those being taken advantage of, and to live a different lifestyle.

Sometimes we condemn and judge others whom we don't understand or with whom we disagree. We judge and reject those who follow different codes or don't follow tradition. But what is important is that when we are rejected by others, we know our own relationship to God is right. We must follow His will even when ridiculed.

The most important thing is to know that God will always be with us. He has proven this throughout biblical history. Christians help, listen to, and respond to each other, but ultimately each must answer to God and what He is saying, through a life of discipleship and obedience to Him.

—*Becky Koerner*

Everyone needs a healthy sense of personal worth to realize that God created us as we are, loves us, and has a purpose for each one of us. I would want my child early to realize that God is the giver of life and that each one is of worth to Him. As the child grows up with the knowledge of self-worth and respect, he will also learn to respect others.

Another important truth is honesty or truthfulness. It is basic to our salvation, our Christian growth, and for success in our life's vocation. To honestly admit we are sinners takes truthfulness. It is the only way we can have a real experience with Christ. To progress in our faith, we often need to admit that we have failed. This requires honesty, but it is the only way to move on to maturity.

—*Elma Linscheid*

I would like to communicate the attitude that life is a continuing journey in learning to know yourself. The journey is exciting, necessary, and includes struggle. It involves seeing self clearly, valuing self reasonably, searching fo and acknowledging gifts, and forgivin self for failures on the way. I would war to teach the child some basic tools fo emotional health.

The knowing of self includes seein God in the "boss" place and self as value but in the place of need. It is basic relationships with all others, includin God. One cannot know self witho knowing one's Creator.

Without realistic self-esteem, a pers cannot take his eyes off self, cannot s God clearly, is not free to see others wi compassion, and cannot see the world God's creation.

To develop this attitude, it would helpful if my child saw it reflected in attitude toward myself and toward he

—*Wilma McK*

I would want to he my child gain an und standing of God, himse and others through art of listening. Listeni means more than kno ing the words that h been sent. Listeni when fully developed, enhances grov for the Christian.

By listening to others a person grow as a Christian. To live a f meaningful life, a Christian must f listen to what God is saying. This happen through reading God's Word meditating to gain understanding of message being sent.

If my child listens well, he would only hear God's message, but also wo be able to hear and become aware of own feelings. By listening to himsel can learn to accept and love hims which when coupled with God's mess will allow him to reach out to ot through listening to them. He will m them feel that someone has taken tim understand, but more importantly will also feel the presence of God's through his concern.

—*Vicky Kirk*

PROGRAM 2

No Simple Answers: Let's Look At Abortion

ay Ann Fransen

IANY WOMEN TODAY are faced ith an unwanted pregnancy and bring ith it much distress and anxiety. The notional and spiritual pain is deep and eal. The woman facing an unwanted regnancy may be unknown to you, or he may be a close friend or relative. In ny case compassion for those in need is ne of the important aims of Women in lission. Our mission is to love and care or others. In caring for an individual we ant what is best for her.

ho is involved?

Any female of childbearing age is a otential "victim" of an unwanted pregnancy. Color, race, creed, economic level, ge, social status, intelligence, knowledge, good intentions—there are no istinctions along any of these lines.

Others, besides the woman, are also involved. There is always a male involved as well as possibly children, siblings, parents, friends, church members, teachers, employers, parents, grandparents, and other relatives. All who associate with the mother-to-be are affected by the situation. How they interact with her, the amount of caring or condemnation they show, the way in which they allow or don't allow her to be open and honest about *her* feelings, and the sum total of actual "help" they can give her in a listening, caring, loving way can make a great difference. We are all involved in this issue. At some time or another we may be very close to someone facing the problem of an unwanted pregnancy—a daughter, sister, friend, or granddaughter.

What does the Bible say?

In *Biblical Perspectives on Abortion* by Duane Friesen, which is a part of the *Abortion Packet* prepared and distributed by the General Conference Mennonite Church, the author states: "The Bible regards all life as a gift of God, to be accepted with thankfulness and joy and to be treated with reverence and respect. The Bible reflects special concern for the poor, the weak, the helpless. . . . Though the Bible does not explicitly say so, in our day the concern for the 'defenseless' would probably extend to the fetus. This would not necessarily mean, however, that fetal life is absolute when its continuation comes into conflict with regard for other human life. But neither would the assumption be made that the life of the mother always takes precedence; there *is* a place in the Bible for *voluntary* giving up of life for the sake of the other. . . . The Bible places human beings in a special role of responsibility with respect to the creation. . . . The New Testament seems to present a picture of the church as a community (koinonia) where the total body exercising the many gifts together discerns the will of God. . . . The Bible recognizes the sinful human condition."

What are the considerations?

A woman faced with an unwanted pregnancy has difficult decisions to make. She must decide in a short period of time (less than twelve weeks after conception) if she wishes to abort the pregnancy. Before this is done, if it is decided as the best possible course to follow, many feelings must be dealt with carefully. She must consider the future effects of such action, her personal feelings about abortion, and the reaction of those close to her.

Although many other people are indirectly involved, it is the mother-to-be *alone* who goes through with the actual abortion and must live with that decision. No one else can do it for her. This is why it is so important that she receive excellent counseling and loving support fro family and or friends.

There are two other alternatives t abortion for the unwanted pregnanc One course of action is to have the bab and give it up for adoption. There ar many homes wanting babies. This is a option; however it is not without compl cations. After a woman has "carried" baby within her for nine months, felt th fetus move, and has had "baby" on h mind for the length of the pregnancy, it often very difficult for her to give up th baby for adoption, regardless of tl earlier decision. If this is the optio chosen, her friends and relatives wi kindness and loving support can help h move more easily through this crisis.

The third alternative is to keep t baby and raise it in spite of the conditio of the undesired pregnancy. If t pregnancy was unwanted, the caring a raising of the child will be under differe conditions than the planned, hap pregnancy. God cares for each individu and gives the strength to endure. He ca His members to surround a hurti person with physical help, emotio support, kind acts, a listening ear, a prayer.

Reasons for unwanted pregnancies

Why do so many women find the selves in this predicament? Women ha conflicting feelings about pregnan There is the "wanting to be fertile," bu the same time "not wanting a child." T results in risk taking in the use contraceptives.

In the article by Pearl Bartel, " 'Why' of the Unwanted Pregnancy bortion Dilemma" (The *Abort Packet*, page 27) she writes about a st by Kristin Luker. Luker reflects t "women are actually ambivalent ab pregnancy throughout most of tl reproductive lives. To most wo pregnancy is more than a biolog occurrence; it is an event of imme social significance. It connotes ferti femininity, adulthood, and indep dence. The potential payoff includes taking on the attributes and privileges which society assigns to the pregnant woman."

The following benefits were found by Luker in 1975 to contribute to the decision to become pregnant: (1) pregnancy as proof of womanhood; (2) pregnancy and self-worth; (3) pregnancy and fertility; (4) pregnancy and significant others; (Pregnancy may be used by the woman to force people to pay attention to her. It may be a way of punishing her parents for their lack of warmth toward their daughter. Very strict parents often treat their daughters as children; a daughter's pregnancy forces the parents to see her as an adult.) (5) pregnancy as a plea for help.

Bartel concludes her article by stating that "a concerted effort must be made to develop an effective, compassionate approach which will help the woman to understand the reasons for her predicament. To help her take responsibility for her own life and to assist her in making a decision about her pregnancy that she can live with for the rest of her life should be the prime concern of the church."

What is our role?

Prevention of an unwanted pregnancy is a logical solution to the problem. Being aware and attuned to our own sexuality is an important first step. Proper sex education open, honest, and dealing with feelings and emotions given to our young people is essential. It is not only a matter of sufficient knowledge as to birth control methods; information about contraceptives needs to be made adequately known to *all* who can potentially become pregnant.

As Christians, we are obligated to show love, warmth, and openness to those faced with difficult times and decisions. Acceptance of adults as they are and where they are in their emotional lives is a step toward the prevention of unwanted pregnancy. Christ gives us an example to follow. He showed compassion for those in need. Some of Jesus' harshest words were directed against the self-righteous. He warns against judging others. Those facing an unwanted pregnancy are already plagued with guilt, remorse, concern, and difficult decisions to make.

A nurse, voluntary service worker, in a community development project stated that until we in the church and society are willing to assume financial, emotional, and time-related responsibility for the unwanted child, we have no right to tell an overwrought, overworked, depressed woman that she is wrong to choose an abortion. Child abuse and neglect are evil. Hunger and emotional deprivation are evil. The smug self-righteousness of middle-class Mennonites who are surrounded by affluence is evil -just as evil as abortion, which may be done as a loving act, depending on the future facing the unwanted child.

How can we then help? First, we must be aware of the issue and not pass it by, hoping it won't affect anyone we know. We need to face it, learn about it, become concerned, and ask for guidance through prayer.

Secondly, we must accept such a person as she is, and show our love, concern, and understanding with concrete acts. Hopefully, a group of concerned persons could be consulted and could help in making the decision. Also, we could help the person involved to find good counseling quickly. We should realize that she must make the decision herself. Whatever is decided, it is our Christian duty and privilege to sustain and comfort those in need. We are women this matter concerns women — we must be willing to stand with our sisters in their need.

The Abortion Packet

The General Conference passed the following resolution at Bluffton in the summer of 1977: "Be it resolved that in the next triennium the congregations use the resources and resource persons developed by the General Conference

Mennonite Church and the Mennonite Church to study both the moral issues of abortion, and practical ways in which the church can minister to persons facing unwanted pregnancy and to parents experiencing financial or emotional crises of child rearing."

Following the study of the packet and other related materials, the churches are asked to send their findings to the Family Life Committee, Box 347, Newton, Kansas, so that a statement can be drawn up for the 1980 General Conference sessions.

It would be appropriate for your Women in Mission group to study the abortion issue and send in your findings. Also, encourage your pastor and congregation to really take a look at the issue. Following in the "Program How-To Ideas" are suggestions for how to carry out a study of the packet. Your pastor should have received a packet. If additional packets are needed, write to Faith and Life Press, Box 347, Newton, Kansas 67114. The cost is two dollars.

Program "How-To" Ideas

1. The *Abortion Packet* is organized into six study sessions which make it convenient for a thorough study to take place over a period of time. There are also various articles and case histories included. Your women's group may use the packet in various ways. If only one session is possible (ideally three or more sessions should be used) a panel of six individuals, each one presenting one session as indicated in the packet, could present the material. Follow this with an open discussion.

2. Divide the group into six smaller groups. Have each group read about the various lessons presented in the packe In each group, reading should be don ahead of the scheduled meeting. A leade for each group should have done som advance preparation. At the meetin provide enough time for each group t report back to the total group.

3. Schedule a four-to-eight-hour work shop on abortion and use the packet as foundation. Resource women could b brought in—social worker, counselo nurse, etc. Have on hand some of th excellent books recommended in th packet.

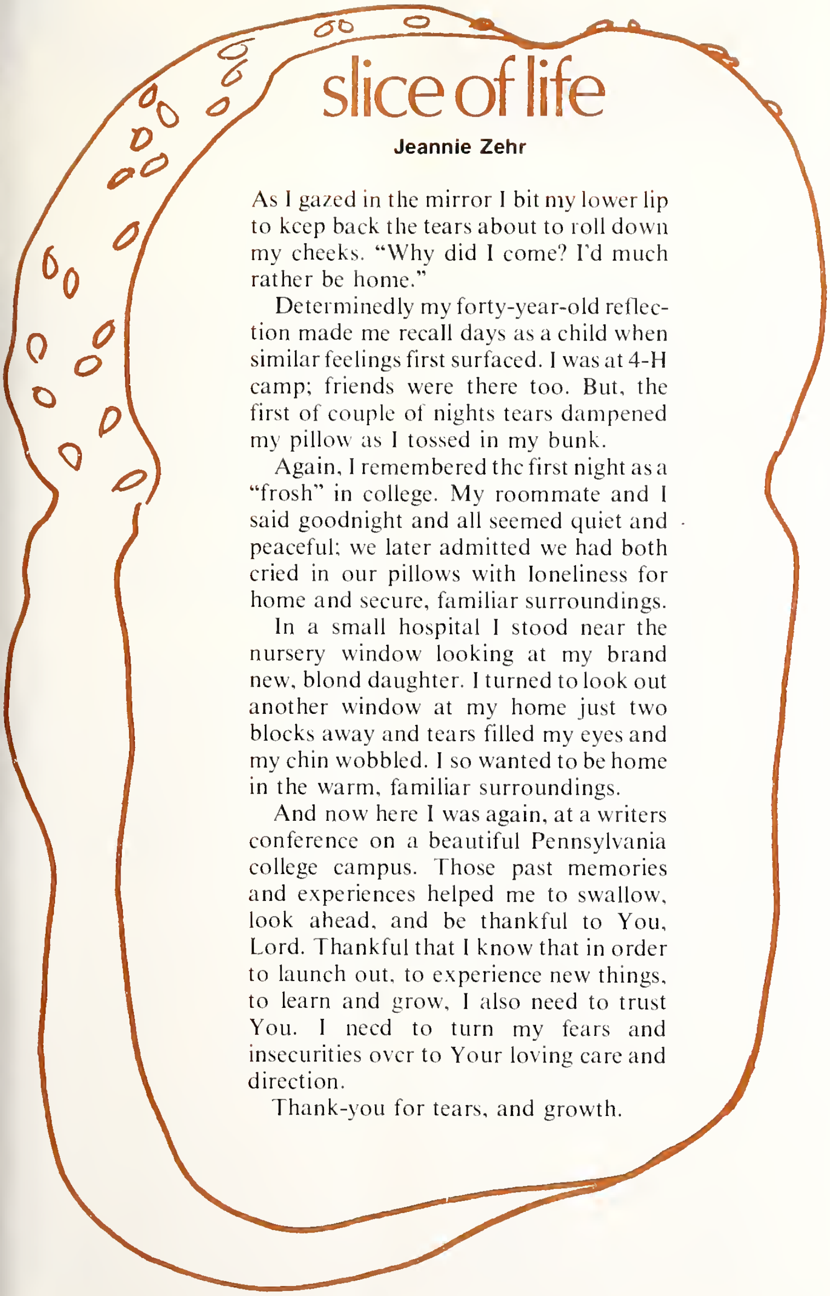
4. Role playing is a creative way c presenting the issue. Various situatior can be set up and acted out: a fifteen-yea old daughter approaches her mother wit the news that she is pregnant; a daught in counseling with her pastor or oth counselor; the unwanted pregnancy of married or divorced mother of sever children who speaks with a counselor c friend, etc.

If the issue is dealt with honestly ar openly, this type of program can be qui meaningful. A study of the variou aspects involved should be done befo the role playing and then a gener discussion held after the presentatio (This approach could also be included a workshop.)

5. A social worker, nurse, or counsel from your church or community who h been directly involved with this issu could be asked to present a program lead a discussion.

6. If audiovisuals are used, for instanc to show pictures of aborted fetuses, b certain to present both sides—wom who have died as a result of self-induc abortions, abused children, etc.

7. Present the issue as a concern for t total church body. Plan for a Sund evening program or some other ty presentation.



slice of life

Jeannie Zehr

As I gazed in the mirror I bit my lower lip to keep back the tears about to roll down my cheeks. "Why did I come? I'd much rather be home."

Determinedly my forty-year-old reflection made me recall days as a child when similar feelings first surfaced. I was at 4-H camp; friends were there too. But, the first of couple of nights tears dampened my pillow as I tossed in my bunk.

Again, I remembered the first night as a "frosh" in college. My roommate and I said goodnight and all seemed quiet and peaceful; we later admitted we had both cried in our pillows with loneliness for home and secure, familiar surroundings.

In a small hospital I stood near the nursery window looking at my brand new, blond daughter. I turned to look out another window at my home just two blocks away and tears filled my eyes and my chin wobbled. I so wanted to be home in the warm, familiar surroundings.

And now here I was again, at a writers conference on a beautiful Pennsylvania college campus. Those past memories and experiences helped me to swallow, look ahead, and be thankful to You, Lord. Thankful that I know that in order to launch out, to experience new things, to learn and grow, I also need to trust You. I need to turn my fears and insecurities over to Your loving care and direction.

Thank-you for tears, and growth.

PR

Together

Sue Goerzen

". . . I WILL SHOW YOU the most excellent way. . . . Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. . . . It always hopes, always perseveres. . . . And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor. 12:31; 13:4, 5, 7, 13, NIV).

The love chapter of the Bible is one of the most practical sections of the entire New Testament. It is about the right attitudes and feelings towards our fellow human beings. Not a word about moonbeams! Love is a manner of life—that which causes people to develop healthy attitudes towards themselves and others. It is this kind of love that will keep our couples and families at the emotional climate God intended they should be. It is also very demanding, but at the same time it is the kind of love that will grow in a relationship instead of withering and dying. Yet in our society, love has been so glorified that we have led our young people to believe that all one needs is this strong emotion plus physical attraction and then one is ready for marriage.

We spend a lot of money to build good schools so that we and our children are prepared for life vocations and professions and the duties and responsibilities of being good citizens. The churches prepare us for living a Christ-centered, purposeful life. Our homes, if good ones, give us self-worth, values, and standards.

Selecting a mate is a serious matter, not something to do without following guidelines. At no other time in a Chri tian's life is there a more importar decision to be made than that of choosin to trust Christ as one's personal Savio The second most important decision choosing a marriage partner.

David R. Mace says in his boo *Getting Ready for Marriage*, "The maj area of life for which we are most poor prepared is, unfortunately, marriage ar family living. Yet for most of us this is t area in which we may find, if we a successful, our deepest happiness ar fulfillment."

From my teaching experience as family-life educator the evidence overwhelming that many young peop enter marriage with an inadequa understanding of husband and wife role feelings, needs, and sexuality, togeth with a lack of communication skills. T myths and ignorance about marriage th otherwise well-informed people have surprising.

David R. Mace comments on th saying, "There are at least two explan tions of this. The first is that there is clearly agreed time in life—at home, school, in church, or anywhere else when we give young people caref teaching about marriage. The second that there is a persistent idea around th no special knowledge is needed in ord to live together as a married couple. ' comes naturally,' people say. This is serious illusion. The life of marriage very complex, very demanding; t number of those who fail should enough to make that clear."

IG
TO BE

Together

The sooner we wake up and face the ct that we as a church have a responsi-ility to prepare our young people for arriage, the better. The prepared couple ill have an advantage over the unpre-ared. We could start teaching personal elationships, marriage selection, and djustment to our young people before ey have made their final selection of a ate.

Second, we need to counsel those who ave already made their selection to help em understand some of the adjustments ecessary.

Third, young parents need to be helped ith parenting and creating good homes r their children. In the home, beginning f life, is the beginning of teaching and uilding Christian, lasting marriages.

We fail to stress that as the child grows is need is not simply for two parents, but r two parents who love each other. It is eir mutual affection and faith that eates the atmosphere that gives the ild emotional security. Of all the gifts hich parents can offer to a child of their ve, the greatest is that of a happy arriage. One way to keep that marriage appy is to continue “dating” each other roughout marriage. That is to say that ne needs to keep romance alive, and ake marriage exciting.

Human relationships, as we are coming understand them today, are very mplex interactions. A marriage is erhaps the most complex of all because ife and husband live in the most timate and closest of all adult relation-ips, and interact at a great many different levels. Some couples live together very superficially. They communicate about routine matters but do not share their deepest thoughts. They live almost separate lives in the same house. They meet each other’s needs but never venture into what I call *in-depth relationships* or the exciting marriage.

When I tell my students that I find my husband even more exciting after nineteen years of marriage than I did when we were first married, not to say he wasn’t exciting then, many find that hard to believe. What I am saying is that if we keep “dating” each other, we gain an in-depth relationship that is thrilling and gives us real security, so that in return we may guide and lead our children in a growing relationship.

Any couple who choose in marriage to develop their full potential and to seek a meaningful, exciting, in-depth relationship will need to understand that they must prepare before marriage and work hard in the early years of their life together. For the making of a really good, exciting marriage is seldom brought about by chance. Upon graduation and when we start a profession, we do not tell ourselves, “There now, I’ve made it. Now I can sit back and relax.” No, that is when the work begins and we work hard at achieving. The same is true in marriage. We need to spend time in preparation and then after the wedding work hard at our adjustments. It takes two people who really want to work at this relationship to make it a meaningful one.

WM office jottings from Joan

"Inward - Outward Journey" was the theme of the recent annual Canadian Women in Mission conference. Missionary Tina Fehr from Mexico was the guest speaker. Mrs. Susan Froese, Rosthern, Sask., was elected as vice-president of Canadian WM and will become a part of the WM council as Canadian adviser. Mary Anne Boschman, Vancouver, B.C., who has served in this capacity the past three years, has been a valuable asset to Women in Mission.

Lois Deckert, vice-president of Women in Mission and the appointed commission member on Commission on Education, has resigned her position which she has held the past five years. She and her husband, Marion, have been given a MCC assignment in Indonesia. Mar will remember Lois for her sharing h 1977 India Women's Conference exp rience with so many WM groups.

WOMEN IN MINISTRY CONFER ENCE

An inter-Mennonite conference f women entitled "Enabling for Actio will be held November 2-4 at t Associated Mennonite Biblical Semina ies in Elkhart, Indiana. The focus will on leadership training and consciousne raising. Interested men and women a invited. Send registration fee of $10 Anne Neufeld Rupp, Box 447, Middl bury, Indiana 46540

WM MID-YEAR FINANCIAL STATEMENT

At the halfway mark, June 30, 1979, almost 50 percent of the budget goals had be met. Generous contributions the rest of 1979 will give assurance of meeting our go 100 percent.

	Budget	Budget Receipts	Perce
Commission on Overseas Mission	$100,000	$46,991	47
Commission on Home Ministries	30,000	12,460	41
Commission on Education	11,000	5,798	52
Mennonite Biblical Seminary	8,000	3,773	47
Missionary Pension	8,000	8,043	10
Bible Society	1,000	980	9
WM Publications	12,000	5,231	4
Pastors' Wives Personal Growth Fund	1,000	220	2
Women's World Outreach	5,000	1,252	2
WM History Research	1,000	670	6
Contingency	3,000	638	2
	$180,000	$86,056	4

U.S. contributions should be sent to Women in Mission, Box 347, Newton, KS 671
Canadian contributions should be sent to Anne Neufeld, Box 704, Coaldale, Albe
T0K 0L0.

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Sue Goerzen (Together Preparing To Be Together) and her husband, Gerhard, are involved in the Harrow United Church, Harrow, Ontario. They have two teenage children. Sue is associate professor of Home Economics at the University of Windsor.

Leann Toews (Bright Ideas) and her husband, Jerry, and two preschool daughters live near Newton, Kansas. Leann is a substitute teacher and free-lance writer.

Selma Duerksen, (Bright Ideas) recently widowed, is a cook for the Agape Senior Citizens Center at Goessel, Kansas.

credits

PHOTOS: Cover, Harold Lamberts Studios.
ARTWORK: Pp. 3, 4, Erica Esau.
QUOTES: Pp. 12, 13, from *Getting Ready for Marriage* by David R. Mace, copyright © 1972 by Abingdon Press. Used by permission.

Not pictured: Selma Duerksen

Elsie
Epp

Leann
Toews

Erica
Esau

Kay Ann
Fransen

Sue
Goerzen

forecast

"Upper Volta: Our Newest Mission Field" will be the program-lesson featured in the December-January issue of *Window to Mission*. Through this article take a look at our opportunities to share Christ in a racially fragmented Africa and a Muslim culture. Also read about other new kinds of witness opportunities such as quilt evangelism as shared by Joyce Shutt.

Printed in U.S.A.

bright ideas

WE ARE LUCKY to have Kathy Schmidt in our congregation. Kathy is a mentally retarded adult whose contribution to our women's group is immeasurable. Tabor Mennonite Willing Helpers of Goessel, Kansas, has many young mothers in its group. We have asked Kathy to watch our preschoolers while we mothers work on projects or participate in the programs. This gives the mothers uninterrupted time to do their jobs, and Kathy is able to do something she feels good about.

Kathy also loves to help in the kitchen. She loves to do the dishes, a job most of us consider drudgery. Often she helps the social committee with its duties.

Kathy looks forward to our meetings and can tell you the date of the next one. We feel privileged to have her help us. She is one of our most cheerful and "willing helpers." She teaches us many lessons and generously offers her gifts.
—*Leann Toews*

Ladies of the Newton A.M.E. Church, a black congregation, joined the King's Daughters of Alexanderwohl Church near Goessel, Kansas, for a regular monthly meeting last spring. Together they cut quilt blocks and rolled bandages. They enjoyed an afternoon of sharing and visiting as they worked together and listened to a Mother's Day meditation. It was a beautiful day of getting acquainted with sisters in Christ. —*Selma Duerksen*

Preschoolers are eager to brag about thei
accomplishments. Why not plan a WM
group program with an emphasis on eacl
individual's gift or talent? Women shoul
feel good about sharing their own uniqu
gifts. For this special meeting have eacl
person bring something to share, the
during the program time let each on
explain what she brought, or demon
strate her talent.

Have a display area for all to enjoy
You may get bright orange carrots tha
have been tenderly nurtured in a garden
or a manscript of someone's newest story
A pianist may play her favorite sonata, o
the camera bug might show off he
favorite album. There is no limit to wha
can be shared. You'll be surprised tha
most of the women will enjoy sharin
their speciality.

The emphasis should be on the joy c
God's gifts to us. Sharing that joy is th
basis for this special meeting, one wher
you may really see the new side of an ol
acquaintance. —*Leann Toews*

Why don't you share your "bright ideas
with others across the General Confe
ence? We welcome your ideas for pro
grams, fund raising, ecology, persona
growth, etc. Tell us about what you hav
tried that has worked well, or even drea
a bit and share that dream.

Send your ideas to Jeannie Zehr, 422
Maplecrest Road, Fort Wayne, IN 4681

he "discovery" of North America y Europeans will be celebrated this ear on October 8. At the same time ıany native Americans will mourn ıeir loss of land and way of life. US Iinistries of MCC has prepared a nall packet of information for people ıterested in planning a special cele- ration of penitence for Columbus Day. Justice for Indians" will include orship service helps and information ɔncerning issues facing American ıdians today. Write to US Ministries, ICC, 21 South 12th Street, Akron, PA 7501, for the packet.

Washington, DC—House votes against registration. By a wide margin the House of Representatives voted September 12 against military registration of young men who turn 18 after 31 December 1980. The vote does not kill the bill of which the registration section is a part. It was rather a vote to determine "the sense of the House" on the merits of registration. The section is part of a Defense Authorization Bill (Title VIII of Defense Authorization Bill HR 4040). Title VIII (registration) was taken up for debate first. After four hours it was moved to determine the sense of the House on the issue. The vote was 259 to 155 against. This wide margin, says Delton Franz, MCC Peace Section director in Washington, indicates that Title VIII has a high probability of being deleted when HR 4040 is brought to a formal vote. He thinks the issue is dead until after the presidental election next year. Bob Hull, secretary for peace and social concerns for the General Conference, says that although the Senate also has its bill on registration, the House vote could be a bellwether presaging its defeat too.

EDEN
MENNONITE
CHURCH
WORSHIP 9:45
SUNDAY SCHOOL 10:45
WELCOME
General Conference Mennonite Church
FAITH
MENNONITE
CHURCH
3 BLOCKS EAST

lew directional signs elp locate churches

ewton, Kansas (GCNS)—Directional gns to help locate General Conference ıurches can now be ordered from the ommission on Home Ministries.

The project is a response to requests om some congregations. "Our ıurches should not be hard to find for ew people, visitors, or for special ɔcasions." says Floyd Bartel, secre- ıry for congregational mission of HM.

The signs are of 16-gauge sheet ıetal, painted in royal blue with range trim. Two sizes are available. he two-by-four foot size is recom- ıended for rural or semi-rural loca- ons. The one-and-one-half-by-three ɔot size is recommended for town or ty intersections. They are priced at 23.95 and $18.95 respectively. Paint- ıg the church name and shipping ıarges are extra.

For further information write to loyd Bartel, Commission on Home Iinistries, Box 347, Newton, Kansas 7114.

Free human beings in Christ

Winnipeg, Manitoba—What did Paul mean in Galatians 3:28, "We are no longer Jews or Greeks or slaves or free men or even *merely men or women, but we are all the same*—we are Christians; we are one in Christ Jesus" *(Living Bible)*?

Was Paul suggesting an equilibrium of power, equal rights, "carbon copies" one of another?

In the women's awareness (feminist) movement, the impression frequently has been that women want to be like men. It's partly understandable because men are the holders of power, the aggressors, the tough ones.

More recently Christian feminists have realized that there will be little new "female freedom" unless men also make some adjustments.

In a conference, New Men/New Roles, held here in June, about 75 men and women studied the meaning of being "new men in light of the gospel." The conference was cosponsored by Canadian Women and Religion, the General Conference Commission on Education, and Mennonite Central Committee (Manitoba).

Elizabeth and Perry Yoder, authors of the book *New Men/New Roles,* shared how Paul emphasizes that Christ's death and resurrection symbolizes what happens to women and men "in Christ." Both take on a "new creation" with new attitudes. Persons in Christ are freed from their old way of judging; they are now on a new foundation which calls both women and men to base their "authority" on the nurturing of each other in Christ. Christian power comes from learning to "share Christ's forgiving and saving power with other persons."

Norman Walsh, coordinator of the Canadian Friends Service Committee, led a multimedia presentation titled "Masculinity and Peace." He showed many samples of society's combination of violence with masculine images. "Only two animal species regularly destroy their own, *men* and *rats*," he said. "In terms of today's macho-male mystique," he continued, "Jesus might easily have been declared a sissy or too feminine. But in Jesus' character model is a real hope for peace-building relationships."

George Lakey, a Quaker who lives in an intentional community in Philadelphia, said there are perils in being "success objects." Today's male is never secure because he is always expected to be challenging a person ahead of him for his job. That's the only way to "succeed." It leaves most men with negative feelings toward themselves.

Lakey suggested that our male-dominated society is full of put-downs. The church offers a vision of what we could be like. But too often the church takes signals from society rather than characterizing the new ideals of the Bible. Christians need to be brave enough to live "new models in Christ," both male and female.

Probably the best justification for such a conference was expressed in one sharing session. One man reported, "I have traditionally regarded only those things important that enhance my job and my image as a man. Here I have begun to realize the significance of relating to my own family, especially sharing more intimately in the total life of my wife. It will not only make her feel better about herself; it will make me more the kind of man Jesus Christ wants me to be." *Bernie Wiebe*

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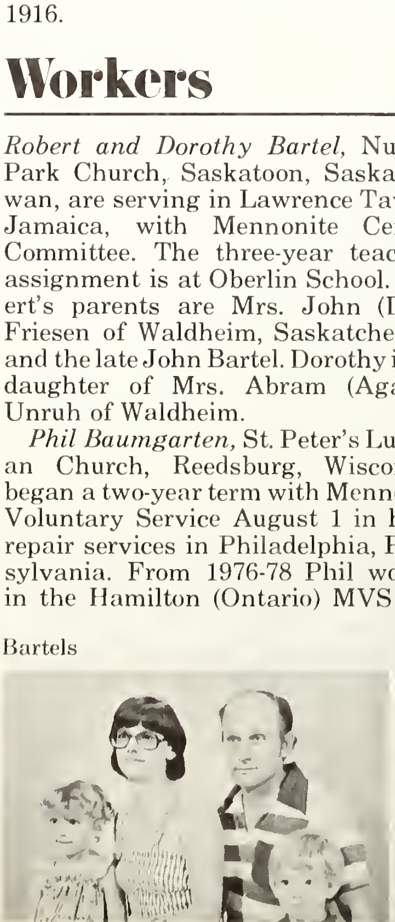
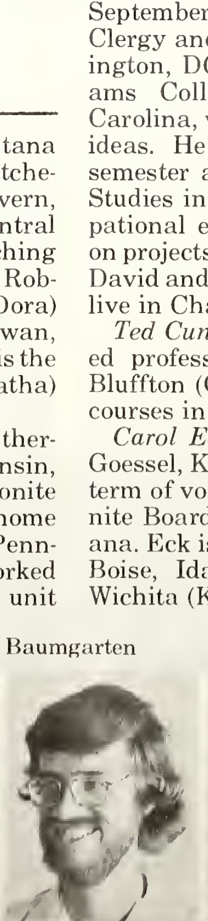


Baumgarten



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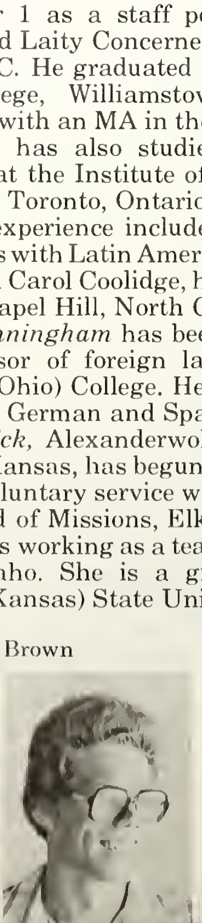

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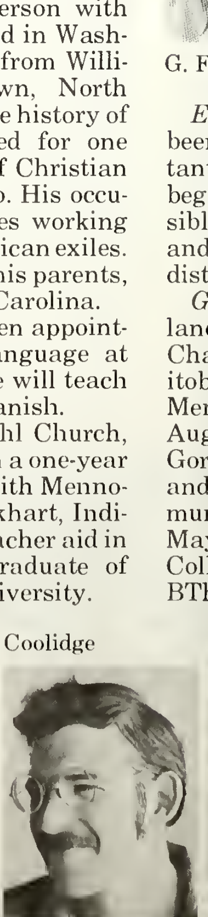

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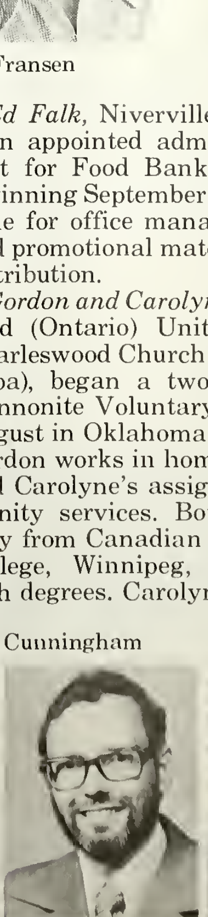

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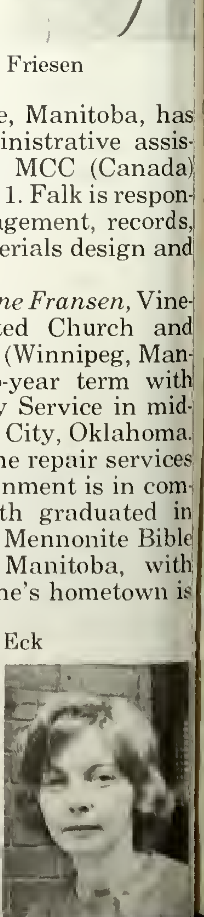

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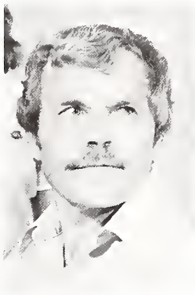
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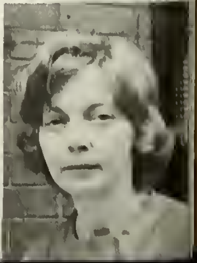

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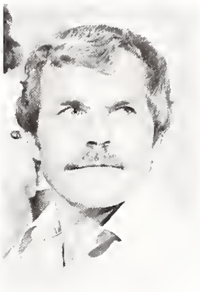

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Reviews

The Holy Spirit

The Holy Spirit, *by Billy Graham (Word Books, Waco, Texas, 1978, 224 pages) is reviewed by Jake C. Froese, assistant pastor, Nutana Park Mennonite Church, Saskatoon, Saskatchewan.*

"This book really began as part of my personal spiritual pilgrimage," says Billy Graham in the preface. "In recent years my ministry has been drawn in a fresh way to the ministry of the Holy Spirit because of the renewed interest in his work in many parts of the world. Sensing my own need for further understanding I began a systematic study of what the Bible teaches about the person and work of the Holy Spirit."

Graham claims that it was not his original intention to write a book. But as he began to examine the subject in more depth he became concerned over the misunderstanding and ignorance in some Christian circles concerning the Third Person of the Trinity.

The format and content of this book is true to the character of its famous preacher-author. He begins the introduction with the terse statement: "Man has two great spiritual needs. One is for forgiveness. The other is for goodness." The answer to man's cry for forgiveness came at Calvary. The answer to the second cry, the cry for goodness, came at Pentecost.

In incredible confidence Graham uses the first half of his book to deal with questions of identity and doctrine of the Holy Spirit.

It is in the latter half of the book that Graham addresses the issue of gifts and fruit of the Spirit. After a brief word study on *charismata*—the word used to describe the various gifts God has given by the Holy Spirit to Christians—he enlarges on the gifts of apostle, prophet, evangelist, pastor, and teacher as presented in Romans 12:6-8; 1 Corinthians 12:8-10; and Ephesians 4:11. The "further gifts" of 1 Corinthians 12—faith, discernment of spirits, helps, leadership, and the "sign gifts"—are also dealt with in considerable detail. Gifts are for the upbuildin of the body of Christ.

This is a helpful book. Althoug begun in his straighforward preache style, and although in the beginning h seems somewhat overly preoccupie with describing the justification, th sanctification, and the glorification o our salvation, and the seal, the pledg and the witness of the Holy Spirit, find myself attracted to his luci articulation, heartfelt conviction, an simply his saturation in the Scripture

It is this somewhat pedantic beginning which does serve to set the stag for his later discussion on gifts an fruit of the Spirit—the most helpful have read so far. One of the latest fad of the church is "gifts" and "discernment of gifts." This is an importan and timely topic. Unfortunately man gift discernment workshops are conducted by persons not sufficientl grounded in what the Bible has to teac on this subject. Graham's book i helpful for a time like this—even for u Mennonites! I recommend it for ou further understanding.

Beside my Bible

Mary F. Heisey

Children's spiritual growth

As International Year of the Child continues, these books beside my Bible seem extra appropriate. They stress how much children have to learn and show how parents, teachers, and friends can help kids study, stretch, and grow.

Honey for a Child's Heart, *by Gladys Hunt (Zondervan, Grand Rapids, Michigan, 1978, 183 pages)*
Reading together at home can be a building, bonding experience. Convinced that "good books can influence behavior," the author recommends hundreds of them in her graded and annotated bibliography of over 50 pages.

Profound chapters: "Honey from the Rock" (family Bible reading) and "Who Influences Your Children?" (how to talk, share, and listen at home).

How to Grow a Young Reader, *by John and Kay Lindskoog (David C. Cook, Elgin, Illinois, 1978, 166 pages)*
While similar to *Honey for a Child's Heart,* this book about books offers additional information and guidance. Both guides belong in personal and church libraries because they look at books from a Christian viewpoint. This one even reviews the newest editions of the Bible.

Although award-winning books are often bypassed by young readers, this fearless reference for parents emphasizes many of them. Judy Blume's popular books are evaluated but not recommended.

People in Progress, *by Maxine Hancock (Fleming H. Revell, Old Tappan, New Jersey, 1978, 192 pages)*
For a refreshing change here is a book about the precious preschool formative years only. The author, mother of fou and a classroom teacher, shares experiences and discoveries gained from interacting with the very young. Down-to-earth yet spiritual, this three-par book tells how to develop confidence character, and creativity in preschoolers.

If you truly want children to realize their creative potential for God, couple this positive helper with the Word o the Prime Parent.

What It Means to Be a Christian, *by Robert W. Youngs (Hawthorn, New York, 1977, 192 pages)*
The early followers of Jesus earned the name of Christian "by the beliefs they held, the salvation they enjoyed, the life they lived, and the church they comprised."

Pastor Youngs of the First United Presbyterian Church, Pompano Beach, Florida, encourages us to restore the uniqueness of first-century Christianity.

By living this how-to book we can begin changing today's definition of a Christian. It's time we made it mean more.

Speaking out

nfallibility of Scripture

ed VanderEnde

our General Conference there seems be considerable misunderstanding bout the conservative view on infalli- lity of Scripture. Since the issues of terpretation and application are to be udied at the Estes Park 1980 confer- ice, it is mandatory to inform one nother what is meant by taking God's ord to be that inerrant Word from bove. Much harm can be avoided hen we step away from prejudicial iews and the lack of information, even hough differences remain.

Edgar Schumacher's ("Letters," July issue) evaluation of textual crit- ism—the art of knowing the orig- ial text of the biblical manu- ripts—gives the impression that ncient scribes were farsighted people orking only by dim light from archaic l lamps. It implies we hardly can rely pon any final edition of the Old and ew Testaments simply because of the ck of trustworthy documents.

It would not be difficult to find an rray of scholarly statements to indi- ate the tremendous validity of the stablished texts of the Hebrew and reek Scriptures. Albright, a mentor of ld Testament scholarship, says: "The rolonged and intimate study of the any scores of thousands of pertinent ocuments from the Ancient Near East roves that sacred and profane docu- ents were copied with greater care an is true of scribal copying in raeco-Roman times" (quoted by B. altke in *Biblical Criticism,* Zonder- an, 1978, page 50). The actual amount f significant variants which cannot be ccounted for by the insights of textual iticism is astonishingly low (R. K. arrison, *Introduction to the OT,* page 25). Time and time again the biblical xts are verified by archaeological nds, like the latest one at Ebla.

It would be helpful to read about the nservative views of Scripture, and eir definition of infallibility. Many seem to have a caricature image of the inerrancy doctrine. Perhaps the best and most recent statement is *The Chicago Statement on Biblical Inerrancy* (Journal of the Evangelical Theological Society, Volume 21, Number 4, December, 1978). It is my contention that this viewpoint on the purity of Scripture stands close to the historical Mennonite position expressed in the writings of the Anabaptist reformers. One must keep in mind that these leaders lived about 1500 years removed from New Testament times in a totally different culture. Yet they never argued that God gave progressively new revelation on the level of Scripture, but instead they argued with the other reformers for a return to the authority of the Word of God. Their genius was in their obedience and their insight to apply that Word to their times. They would never argue that any part of Scripture is obsolete and in need of cultural restatement. Says Dietrich Philip in his tract *True Knowledge:* (speaking of faith) "The first characteristic is that nothing but God's Word is believed, for faith comes by hearing of the Word of God (Romans 10:17; Psalm 116:10, 11), and not from the doctrine of men; for faith looks to God alone, and believes him faithful and true in all his words and promises. . . .

"The second characteristic is that faith believes all God's words, and makes no exceptions; for all of God's words are as a fire (Jeremiah 23:29), and a shield to all who put their trust in him (Psalm 119:114), and God has so earnestly commanded that nothing should be added to or taken from his Word (Deuteronomy 4:2, 12:32, Joshua 1:7; Proverbs 30:6; Revelation 22:19, 20 etc.), but to do according to all his words and commands. And Christ says in his gospel: 'Man shall live . . . by every word that proceedeth out of the mouth of God.' (Matthew 4:4; Luke 4:4; Deuteronomy 8:3; Psalm 104:29)"

The cardinal matter today is the difference in seeing the Bible as the *completed* progressive revelation of God—in written form—uniquely granted to mankind through holy men (2 Peter 1:21) *or* in seeing the Bible as *part (a record)* of the progressive revelation of the acts of God in history, which sees the Scripture as an incomplete revelation and partaking of the same nature as revelation God may give today to the community of faith. The former may struggle with the application of God's truth in today's world; the latter struggles with finding the new word for today, a word which in essence might even contradict Scripture. But regardless of our viewpoint we should attempt to know and understand these approaches lest we misrepresent one another.

Schumacher also implies that believing inerrancy makes Christianity "calcified and petrified."

First, I would agree that defending this position of inerrancy is worthless if there would be no love to do what God's Word states. All believers are called to a life of obedience and servanthood. But I trust that we ever lovingly will encourage one another to do what Scripture implies, recognizing the diversity of service within the body of Christ.

Secondly, the absence of a high view of Scripture consistently leads to a lack of spiritual vitality and growth in the individual believer and the congregation as a whole. The recent statistics of our General Conference and the Central District do indicate a measure of calcification and petrification in our outreach as fellowships in our communities. Whatever the cause of this a renewed emphasis on the exalted place of Scripture would certainly not harm us.

Letters

Plea for more research

Dear Editor: I am responding to the letter of Edgar Schumacher (July 24 issue). My reply is not against his arguments but is a plea for all to do some more research and study concerning the position of the more evangelical wing of the General Conference Mennonite Church.

To stand in this complex world without the handle and guidance of an inspired Word cannot but spell doom for the Anabaptist wing of the Reformation. It will be swallowed up in contemporary Roman Catholicism and Protestantism rather than be the clear sounding bell it can be. The realm of worldly politics is powerful, and a trend not guided by the mandates of Scripture will result again one day in the wedding of church and state. The secularization of the church and the ecclesiastization of the state are to me but a reversal of the separation between church and state. *Ted Vander-Ende, Pandora, Ohio 45877*

July 27

Editor's note: Please see Ted's longer statement in our "Speaking Out" column (page 573).

A response on medicare

Dear Editor: In the June 26th issue Harold Fransen discussed "Medicare." Although this input is appreciated, I feel some of his statements need more clarification. As a missionary doctor, having just completed two years of post-graduate medicine, I have had opportunity to compare salaried doctors with those in private practice. Also, after observing the economic problems in the field of health in Canada it becomes apparent that doctors are caught in the politics of medicare without wanting to be.

In my two years of residency in internal medicine I was working 60 to 70 hours per week at the hospital, often including Saturday and Sunday. These hours didn't include private study time at home. These hours are much the same as those of a private physician during an average work week.

The current economic problems besetting doctors—and their patients—have much to do with rising inflation. The fee schedules tend to lag behind current cost of living indices.

Is it any wonder then that doctors are unhappy if they are branded "greedy" or given other unkind labels by reporters who talk about doctors' *gross* incomes rather than their net incomes? Most private physicians I know have office expenses running at 45-55 percent of their income. Then the "earning in excess of $40,000" per year doesn't appear that great. Also, the difference between a pastor's salary—a professional with little or no office expense—and the doctor's salary, narrows considerably.

Compare the doctor's situation with the many nonmedical people who work a 40-hour week, require less training for their jobs, and yet receive wages that are constantly adjusted to current inflation rates and cost of living indices. Plumbers, TV repairmen, and electricians—to name just a few—receive much more per house call or service call than does a doctor. Although these facts are seldom mentioned, they should be checked out before the medical profession is criticized for direct billing. This method is a valid approach in charging reasonable fees when governments are too slow in adjusting them.

As a missionary doctor I'm satisfied with my salary from COM. It is the same as my missionary colleagues receive, be they nurses, teachers, or clergy. Even so, I feel it is unfair to call doctors "greedy" when all the facts are not in. *Carl H. Epp, 410 Avenue M North, Saskatoon, Saskatchewan S7L 2S6.*

August 10

Take Thou my hand . . .

Dear Editor: The volleyball game over, the last lick of homemade ice cream consumed, the 26 people who had come together at Arvada Mennonite Church talked intently about how to respond to the federal court in Denver which had the week before sentenced me to pay a $1,000 fine—the maximum penalty—for trespass against the Rocky Flats nuclear weapons plant.

I had asked my church to give me their insights and counsel as I searched for God's direction. Should I pay the $1,000 fine? Should I prepare to surrender myself to the federal marshals as yet another way to speak for the life of our planet, to witness to God's tr that we are to find ways to live toget in love rather than continuing our r toward a nuclear death?

The questions and sharing flov around the circle. Is it appropriate the church to take the Bible's pea making message right to the gates the plant where our government building toward nuclear holocau Are we Christians using all availa legal means of protest against mili rism? What would it say to people if t housewife/grandmother/part-time retary/church-going believer w to jail because of her belief that wa wrong and that we are biblica instructed to love our enemies, prepare to kill them? It was suggest that individuals help pay the fi individuals might turn themselves with me and share in the jail ex rience.

Even as we talked the court proc was moving. Some days later I w informed by my bank that $1,000 h been seized from my checking accou The deadline for payment was still t weeks away.

I fell into some turmoil with th news, experiencing agitation and co fusion and anger. I succumbed for while to the feeling that the witne against war is completely futile, total useless.

Then I came back into a place peace with an even stronger sense knowing it is important that the chur keep going back to Rocky Flats, keep saying "no" to those who bid us put o trust in weapons systems. My prima participation now comes on Sund afternoons when some Mennonites ar some Catholic brothers and siste meet in worship at the West gate of th plant. I become ever more aware of m dependence on the strength and stea fastness of God's people here in Arvad and on around the conference. Yo question me, test me, give me couns and then you encourage me to live o my faith as best I can. And when I a bruised in the effort, you give m sanctuary, you bind my wounds, yo speak to me of love and disciplesh and the inner peace of striving f faithfulness. You are my people and need you. *Marge Roberts, 7898 Re Drive, Arvada, Colorado 80002*

August 1

Meditation

The power of God's Word

he years had taken their toll. Her face was quite wrinkled now—possibly from ars of working in the sun.

But every Sunday morning she passed his newsstand, stopped and handed him Scripture selection. As she did so she always said the same words: "Take and ad the message. It will be of help to you in your life."

The newsdealer politely accepted the selections each week and put them on a elf beside him. The pile grew steadily. He had never bothered to read even one.

But as his stack of Scriptures grew so did his problems. His wife left him and he ad to care for all the children. The newsstand demanded long hours. How could keep the only business he knew and still attend to his responsibilities at home?

He recalled the words of the old lady. "Read the message. It will be of help to you your life." Well, he might as well look at the papers she had given him.

He started reading—one, then another. He began to discover that indeed there as a message for him. It was a message of hope, a new way of looking at life and ving. He anxiously waited for the old lady to come by again the next Sunday.

At his request she brought him a New Testament which he studied with a sense urgency. The more he read the more he wanted to know about God.

Then came the Sunday morning when he closed his newsstand and joined the derly lady as she went to church. He found the peace and security for which he ad been looking. Sometime later he was baptized and began a new job directing a ission post of the church in Lima, Peru.

The above is just one of the reasons we are excited about Scripture distribution the world. Total distribution throughout 1978 by all of the societies cooperating ith the United Bible Societies reached 503,125,210 Bibles, New Testaments, ortions, and selections. This is a 23 percent increase over 1977.

US Mennonites gave $38,064 to the American Bible Society in 1978 (an erage of 27 cents per member).

Arthur C. Borden

Seen any plowshares lately?

fox and a badger sat on a hill. Far out upon the ocean below them, a fishing boat tched to and fro on rough seas.

"Who would ever want to go out there?" asked the fox. "You know, I'll never derstand human beings. Always getting into places and areas where they don't long. Never satisfied. Why?"

"Ambition," said the badger, "something we animals aren't cursed with. I ean, when's the last time you saw a badger building a new, bigger house because e old one was out of style?"

"Sounds more like greed to me," said the fox.

"I don't know. In some ways ambition is good. Like when they use it for the good others, for example, to feed the hungry, educate the emotionally handicapped, heal sick persons. But people usually follow ambitions blindly towards rsonal gain, often leading to the exploitation of others. Take the neutron bomb r an example."

"Yes, please do take the neutron bomb," said the fox. "The world would be much tter off if it had never been invented. But there are thousands who believe that e bomb can actually bring peace."

"Silly, isn't it?" said the badger. "Humans are the ones with all the intelligence d yet they are the biggest threat this planet has ever faced. They've invented ch sophisticated modern weapon systems and yet they are so unsophisticated d backwards that they may go so far as to use them."

"You mean *sin* is still around?" queried the fox.

"Of course it is," answered the badger. "Have you seen any plowshares or uning hooks lately?"

Robert Hoffman

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Believers' church and conference

A holy man went to the woods to meditate. Others observed him and became his disciples. They also went to the woods to meditate.

This holy man liked cats and would usually feed any that might be around. A rather large group of cats began to follow him and be in the woods where he meditated.

The holy man died. His disciples kept on meditating in the woods *and* feeding the cats.

One day some of the disciples asked, "Couldn't we feed cats without going to the woods?"

Another group asked, "Couldn't we feed the cats without meditating?"

They made some adjustments in their lifestyles. Soon they came to be called the "Holy Order of Caretakers of Cats."

The "Smoketown Consultation" (August 7 issue), Ted VanderEnde's column (page 573), and other recent communications across my desk (look at our second feature in next week's issue) make me wonder.

Have we perhaps become a "Holy Order of Mennonites"?

Mennonites are part of the "believers' church" tradition. Our forefathers were not satisfied with a simple separation of church and state. They believed that Scripture called for more than a "free church." To them Christians are called to voluntarily submit themselves to baptism and church membership. And the church's life together is to be a life of faithfulness to the Word of God.

The believers' church tradition confesses there will be Christians of other persuasions. But beginning with the Reformation our forefathers accepted no compromise on what they saw as basic teachings of the Bible.

Salvation is to be found only upon personally repenting of our sins, seeking God's forgiveness, and committing ourselves to daily living the Jesus way. It is a deeply spiritual, personal faith relationship with Jesus Christ and a belief in the miracle-working power of such faith.

The believers' church is not a human institution; it belongs to Christ. Therefore it cannot be bound by any race, color, or particular political philosophy.

Because Jesus Christ is the Lord of all believers, we are to live by his example. He lived a life of servanthood, healing, peacemaking, self-giving, and confronting superficiality and injustice.

Jesus boldly asserted people's need to clean their heart of sin and become born again. This evangelistic missionary calling he entrusted to us also.

Integrity and discipline are inseparable in Jesus Christ. He urges us to be honest and open with our feelings, our minds, our souls, and our actions (Mark 12:28-31).

The believers' church is a Christocracy. Authority begins and ends in Jesus.

Jesus, as Lord and by the Holy Spirit, calls and enables all believers to share in being his body, the church.

Jesus' relationship to the church is unreserved and an unconditional commitment for eternity. When we fail and sin he is willing to forgive if we repent.

Our commitment to Christ is to be a similar covenant. It is much more than a simple contract of service and faith based on all kinds of conditions. Jesus promises to be with us "to the close of the age" (Matthew 28:20b).

The believers' church is to be a covenant community. We commit ourselves unreservedly to each other in Christ.

The model of Christ's relationship with all believers is what the believers' church (and our General Conference) should be. We are God's people committed to growth in his Spirit and to help each other be his people.

A covenant people address each other openly and honestly—face-to-face—to discern God's will, gifts, and mission.

It is not hard to see how a believers' group could go off on a tangent. There have been "Holy Orders of Caretakers of Buildings" and of many other pet projects.

Vital signs which each believer can test are these: Are we meditating as Jesus meditated? Are we following Jesus in our daily life? Are we living in "covenant" with our congregation and with our conference?

If you and I hesitate on the answers, then you and I are in trouble. A foundation stone of the believers' church and the General Conference tradition is that we voluntarily and maturely entered this covenant community.
Bernie Wiebe

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:35 2 OCTOBER 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Inside this issue:

A Mennonite in business
Mennonite flagellants
God, our potter
Where do pastors come from
We audited energy use

A MENNONITE IN BUSINESS

Wally Kroeker

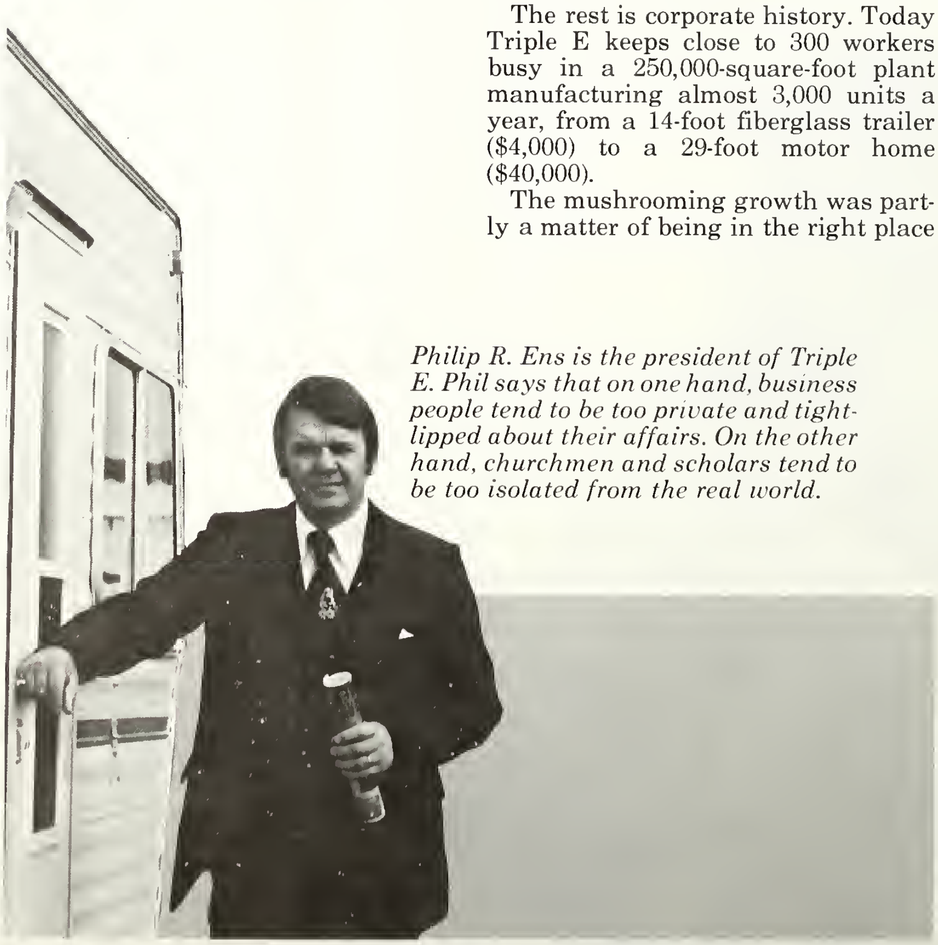
Most Canadian tourists have never heard of Winkler, Manitoba, a Mennonite town that sits unimposingly a few miles north of the Canada-US border. But each summer thousands of them from British Columbia to Newfoundland take to their favorite vacation spots in campers, trailers, and motor homes produced by one of Winkler's largest industries, Triple E Canada. They will be blithely unaware that their vacation vehicle is a result of an unusual combination of a Mennonite voluntary service assignment and a company's concern for its workers.

Like so many things in Winkler, Triple E began humbly. It was back in 1965 when Phil Ens, his father-in-law Peter W. Enns, and another in-law, Pete Elias, grew weary of having to lay off most of their help when winter pinched their plumbing and heating business. They were looking for full-time work that would keep their workers on the payroll during the slow season.

During this time Peter W. Enns served as a voluntary service worker at Elkhart, Indiana, helping to build the chapel for the Associated Mennonite Biblical Seminaries. He noticed how many businesses in the area were serving the booming recreation industry with boats, campers, and the like.

He brought the concept back to Winkler and before long the three E's launched a modest travel trailer business with 12 employees. They planned to build only 50 units that season, but in no time the number had swelled to 95.

The rest is corporate history. Today Triple E keeps close to 300 workers busy in a 250,000-square-foot plant manufacturing almost 3,000 units a year, from a 14-foot fiberglass trailer ($4,000) to a 29-foot motor home ($40,000).



Philip R. Ens is the president of Triple E. Phil says that on one hand, business people tend to be too private and tight-lipped about their affairs. On the other hand, churchmen and scholars tend to be too isolated from the real world.

The mushrooming growth was partly a matter of being in the right place with the right idea at the right tim
But Phil Ens, the 39-year-old presider
likes to think of Triple E's growth
more of a people story. "We feel ve
strongly that we're making a maj
contribution to the people working f
us."

He soberly recalls the day in 19
when fire destroyed the Triple E pla
and claimed the life of a worker. It w
a very difficult experience, the kir
that makes a person feel like giving u

"The next morning we got a call fro
our employees asking us to come to
meeting. About 35 of them were the
(we had about 50 employees altogethe
and they urged us to consider rebuil
ing the plant. They said they need
their jobs in the worst way; they h
payments to make and growing fan
lies. They were willing to sacrifice up
three months pay if it would help
out at all. They were willing to put
the new building without charging ar
labor.

"It was really a very moving exp
rience. A point was driven home to
that day; we had a bigger responsibi
ty than just to build products th
would bring profits to the company.

Staff relationships is one area whe
Phil Ens believes a Christian view
business is most evident. He obvious
takes pride in the quality of his e
ployees and makes an effort to ma
them feel like an integral part of t
company. For several years Triple
has operated on a profit-sharing
incentive arrangement with e
ployees. "We tell our workers exact
what our standard costs of operati
are, and exactly how much we have
produce to give us a fair return." For
percent of earnings beyond this poi
are returned to the staff. Two-thirds
this amount is paid out monthly, t
other third is paid out at year's end.

The company's public relations ma
ager spends a lot of his time organizi
special events for the staff, such as t
annual Christmas banquet, whi
usually features an inspirational ta
by a local minister, and numero
other seasonal events, like a fami
picnic in summer, a winter skati
party, a curling bonspiel (a winter spo
unique to northern climes), and a g

ournament. “There's always something going on outside of the regular usiness routine,” says Ens.

These activities all contribute to a ompany spirit which Ens takes pride n, and which is frequently noted by isitors.

Another source of satisfaction for ns and his partners is the P. W. Enns amily Foundation which recently onated the $500,000 Mennonite Heri- age Centre to the Canadian Menno- ite Bible College campus in Winnipeg. t contains the CMBC library, the ennonite Historical Library, and the rchives of the Conference of Menno- ites in Canada. The center was fficially dedicated late last January.

“It was a gift from our foundation not nly to our own conference but also to he larger Mennonite brotherhood,” ns explains. “We feel there's a need to elp preserve our traditions, our Chris- ian heritage. We hope it will be an nspiration to future generations.”

Another current foundation project s to raise funds for construction of a ospital in Taiwan as part of the eneral Conference missions program here.

Triple E normally earmarks 10 ercent of its pre-tax earnings for the oundation, which amounts to over 20 ercent of its after-tax earnings. “Now hat we are much more liquid and can ee the end of our debt period we want o give much more,” says Ens.

For Phil Ens, responsibility to em- loyees and charitable ventures are nportant dimensions of being a Chris- ian in business. There are other imensions too. Triple E's “creed” tresses quality design and service and alls for giving the customer the benefit f the doubt. The Christian orientation as also meant that Triple E has never one to court to settle a claim.

Only in recent years has Ens had the uxury of being able to reflectively onder some of the more nebulous nplications of business ethics. While e wants to take seriously the ethical ssues of business, he believes it is nrealistic to expect fledgling busi- essmen to have a neatly articulated hilosophy. “When we went into this usiness it was a matter of survival; we eeded the jobs and the income. And at at point you don't always ask that any philosophical questions.”

A question he never faced a dozen ears ago but which now comes up on ccasion is the matter of energy resour- es. “Some people ask us how we econcile being in the kind of business at probably requires a lot of fuel and ntributes to the energy shortage. I guess we have never really looked at that carefully and asked ourselves if that is really a part of our Christian philosophy of business. I think it's up for debate. Our industry surveys, for example, show that less than one percent of the fuel consumed in North America is used by recreation vehicles.”

More than the energy issue, he sees businessmen facing issues of unrestrained growth. “I like being in business. It is very satisfying to see growth and maturity in something we've helped build. Growth is a natural phenomenon. But something that goes hand-in-hand with growth is ‘When are you in danger of building a little empire for yourself? When is it a selfish thing, an aim no longer in focus with your greater Christian calling?’ We are prone to be human, and we have to keep on asking ourselves, ‘What is my real motive for wanting to be in business?’ ”

One of the things Ens likes about Mennonite Industry and Business Associates (MIBA) is its potential to be a forum for working at these kinds of issues. He sees what he calls “a grave lack of interchange” between the business community and the church/academic communities. On the one hand, business people tend to be private and tight-lipped about their own affairs. On the other hand, churchmen and scholars are sometimes perceived as being too isolated from the real world.

“Our colleges, for example, are living in an ideal kind of setting,” says Ens. “The students tend to be very critical of free enterprise. . . . We needn't be afraid of them. We need to be open to discuss with them, to try to understand them and give them an opportunity to ask pertinent questions.

“I'd like to see more involvement between the various groups, and I think MIBA can help us with this. . . . Just as the church may say we businessmen are profiteering, so we may say the church is off on a tangent. We have to listen to each other. We have to come to grips with problems and say that we as businessmen have something to offer the church, the colleges, even Mennonite Central Committee. But they have something to offer us as well.”

That kind of positive interchange or confrontation is an essential part of our Anabaptist heritage, says Ens. It's one thing he appreciates about being a Mennonite. •

Mennonite Heritage Centre, an archives and library building at Canadian Mennonite Bible College, Winnipeg, was built with funds from the P. W. Enns Family Foundation.

HERITAGE
CENTRE

Mennonite flagellants?

Ferd J. Wiens

Ferd Wiens, a member of the Emmanuel Mennonite Church, Salem, Oregon, was encouraged by a close friend to submit his article. Ferd graduated from Bethel College in 1928 and has been active in General Conference churches since that time.

From 1928-1930 Ferd was assistant editor of the Mennonite Weekly Review; *1930-1937 he served as manager of the Mennonite Book Concern, the publication work of the conference (including control of* The Mennonite *mailing list).*

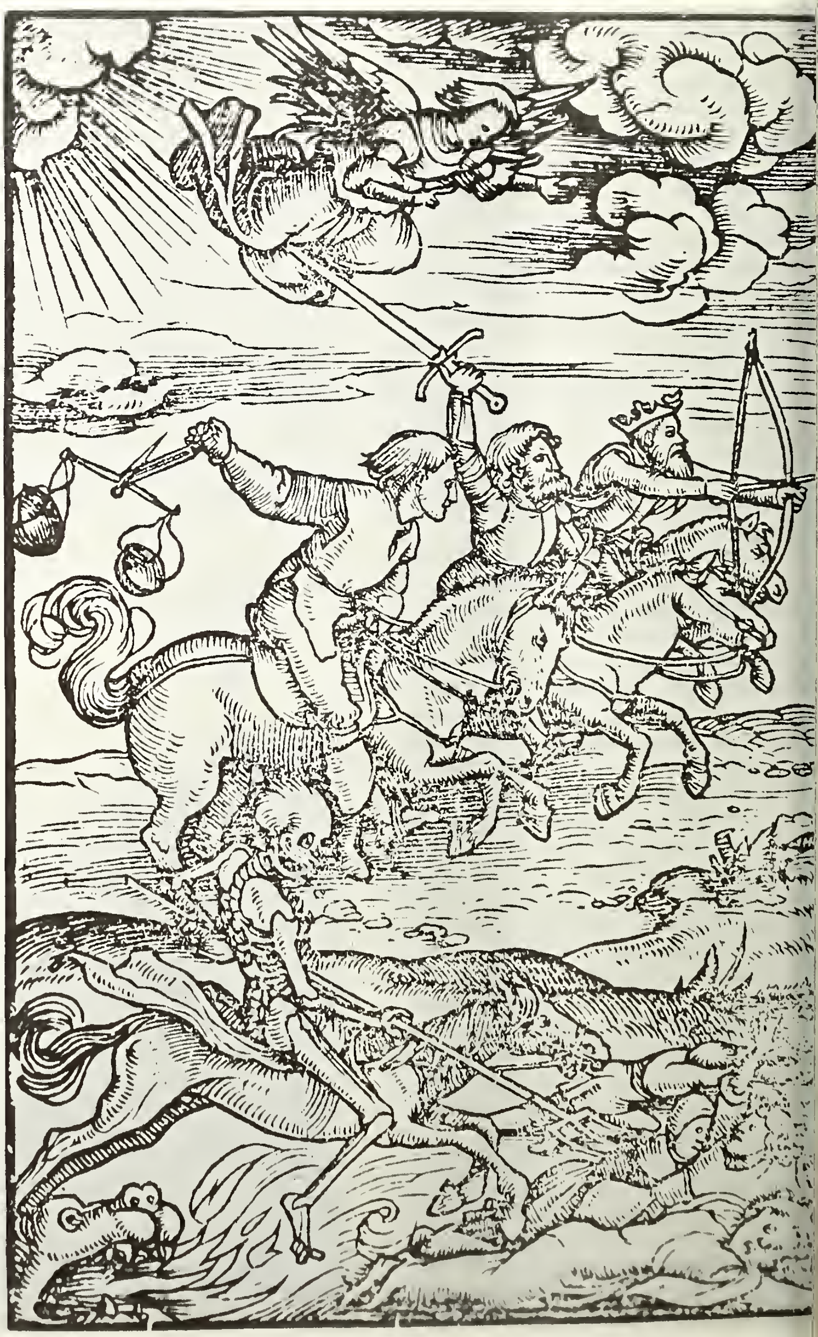
In his article he shares deeply personal concerns about what he perceives happening in our conference.

"War is a terrible thing. But overemphasis *on world peace is responsibl*
for many of the problems that now confront our General Conference.
- F. J. Wiens

I was born in India, probably the most religious country in the world. I saw Hindus who sat on beds of spikes, swung themselves over hot fires in the heat of the day, and did other weird things in the name of religion. They were called "holy men" or "fakirs."

Some years ago I watched moving pictures of Holy Week processions where devoted Philippine Catholics carried statues of the Virgin Mary, of the saints, and of a dead Christ wearing a crown of thorns. In this procession there were a few men representing an extreme Catholic cult who were beating themselves with whips. The members of this cult, which also exists in Colombia, Mexico, and several other Latin American countries, are called *flagellants*.

In recent years there has grown up in some of our churches, in our colleges, and in our seminary what may well be called a "peace" cult. These are the people who take part in all kinds of demonstrations, picketing, and marches against various nuclear project sites. Others don't want to pay all or part of their federal income taxes and are willing to go to jail for doing



THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada $10.00 one year, $18.00 two years, $25.00 three years; foreign $10.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

omething that is illegal. They want all ongregations to study "civil disobeience" and other facets of extreme acifism. We may well call them our Mennonite flagellants" for what they elieve and what they want us to accept s far removed from the tenets of iblical nonresistance.

These extreme activists are giving ur General Conference Mennonites a ery bad corporate image, and by their ctions they have created an atmoshere of confusion, distrust, and disnity, and they don't seem to care bout the health, spiritual developnent, and witness of our denominaion. Years ago I read a booklet by a nan of Arminian persuasion against xtreme Calvinism. He stated: "There s a point at which the overemphasis of ny truth tends to turn that truth into rror." In recent years these peace ctivists have tried to persuade us to ack them up in their intended illegal ctions.

This we refuse to do because we ppreciate the freedoms we enjoy in the JS and Canada. It is time that we epudiate them and perhaps evaluate he institutions where this peace cult riginated and grew to its present roportions. I say this with a heavy eart; our entire family graduated from ethel College. We love to hear good hings about Bethel and our other nstitutions. From an academic standoint they have an outstanding record. ut we have left our spiritual foundaons and we need to get back to the asics so that Bethel College will ecome again a true Christian college.

In recent months I have read again everal books on the origin and history f our Anabaptists and Mennonites. I id this to check out just what our orefathers believed and what they mphasized. In trying to reestablish in heir day a New Testament church I ound that they emphasized the followng:

1. *Adult or believer's baptism.* By not ccepting or practicing infant baptism s practiced by all the state churches hey wanted to make sure that only hose who had experienced the crisis of *onversion* would be allowed into their ellowship of believers. That's how hey got to be called "rebaptizers" or nabaptists.

2. They believed that a *holy life* hould follow baptism so that they ould be a credit to the body of elievers and a consistent witness to he rest of humanity.

3. They believed that *the Bible should e the only guidebook* for their conduct s La Vernae Dick states so well in her excellent little tract, "Who are the Mennonites?"

4. They believed in the complete *stewardship of their lives and possessions.* From this belief stem the many ongoing acts of love and compassion that find expression in our day in the worldwide relief programs of our Mennonite Central Committee, of the exemplary work of Mennonite Disaster Service, and of our mental hospitals.

5. They believed in the *freedom of conscience,* in the complete separation of church and state, and from this stemmed biblical nonresistance and their refusal to take oaths.

It was a strong belief in this tenet of nonresistance that caused many Mennonites to emigrate from Prussia to Russia, from Russia to the US and Canada a hundred years ago, and to refuse to serve in the armed forces in all wars since settling in North America.

I have been a close observer of the Mennonite scene for over 50 years and I have noted with growing concern the overemphasis of peace since World War I and much more since World War II. War is a terrible thing. But *overemphasis* on world peace is responsible for many of the problems that now confront our General Conference.

If our spiritual forefathers in Reformation times and many times since had refused to pay taxes, engaged in various forms of civil disobedience, tolerated homosexuals, etc., there would be no Mennonite churches today.

If our missionaries who have carried the gospel to foreign lands had made the burden of their message the need for world peace there could not have been that mighty gathering at Wichita, Kansas, of Mennonites from 44 countries who came together for the World Conference. Those who came from foreign countries were all *trophies of grace*—men and women who had experienced conversion from many heathen religions and now possess the peace of heart that our Lord promised.

As Howard Habegger so aptly informed us in his last message at our annual missionary conference at the Emmanuel Mennonite Church (Salem, Oregon) last November, there is still a tremendous challenge today to bring to all the world the news that Christ lives and still is in the business of saving persons from sin to become citizens of the kingdom of God. Our overseas missions are doing a tremendous job. Let us remember that it was a desire to do foreign mission work that drew our small struggling Mennonite congregations together to form the General Conference. •

> *"Our overseas missions are doing a tremendous job. Let us remember that it was a desire to do foreign mission work that drew our small struggling Mennonite congregations together to form the General Conference."*
>
> *- F. J. Wiens -*

God, our potter

LaDene Buller

God is like a potter
working with us—the clay
Kneading, shaping, bending,
cutting parts away.

Like God, so like the potter,
wanting a perfect pot,
To strengthen us he builds us up,
and gives us all he's got.

Each pot's a little different
like each and every man
Each serving its own purpose
doing everything it can.

Few pots make it perfectly
all through the fire ahead
Some break, some burn, or fall away,
but the tough hold fast instead.

After the fire's over
the ones that have made it through
Get glazed with the potter's goodness
and get firing number two.

But these young pots look to the day
where useful they will be.
As we, the chosen ones of God,
look toward eternity.

News

MCC (US) promoting refugee sponsorship

Interest by US Mennonites in sponsoring refugees from Southeast Asia is increasing, says the Mennonite Central Committee coordinator for the US, Don Sensenig.

From September 13-23 he promoted sponsorship among Mennonite church groups in Kansas, Oklahoma, and Nebraska.

Sensenig particularly emphasized that potential sponsors who feel that aiding a whole family is too much for their resources could sponsor single persons. Further, he said that recent refugees from north Vietnam present a "real challenge." He thinks these particular refugees are being expelled, because previous waves of refugees "came from newly communist areas in Laos, Cambodia, and south Vietnam."

During the coming months Sensenig expects US Mennonites to sponsor 500 refugees, in addition to 200 already sponsored. He said Canadian Mennonites have gotten into sponsorship in a "gratifying way" possibly because many have been refugees themselves. Mennonites and Brethren in Christ north of the 49th parallel have committed themselves to helping with 2,500 refugees.

Sensenig—Moral support is the key element in sponsorship.

What does sponsorship mean?

It is not primarily money, nor are sponsors legally responsible for the newcomers, said Sensenig. Refugees are provided with a noninterest loan to cover travel expenses. The sponsors are not liable for debts the refugees may incur, nor for the civil activities of the refugees.

The key element in sponsorship, he said, is moral support. This means taking time to befriend the displaced persons, and help them get oriented to a new life. It means being a source of comfort and encouragement.

Nevertheless there are some tangible responsibilities. Helping the refugees get started means providing for temporary housing with simple furnishings, helping to provide basic necessities such as food, clothing, housewares, and bedding; assisting them in securing employment; and developing living skills in a new culture—marketing, banking, food buying, schooling.

Sensenig cautioned sponsors against "treating refugees as children because of their small stature."

As the refugee(s) gains independence the moral and financial support of the sponsor diminishes. Initial resettlement grants and several special grants are available from Church World Service, New York, the Protestant agency through which MCC receives refugees. CWS provides a grant of $100 per person shortly after arrival. CWS also has funds for emergency purposes, for helping with the purchase of a used car if needed for work, and for families of seven or more a $1,000 grant is available for a downpayment on a house.

Sensenig hesitates being specific about the cost of sponsorship, but said $1,500 in aid would be an average sum for a small family. "If single persons are sponsored," he said, "they could move into spare bedrooms and the cost would be less."

Persons interested in sponsorship can contact the MCC offices in either Pennsylvania, Kansas, or California.

During the next two years various countries have promised to take a total of 260,000 Indo-Chinese refugees. This includes boat and land people. The "land people" include Cambodians, Laotians, and Hmong, who are mostly in camps in Thailand. These people also need sponsorship, said Sensenig.

The UN High Commissioner for Refugees gives the total number of land people fleeing Indochina since 1975 as 245,000. Also since that date 277,000 boat people have left. Of these about 160,000 land people (all in Thailand) are awaiting resettlement, and about 190,000 boat people are in camps in other countries.

Currently the countries of first asylum, such as Hong Kong, Malaysia, and Thailand are opposed to allowing the refugees permanent settlement. Sensenig said it was conceivable that if the flow slowed some of these countries would allow limited settlement, but he was not optimistic that the refugees would stop leaving Vietnam, Cambodia, and Laos.

Why do they leave? Sensenig cited a combination of reasons. (1) Economic hardship is severe since the withdrawal of massive aid from the US, Russia, and China when the Vietnam War ended. Further, during the war tens of thousands of rural people fled to the cities for safety, and agriculture received a severe setback beyond the destruction of the countryside. (2) The Chinese in Vietnam are caught in a conflict between Vietnam and China. (3) The desire to reunify families is a strong motivation for some refugees. (4) They don't like a communist government. (Toward the end of 1977 the Hanoi government began to communize south Vietnam, triggering the exodus which has continued since then.) (5) The apparent aim of the Vietnamese government to establish control over all of Indochina also is a factor.

The current US quota for Indo-Chinese refugees is 14,000 monthly, providing more resettlement places for them than the rest of the world combined. On a per capita basis, however, Australia has the best record for admitting refugees—134 for every 100,000 Australians, against 45 for every 100,000 people in the US.

Sensenig concluded, "No matter what the refugees have here, it is better than what they had before they came."
Vic Reimer

Refugee placement gaining momentum in Canada

WELCOME TO WINNIPEG

Two Winnipeg Mennonites, David Dueck (River East Mennonite Brethren Church) and Francis Tung (pastor of the Winnipeg Chinese Mennonite Church) beam a warm welcome.

hey came—hesitantly—53 Vietnamse refugees, blue identifation tags anging from their necks, and looking bit bewildered at the TV and other ameras, reporters, and their sponsors. hand-lettered banner read "Welcome Winnipeg" in both English and hinese. On August 20 Winnipeg nternational Airport nearly burst ith happy expectancy and expresions of warmth as the refugees arved.

John Doerksen, Mennonite Central ommittee (Manitoba) coordinator for e Manitoba refugee program, says 65 refugees have now been settled by ICC in Manitoba. Sponsorships for ver 770 persons have been filed with e immigration department. But the rocess seems to take long.

Over all of Canada more than 2,500 ponsorships have been filed through ICC-related churches. Many are eaerly waiting for their "adopted refuee families."

Seven churches in north Winnipeg re cooperating in joint orientation, nguage training, and other services the refugees. But each congregation akes its own housing arrangements. rank K. Isaac, pastor of the Springeld Heights Mennonite Church, said, This project has been a blessing for us even before the Vietnamese came; it brought our community closer together. Our congregation rented suites in two buildings not too far apart. Today we received eight persons, the Loi and To families. We are very pleased to serve them and our Lord in this way."

Viktor Loewen, from the North Kildonan Mennonite Church, said they were prepared to host five families. On August 20 they received a family of seven.

The stories told by the refugees often follow similar patterns.

Ngoe Hoang, 39, his 33-year old wife Thi, and their two children, aged six and four, were part of the 133 persons jammed into an old Chinese junk which left Vietnam in May. They were afloat for 14 days en route to Hong Kong. They then spent almost three months in refugee camps. Now they were "happy to arrive here."

Jake Friesen, from the Blumenort Evangelical Mennonite Church, said they received 11 persons (two families) who will move into a mission house owned by a member of their church. Their congregation has appointed families to coordinate the physical and social needs of the refugees.

One sponsor commented to reporters, "As Mennonites, our grandparents have been in the same boat, so to speak. Only that was from Russia. We couldn't say no to the needs of these refugees."

Several Vietnamese men were told they could start on jobs any day. Wide smiles spread over their faces. *Bernie Wiebe*

A smile speaks volumes as host greets refugee.

Representatives from the Springfield Heights Mennonite Church together with their two families

Pune, India—The relocation of India's Union Biblical Seminary from Yavatmal in the interior to Pune near Bombay continues to be stalled in layers of bureaucratic red tape, report S. Paul and Vesta Miller, senior workers with Mennonite Board of Missions (Elkhart, Indiana). "All kinds of new and changing land laws have been holding up the granting of the deed to the land we have found and want," they said.

Two residential counselors

are needed by Grosvenor Place, a household for adult probationers, operated by Mennonite Central Committee (Manitoba) in Winnipeg. One position is full time, the other part time. Suitable for couples or single men. Available October 1.

Contact: Ernie Penner, 202-818 Portage Avenue, Winnipeg, Manitoba R3G 0N4; telephone (204) 774-4265

Campus minister needed

Goshen College has an opening for a full-time campus minister beginning either 1 January 1980 or in the fall of 1980. A masters of divinity degree or equivalent is required. Send inquiries and resume to June Yoder, Acting Dean of Students, Goshen College, Goshen, Indiana 46526.

Equal opportunity employer

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Gulf of Siam

MCC: "hard to facilitate emergency measures"

Akron, Pennsylvania (MCC)—Cambodia needs food desperately. Several American voluntary agencies, including Mennonite Central Committee, have offered aid.

Reports of food needs first came from refugees pouring into Thailand. This summer a French medical team returning from Phnom Penh, Cambodia's capitol, confirmed their reports. The team also added that people are dying from usually curable diseases because they are malnourished.

Agencies ready to send in food find the logistics of getting it into the country difficult. One place of entry should be the area along the Thai border. Land mines, however, make transport dangerous there. Also the Thai army resists the idea of Cambodian refugees coming to their country for food, fearing they will try to stay permanently.

Internal Cambodian politics complicate matters. The old Chinese-backed Pol Pot regime still controls some areas. The new Vietnamese and Russian-backed regime of Heng Samrin occupies most of the country.

Attitudes toward the situation slow down the process of giving aid. Russia, Vietnam, and Laos recognize the new government. But nonrecognition by the other powers and the United Nations make it hard to facilitate emergency measures.

The United States still recognizes the Pol Pot regime, but even for that government it had earlier passed a law forbidding food aid to Cambodia to show disapproval of Pol Pot's excesses. Now the United States hesitates to give aid because of Vietnam's invasion of Cambodia and its pressure on ethnic Chinese to leave.

The voluntary agencies need US help in convincing the Thais to allow food to go in through their country. For political and financial reasons the United Nations and International Red Cross would like American approval before they initiate any widescale program.

The new Cambodian government sent an urgent plea to the United Nations International Children's Emergency Fund (UNICEF) early this summer. Along with the International Red Cross, UNICEF sent in 300 tons of food August 9.

US support, however, is critical for Cambodia to receive the aid it needs. The Carter administration has suggested the United States might be willing to channel aid through voluntary agencies.

MCC, along with American Friends Service Committee and Church World Service, are awaiting Cambodia's response to their aid offers.

Oxfam: "a civilization on the edge of extinction"

Boston, Massachusetts (OXFAM)—Oxfam-America has launched a relief program for the Cambodian people.

Working with its English affiliate, Oxfam-United Kingdom, the international development agency is funding direct flights of medical supplies and food into the Cambodian capital of Phnom Penh.

The first flight, carrying 31 tons of antibiotics and milk powder, arrived on August 26. Two more flights arrived in September. Oxfam is setting up a coordinating center in Phnom Penh staffed with doctors and field workers who will provide basic human services and administer the distribution of food and supplies.

The center will make Oxfam the first agency that is fully operational in Cambodia.

"What we see in Cambodia," said Oxfam executive director Joseph Short, "is a people and a civilization on the edge of extinction. There are 2.25 million starving to death; the country's agriculture has been destroyed, along with its entire system of social and human services, including hospitals and schools.

"The assessment of our field team is that the situation in Cambodia is even worse than what we found in Biafra."

A second national New Call to Peacemaking conference will be held 5 October 1980 possibly in Green ake, Wisconsin. Three topics will be mphasized: nuclear energy and nuear weapons, war taxes, and concription. Preparatory regional confernces will convene this fall and next spring. A noted Quaker, Elise Bouldng, has agreed to be one of the speakers. In addition to delegations of 00 persons from each of the peace hurches, 100 delegates will be invited rom other churches and peace groups.

Who should care for our developmentally disabled persons—the public agencies or the church? This question was posed at an August 11 meeting convened by West Coast MCC and Mennonite Mental Health Services to explore the needs of developmentally disabled persons. The WCMCC board voted to take initial steps toward establishing a program to help the developmentally disabled among the West Coast churches.

Mennonite Disaster Service (MDS) executive and section members left clean-up assignments from spring and summer natural disasters to discuss man-made disasters—nuclear and chemical—at meetings September 5-6 in Chicago. The section also approved passage of a new MDS Service Manual and approved increased staff activity in advocacy work.

Nominating committee for Estes Park appointed; requests nominations

Newton, Kansas (GCNS)—The nomiating committee for the 1980 General Conference sessions in Estes Park, Colorado, has been selected.

The members are Alfred Heer, Paso Robles, California, Pacific District epresentative and chairperson; Henry P. Epp, St. Catharines, Ontario, Conerence of Mennonites in Canada CMC); John Fretz, Telford, Pennsylania, Eastern District; Jake Harms, Winnipeg, Manitoba, CMC; Howard Raid, Bluffton, Ohio, Central District; Rosella Regier, Newton, Kansas, Western District; and Ben Sawatzky, Henderson, Nebraska, Northern District.

The committee will meet in late November to select nominees. It is accepting suggestions on persons to be nominated for president; vice-president; secretary; commission members for Home Ministries, Overseas Mission, and Education; seminary board members; and members of the Schowalter Foundation, Division of Administration, General Board, and program committee.

The president of the General Conference, Elmer Neufeld, Bluffton, Ohio, is not eligible for reelection. Vice-president Donovan Smucker, Waterloo, Ontario, and La Vernae J. Dick, secretary, are both eligible for reelection.

Suggestions for nominations may be directed to any of the committee members or to Alfred Heer, 101 Creston Road, Paso Robles, California 93446.

The US districts and the CMC also select members to the three GC commissions (COM, CHM, COE) during the coming year.

Canadian government official hears MCC views on Middle East

Ottawa, Ontario (MCC)—Canada ould play a vital role in the future of Middle East peace negotiations and Mennonite Central Committee could elp shape its foreign policy.

That was the reason for a meeting in mid-August between representatives rom MCC and Robert Stanfield, reently appointed by Prime Minister Joe Clark as Canadian special representative to study Canada's relationship with countries of the Middle East.

The former leader of the Progressive Conservative party was given the task ollowing the sharp criticism the Clark overnment encountered when it anounced its intention to move Canaa's embassy in Israel from Tel Aviv to erusalem. Clark made the promise in pring during the federal election camaign.

Criticism of the government's policy as been most strongly expressed by he Arab world in support of the Palestinians. They see the intended mbassy move as a clear endorsement y Canada of Israel's claim to Palestinan territory captured in the 1967 war, a claim strongly condemned by the United Nations.

At Stanfield's request the MCC representatives—J. M. Klassen, Frank Epp, Urbane Peachey, William Janzen, and Bob Koop—met with him on August 9.

Their main concern was that Canada's intention to move its embassy would almost certainly have the effect of intensifying the Middle East conflict and jeopardizing the ongoing peace negotiations. Not only would it threaten what little security the Palestinians had left, but the security of Israel.

Women in Mission executive mulls goals

Newton, Kansas (GCNS)—Goals for the next decade were the dominant items discussed by the executive of General Conference Women in Mission during sessions here September 7-8.

Among the goals discussed for the 10,500 member group were the following: (1) more person-to-person exchange with Christians in GC mission areas; (2) the feasibility of a missions study tour; (3) how being a peace church affects lifestyle; (4) how WM members can become more caring persons; (5) promotion of interchange of ideas among districts/provinces and other cultures, both at home and abroad; (6) more emphasis on understanding the effects of television; (7) personal growth; and (8) responding to the needs of GC missionaries.

Publishing plans for the WM history were okayed. The book, written by Gladys Goering, will be ready for sale at the GC triennium next July.

For the first time in a triennial conference WM will have a reporting period during a general session of the conference. A commissioned drama by Joyce Shutt, Pennsylvania, will be presented that evening.

Strong encouragement was voiced for women to attend the "Enabling for Action" conference to be held in Elkhart, Indiana, November 2-4. It is sponsored by the inter-Mennonite Women in Ministry group. Substantial representation from the executive and WM council is anticipated.

The Japan Anabaptist Center, an inter-Mennonite project in Tokyo, has appointed a steering committee, newsletter editorial staff, property committee, and host couple. "The 'new' Anabaptist Center must be a servant of Jesus Christ and his church," said Ferd and Viola Ediger, General Conference missionaries who moved to the center April 2 to become host and hostess. In addition to offering lodging, the center has a library, sells books, sponsors seminars, rents meeting rooms, assists travelers, and offers classes of various kinds.

Youth and education coordinator

The Winkler (Manitoba) Bergthaler Mennonite Church requires a full-time person to work with and coordinate its youth and education program. The church has over 800 members. Applicants should have a sincere interest in spiritual growth and in the work of the church.

Direct inquiries to: Abe Wiebe, Box 944, Winkler, Manitoba R0G 2X0, telephone (204) 325-9796 (residence), or (204) 325-9308 (business).

Research workers have made startling breakthrough with the dis covery of a method of "persuading" popular species of fish—the Africa freshwater tilapia—to change its se Breeding stunts the growth of female and they start breeding within eigh weeks when they are only a few inche long. They then become easy prey fo larger fish and other predators. B comparison the male tilapia can weig as much as two kilograms (4½ pound within a year. This could lead to th establishment of prosperous new fis farming industries in Africa and Asi

Record

Calendar

October 18-20—Mennonite Industry and Business Associates and Mennonite Economic Development Association national convention, Lincoln, Nebraska

November 2-4—Women in Ministry conference, Elkhart, Indiana

November 23-25—Writers workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

28 January-1 February 1980—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

8-12 February 1980—Council of Commissions, First Church, Newton, Kansas

Canadian

October 24-25—J. J. Thiessen Lectures, Canadian Mennonite Bible College, Winnipeg, Manitoba

October 27—Rosthern Junior College Corporation meeting, Rosthern, Saskatchewan

24-28 March 1980—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Pacific

October 13—"Biblical Understanding of Women and Men in the Church," Harold Bauman, speaker, Salem (Oregon) Church

Western

October 5-7—Fall Festival, Bethel College, North Newton, Kansas

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

November 16-17—Midwest New Call to Peacemaking, Hesston, Kansas

Ministers

Walter Dyck, Normal, Illinois, began a term of interim ministry at Calvary Church, Washington, Illinois, September 16. Dyck recently completed a similar interim pastorate at Grace Church, Pandora, Ohio.

Brian Epp was elected youth pastor of Bethesda Church, Henderson, Nebraska, and was installed September 9. Formerly he was pastor of Rosenfeld (Manitoba) Bergthaler Church.

Ron Flaming, Alexanderwohl Church, Goessel, Kansas, became interim pastor for one year at Belmont Church, Elkhart, Indiana, September 1. Flaming graduated from Mennonite Biblical Seminary last June and from Indiana University in May with an MA in counseling.

Epp

Flaming

W. Friesen

Shelly

David Friesen, recently resigne pastor of Carman (Manitoba) Church has accepted a teaching position in th Woodlands Hutterite Colony Schoo grades 5-9.

David F. Friesen became pastor the Gretna (Manitoba) Church Octobe 1. He recently resigned the pastorate the Altona (Manitoba) Bergthale Church.

Walter S. Friesen, Arvada, Colorad was installed as pastor of First Churc Denver, Colorado, September 23. Th is Friesen's first pastorate, and is a ne mid-life career following 22 years teaching and administering in Kansa colleges and universities. For the pa two years Friesen and his wife Car have served as volunteers with Menn nite Voluntary Service, assigned Interchurch Arms (Arvada Resourc for Mind and Spirit) as coordinator an counselor. Before moving to Denv two years ago Friesen was vic president of Bethel College, Nort Newton, Kansas.

F. David Seip joined The Healt Center, Bloomington, Illinois, August as a pastoral counselor. Seip receive his doctor of ministry degree in past ral counseling from Eden Theologic Seminary. St. Louis, Missouri. He ha had extensive training in marriage an family counseling.

Ward Shelly, former pastor of Ca vary Church, Washington, Illinoi was installed as pastor at Bethesd Church, Henderson, Nebraska, on Jul 8. He is serving a two-year interim.

Workers

Edward and Cheryl Bauer, Menn Church, Ritzville, Washington, a serving a three-year term with Menn nite Central Committee in Dedougo Upper Volta, where they will be i

weekend Christian writers workshop will be offered at Canadian
ennonite Bible College, Winnipeg, November 23-25. Designed primarily to
ncourage beginning writers, the workshop will open on Friday night with a
urnalism lecture and a panel of writers. Saturday and Sunday will feature
orkshops on writing news, feature articles, educational material, devotionals,
etry, youth and children's articles. There will be special sections for photog-
aphy, marketing, and an opportunity to meet area editors. This workshop is
onsored by the General Conference Commission on Education, Newton,
ansas; *Mennonite Reporter,* Waterloo, Ontario; *The Mennonite;* and Canadian
ennonite Bible College. Registration details are available at Christian Writers
orkshop, Box 347, Newton, Kansas 67114, or 600 Shaftesbury Blvd., Winnipeg,
anitoba R3P 0M4. Scholarship assistance will be considered for those needing
.

Subscription increase

Effective 1 January 1980 the subscription price for *The Mennonite* will increase by $1.00.

For the Congregational Subscription Plan (US) and the Every Home Plan (Canada), the new price will be $9.00 for one year.

Individual subscriptions will cost $11.00 per year; $19.00 for two years; and $28.00 for three years.

Agricultural volunteers
rgently needed in Paraguay

ennonite Central Committee
Canada) has openings for four in
e Chaco, Paraguay. These posi-
ons are as follows:

- **agriculturist for technical leadership for Servicio Agropecuario**
- **agriculturist to teach in the central schools and organize clubs**
- **veterinarian to train veterinary aides and advise regarding diseases and their prevention**
- **animal care advisor, and cattle breeding specialist.**

olunteers should have a good knowl-
dge of German/Low German, and if
ossible, Spanish.

or information contact Peter Rempel,
ersonnel Services, MCC (Canada),
01-1483 Pembina Highway, Winni-
eg, Manitoba R3T 2C8

olved with agricultural development.
hey previously served with MCC in
udan and Ethiopia in agricultural
evelopment. Ed received a bachelor's
egree in agricultural mechanization
om Washington State University at
ullman and Cheryl received an asso-
ate degree in nursing from Columbia
asin Community College, Pasco,
ashington.

John and Patricia Pankratz, Berg-
aler Church, Winkler, Manitoba, are
rving a three-year term of service in
vingstone, Zambia, where he will
ach at David Livingston Teacher
raining College. John received a BEd
om the University of Saskatchewan
nd was formerly principal at Hopi
ission School in Oraibi, Arizona.

uers

David Pasqualini, Bowling Green, Ohio, will serve as assistant professor of English at Bluffton (Ohio) College for the 1979-80 school year.

Pankratzes

Published

You and Your Options by Palmer Becker is a self-study and personal goal-setting tool for use by persons in high school through mid career, individually or in small-group settings. There are 10 exercises in the packet. They are designed to help persons know who they are, for students seeking to decide on a major or career, for mid-career persons contemplating a shift in job or vocation, and for couples or families seeking to know each other more deeply. The materials have been tested and found effective for personal counseling and vocational guidance. The packet consists of a master chart for recording findings about oneself, and 10 self-discovery exercises in the most crucial areas of life: abilities, attitudes, personality, values, one's world, decisions, goals, options, and a plan. An optional sheet in each exercise enables users to understand themselves in relationship to the life of a congregation. *You and Your Options* is available from Faith and Life Press, Box 347, Newton, KS 67114, for $4.95. A leader's guide for use in small groups can be bought for $1.00.

The Diagnosis and Treatment of Alcoholism (McGraw-Hill, 405 pages, $17.50) is a resource for anyone who deals with those afflicted by alcoholism or alcohol abuse — either in a professional or a lay capacity. Written by 14 expert contributors under the direction of Jack H. Mendelson and Nancy K. Mello, this comprehensive work provides a detailed, up-to-date investigation of alcoholism, with analyses that utilizes criteria from the medical, psychiatric, and public health fields.

The Genesis Project announces completion of its first book, *Jesus, His Life and Times.* Fleming H. Revell Company and William Morrow and Company, are copublishing the volume, which is scheduled for release in October. Revell will handle the religious market, Morrow the secular. The 9″ x 11″ book is specially priced at $19.95 until after Christmas, when the price will increase to $22.95. Two hundred full-color photographs illustrate the text. The pictures were taken during the shooting of the film *Jesus.*

New Call to Peacemakers by Maynard Shelly will be available shortly. This 96-page book provides a cogent statement of the basis of the New Call to Peacemaking: its rootage in the bibical concept of *shalom*, its challenge to violence, its insistence on discipleship and servanthood, and its proclamation of the way of peace. It is suited for group study. It can be ordered from Faith and Life Press, Box 347, Newton, KS 67114.

Christ and Violence, published by Herald Press, is a collection of the Bible lectures given by Ronald J. Sider at the New Call to Peacemaking conference last fall in Green Lake, Wisconsin.

Letters

Singleness and tactility

Dear Editor: Thank-you for "Human Sexuality for Christians" (July 24 issue). It put into open and honest words things that have needed saying for a long time. I commend it particularly for statements concerning the need to rethink our theology of sexuality in light of Scripture.

As a single person I appreciate Krabill's understanding of the misconceptions that the single person in the church must deal with. His words about healthy sexuality being an integral part of life are most apropos. Every person needs to feel acceptance as a full human sexual being; every person deserves to be permitted to communicate with others as a whole person. I sometimes wonder whether those of us who have found wholeness in our singleness may not be more free and at peace with ourselves than some of our married friends who seem to struggle so much to find the courage to be who they really are. Krabill's quote from Goergen's book, *The Sexual Celibate*, is very helpful.

This awareness of who I am as God created me does not come easily and needs buttressing when assailed by the often unconscious little acts that betray society's discomfort and vexations with singleness. And in the fellowship of the church this can be hurtful. Take these small illustrations: the open, proffered hymnbook rebuffed by one of a couple as we stand to sing a hymn; the mental tablehopping at a social event to find a spot for the odd one; the seat left empty in a pew, Sunday school class, or on other occasions that seems to say: "I must not sit beside you because you are single; I dare not get close to you."

Much of the confusion revealed by these and other acts center on feeling, touching—the "danger" of human tactility. Goergen, at another point in his book, deals with the significance of touch as an essential to being human and for interpersonal growth. He quotes Ashley Montague: "One of the great negative achievements of Christianity has been to make a sin of tactual pleasures" (page 89). In this area the church needs to do far more to nurture and care for its members—singles, children, the elderly, widows, youth, couples—all of us come with hunger and yearning for the warm touch of caring and of concern; all of us need to *feel* accepted and that we belong.

Our congregation has two rituals of touching each Sunday at worship: the greeters at the door and the "time of friendship" with its words and gestures of fellowship. Both provide a range of nonverbal communication, from the touch of a cold, formal, and impersonal shake of hands, to the touch on arm or shoulder, and sometimes even a kiss which speak of response and acceptance. These rituals provide a setting in which love can become reality. Our human sexuality is immersed in that word "love," and we need in this day to redefine its meaning and recapture its power in light of Jesus' prayer: "That they may all be one." *Erna J. Fast, 321 North Maple, Hutchinson, Kansas 67501* August 13

Communism is to blame

Dear Editor: Two papers arrived in the mail today; one, the Berne (Indiana) *Tri-Weekly News*, the other *The Mennonite* (August 7 issue). The former carried an account of a Vietnamese family who, beginning 11 December 1978, underwent the terrors of an unseaworthy boat and two refugee camps, finally arriving in Indiana in May 1979. *The Mennonite* contained a disappointing and disturbing news article by Bernie Wiebe entitled, "Chapter on Vietnam Refuses to Close."

The Vietnam article in *The Mennonite* seems to be a combination of a report by John Wieler (MCC Canada) and editorial comments on that unfortunate country and the "boat people." The report tells of a visit by an MCC delegation to Vietnam. In trying to explain why the boat people are fleeing Vietnam the article states: "They leave because they don't fit into the new political system." Of course these people "don't fit." They don't fit because they had hoped for something better than a life that has become totally unbearable under Hanoi's cruel, communistic rule. So they prefer instead to risk sickness, hunger, piracy, unsanitary refugee camps, leaky boats, and death at sea in order to get out.

The Mennonite article goes on to cite another ridiculous explanation for the exodus of these refugees by saying, " and they can't go back and farm the land destroyed by the war"; a fa fetched and dubious excuse. Certain not all Vietnamese are farmers. Ng Anh Te had been a civil engine specializing in water supply. But he we now begin to see the unfolding of trend of thinking in the article. The U is to be blamed for the destruction of th land; hence, the US is to be blamed f the refugee problem.

A few other comments on the articl (1) Wieler says,"—we must also a proach our governments to becon more actively involved to curb tl refugee flow." I wonder just how that to be accomplished. Even represent tives from MCC, bent on providing he for the Vietnamese poor, have troub getting into the country.

2. "There is a strong feeling that tl West is trying to play the China card keep Vietnam weak." Who is it that h this "strong feeling"? I see no evidenc Continuing, "An example cited is tl lack of outrage at Cambodia's killing Vietnamese during the Pol Pot r gime." How utterly ridiculous. It w the Vietnamese who invaded Camb dia in a huge land grab, and it is tl Cambodians who are magnifying tl refugee problem in Indochina as th flee from the forces of Vietnam. If tl West is to show outrage, it should be the harassment and genocidal tende cies of the Vietnam regime whi created the problems of the boat peop

3. "At the same time we mu encourage our governments to acce the larger challenge," says Wiel What "larger challenge"? Church welfare organizations, communi groups, yes, even the US Navy, have cooperated to relieve the refugee sit tion. And that's good, even thou such beneficial acts seem to encoura the flow of still more refugees. But wh more is the US expected to do? Canada?

I think it's time we place the bla for the wholesale exodus of disil sioned refugees from Vietnam wher belongs. It's not the US, not Cana not China, not defoliation, not failu on the part of the US to recognize t Hanoi regime. Instead the blame mu be placed squarely on a ruthless, dic torial, inhuman, and repressive co munist government and society with this promised paradise.

Why, we ask, do the pages of the *The ennonite* so frequently display an ti-US posture while overlooking and tionalizing and excusing the terrors a villainous communist state? Could t *The Mennonite* occasionally spare few words of appreciation for our untry, once again in the forefront in lping to relieve suffering? *Milt runger, Route 2, Washington, Illi- is 61571* August 14

hange type or printers

ear Editor: Several times I have read tters complaining about the difficulty me people have in reading the text of is publication. Accompanying the st letter was a note from you using the cuse that because the manufacturer the type-styles had gone out of siness it has not yet been possible to ange the typeface used. This is an cuse which to me indicates complete difference to publishing a typo- aphically readable magazine.

In the past—when publications used e old method of hot metal machines r their composition—the characters ere designed by designers who took to account the end result of their signs. The letters were designed to ake words stand out to the reader ith the least effort on his part. Even e printing was done by impressing e metal type or plate directly onto the per with ink and paper produced to ake reading easy.

I spent a lifetime in the printing and blishing business. Shades of Freder- Goudy and Sol Hess; what is being ssed off on the reading public today ould make them turn over in their aves.

In addition to offset printing just rmitting the text to lie on the paper ithout being absorbed by the paper, u have the problem of the "idiot" pe which is used in your photon. This lows the computer to justify the lines the text. When the number of "units" maining in the line to be set is greater an can be added to the spaces tween the words, the computer adds em to the letters. This puts too much hite space between the letters and akes it more difficult for the eye to cognize the word effortlessly. Of urse, the principal idea of all this mputer use is to do away with the stly(?) operator of composing ma- ines. With the computer doing all the stification of lines, any typist can erate these "super" machines. But it sn't worked out that well. Reader- ip of publications—magazines and yes, even of newspapers—is going down. Not alone because of the competition of radio and TV, but because many people are not attracted to magazines and newspapers which use a tint(?) block of dark blue and then overprint it in black ink. Or use a reverse and print it in yellow ink.

Some of the older very readable faces include Schoolbook Century, Bookman and other medium weight typefaces. I sincerely hope you can convince your printer to purchase a better typeface or change printers to one who will. *Holmes H.J. Raudenbush, 3015 French Street, Erie, Pennsylvania 16504*

August 14

Editor's note: Selecting and finally getting a new typeface has not been as straightforward as we and our printer expected. After months of waiting The Mennonite *was printed using Schoolbook typeface beginning in the last issue. We invite readers' responses to this typeface.*

Don't dismiss *1984* too easily

Dear Editor: Your editorial about Orwell's *1984* (August 7 issue) reminds me of a schoolbook picture of many years ago. It shows a mother sitting on a patio, holding her infant child, singing a lullaby (words approximately): "Hushaby my darling; do not let it fret you. The Black Douglas will not get you." But the picture also shows a dark figure, the "Black Douglas," having come up from behind unawares, laying a hand on her shoulder and saying: "Do not be too sure about that!"

Your easy dismissal of Orwell's *1984* does not reckon with the powerful conspiracy promoting that impending disaster, nor the pathetic lack of Mennonites' ability to discern the "signs of the times." The significance of your term "the tyranny of the crowd" only becomes meaningful when it is realized that its power has been energized and is being manipulated by the "powers of darkness" (so-called in the Bible). Much of Mennonitism (and of Christendom) is still within that "manipulated crowd," It is questionable to what extent our mistaken evaluations are bringing us "ever closer to God."

Christendom's failure to understand and to correctly evaluate the increasing momentum of the conspiracy's activities may stem from a simple lack of concern, a matter severely judged in Ezekiel's vision (chapter 9). It causes many members to become unwitting tools of the conspiracy's efforts to achieve its goals, e.g. Orwell's *1984.* Although that date is quite incidental it seems ironic that it matches with the date of the next Mennonite World Conference. But Orwell's *1984* could come sooner than the calendar year.

A news item gives some indication: "In his Camp David meeting with President Carter, Zimbabwe Rhodesia Prime Minister Muzorewa raised the issue (bringing Patriotic Front guerrillas into his government) by saying: 'The changes you are asking me to make in my duly elected government would mean the placing of our armed forces and police in the hands of people trained in Moscow, who have targeted me for assassination. Would you be willing to do the same in your government?' When President Carter did not reply and started to change the subject, the US-trained bishop said: 'This is the question that will face your nation, for what you do unto others will be done to you.' "

Perhaps your optimisn should be commended. The Bible clearly predicts victory over those forces of evil, but there is no set date. This 20th century—in spite of all the nice things modern technology has produced—has also been a time of the greatest disasters of recorded history. There is no immediate prospect of improvement.

A reversal of the disastrous trend is sorely needed. Because of the enormity of the crisis it would require a reformation of far-reaching proportions. Jesus has shown how to overcome the world as he has overcome. The proffered weaponry of Ephesians is in short supply. It would multiply miraculously if it were freely accepted and judiciously applied. These weapons do not have potential for harming but rather for healing, alike for friend or foe. Jesus said: "The Son of Man has not come to destroy men's lives, but to save them."

The problem of impending disaster will not go away by ignoring it, nor by ignorance of it. Someone has claimed that stating a problem correctly provides half of the solution. Your stating of the problem may incite necessary awareness. The non-seeker goes on about his own interests "as in the days of Noah," becoming more a part of the problem and never learning until it is too late. Jesus gives those who are concerned the assurance of being able to find and to know and to benefit from those findings. The final answers are what Christianity is all about. *Isaac I. Klassen, Laird, Saskatchewan SOK 2HO*

August 16

I chose the ministry

Where do pastors come from?

Jacob T. Friesen

Where did your pastor come from?
What family?
What church?
What state?
What school?
What youth group?
What summer retreat?
What denomination?

Answer: Your pastor is likely not "homegrown." Your pastor heard the call to ministry in another church, from another pulpit; nurtured by another home, encouraged by another group, and trained by another's finances.
Question: Is there a person from your congregation filling your pastor's home-church pulpit? If not, this may be why the other church is without a pastor.

What did your pastor say "yes" to when entering the ministry?
God,
People-relationships,
Self-understanding,
integrity-wholeness,
study,
prayer,
growth,
leadership?

Answer: Your pastor is saying "yes" each day to knowing and doing God's will but is human and in need of people support, growth, and finances to do the work effectively. Persons with pastoring gifts are choosing other careers because of inadequate people support, encouragement, and companionship.
Question: Is your pastor receiving an income comparable to professionals of the same age, education, and responsibility?

Who encouraged your pastor to choose pastoring?
A parent,
a brother or sister,
a neighbor,
a peer,
a teacher,
a spouse
a pastor?

Answer: Your pastor was likely encouraged most by parents and family and impressed by the example of a pastor during the early teens.
Question: Has a child felt your encouragement to choose the pastoral ministry? God has no hands but our hands to "tap people on the shoulder" for him. Why not put your arm around someone for God? Why not identify pastoring gifts of members by action of the congregation?

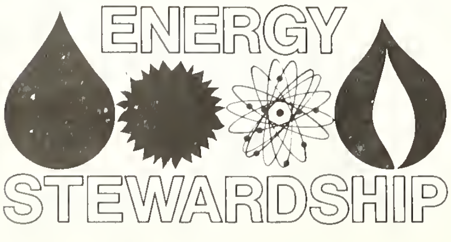
Why do you have a pastor today?
Because another parent prayed;
because another son or daughter sa
a good example;
because another hand reached ou
for God;
because another congregation sent
worker into God's field;
because another person moved fro
a career in mid-life to pastoring;
because another generation sai
"yes" to ministry.

Facts to help you understand:
From 40-60 GC congregation
change leadership each year.
A recent annual report states th
following:
13 pastors moved out of the past
ral ministry;
12 left the General Conference;
12 pastors moved from one G
congregation to another;
11 pastors coming from anothe
denomination accepted a G
pastorate;
12 pastors are new to the pastora
ministry;
22 positions are open in the US;
18 positions are open in Canada.

A good response: Invite high school
college-age youth to be an apprentice
your pastor for a limited time.

Involve youth and adults regularl in leadership roles in worship, teach ing, and service so they can "get th feel."

Lay your hand on the shoulder of th person who has caring, ministerin gifts.



We audited energy use

One of the integral parts of the Mennonite Voluntary Service (MVS) program is the challenge to live a simple lifestyle. For us in Seattle a primary aspect of simple living includes efforts to conserve energy and minimize our impact on the land, resources, and environment.

That was the topic of an evening workshop at the MVS unit house. Church members and neighbors showed up to participate in an energy audit sponsored by the Washington Energy Extension Service (WEES). The purposes of the audit were to determine where there is significant heat loss in the house; to learn about the various types of insulation and weatherization products; and to learn other energy saving methods.

We found that our two major heat losses were through the walls (42 percent) and ceiling (28 percent).

WEES then calculated for us approximate costs and savings for insulating our wall and ceiling areas. Wall insulation costs 60-90 cents per square foot and can save 16-20 percent in utility costs. Attic and ceiling insulation effect savings of up to 30 percent in heating costs. Windows and doors can be major heat-loss areas. Caulking and weatherstripping doors and windows is easy, and can save up to 10 percent i annual energy costs. Storm window and close fitting drapes can be energ savers.

Several other recommendations wer made by WEES that would help to sav energy: close off unoccupied rooms an heat only the rooms where peopl spend most of their time. Insulate you hot water heater and turn down th heater to 120°F rather than the norma 150°F. Keep furnace filters clean an furnace in good operating condition.

It does cost money to insulate, and i becomes a question of short-term ver sus long-term payoffs. To answer thi question we must begin to see ourselve as citizens of the world. What we do t save energy will have positive long term benefits for those who are t inherit the world. *Ann Marchand i from Wichita, Kansas, and is doing two-year MVS term in Seattle.*

Meditation

Our most days are ahead

woman of 75 years said to a contemporary, “I'm so glad I'm able to grow old acefully.”

‘My dear,” said the other, “you are not growing old and neither am I. We're just owing. *When you cease to grow* you are old.”

Today one person out of 33,000 will live to be 100 years old. Medical science has ade great progress in extending the life span. In 1789 life expectancy was only 5 years for both men and women. In 1850 it had risen to 38.3 for men and 40.5 women. By 1900 the span had reached 46.3 for men and 48.3 for women. Today e average man may expect to live 65.8 years and the average woman 71.5 years.

A person's age does not depend upon accumulation of birthdays but upon the asticity of spirit, the vigor of mind. It isn't the length of time one lives that is portant; it is the quality of spirit resulting in creative achievement that is portant. Not quantity but quality; not biology, but mentality.

Emerson once said, “We do not count a man's years until he has nothing else to unt.” Increase in age is no tragedy, but as the dedicated grow older, they become her in experience, wisdom, and knowledge.

We should all—wherever we stand on the moving escalator of life—learn to live that when eternity claims us it may be said by those standing by, “Let me die e death of the righteous, and let my last end be like his” (Numbers 23:10).

If you are old in years, be young in spirit. If you are aged in body, be youthful in nd. If you are decrepit biologically, be one of optimistic faith spiritually.

So be your age spiritually, not biologically. The most days are ahead—life erlasting—and they are the best.

Morris Chalfant

ietnamese refugees in Japan

int outreach to a group of Vietnamese refugees in Japan was launched on onday, February 26, when Robert and Alice Ruth Ramseyer and I visited roku no Sato (Land of Buddha), the Japan Red Cross-sponsored home for the ugees. Located in a formerly empty shipbuilders' dormitory in the countryside tside of Fukuyama City, Miroku no Sato is two hours by train from Hiroshima ty, and an additional half hour by car. The Ramseyers, newly arrived ennonite missionaries in Hiroshima and sponsored by the General Conference mmission on Overseas Mission, are also World Friendship Center (WFC) mbers; and while working at WFC I am also sponsored by COM.

nitial contacts for the development of such a program were facilitated by min Harada, WFC chairman, and Sandy Liechty, coordinating secretary of the abaptist-Mennonite Study Center in Tokyo. Upon determining the exact ation of the site we made arrangements for our initial visit, the main purpose ng to greet the people and offer whatever help we could.

Upon being greeted by 16 warm smiles we learned of the ordeals these people d endured and that we could indeed be of help. Setting out in a small boat from eir native land in December 1978, the 14 adults and two children traveled to rious ports of Asia and—being denied entrance to all of them—were finally ked up by a Japanese ship off the coast of India. Many were near death from e days on sea. All are related to each other (an extended family) in some way.

The continuing pain of Hiroshima is the result of a single bomb dropped 34 ars ago. The continuing pain of Vietnam is the result of many smaller bombs d grenades, guns and knives, napalm and defoliants, which were used in that untry not long after the atom bomb. The people of Vietnam and the people of roshima: who can dare to judge which people has suffered the more, or—of all untries in the world—which people has suffered the most? In war all become tims of unbearable pain. The World Friendship Center is here to share the pain d begin to do some healing. We hope to sow new seeds for peace.

Stan Butler

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From blahdom to blast

"It was a blast!" said the teenager after one week at Rocky Mountain Mennonite Camp. "I wish there had been another week."

Why was it a blast? Because, she said, there was variety, strong interaction between leaders and campers, and many activities which demanded skill and creativity.

Her comments made me wonder how many of our church activities would earn a similar affirmation.

During the past two years I have attended numerous conferences. One major conclusion leaps out of this experience. Too many of our conferences are humdrum affairs, lackluster in conception and execution. We could use pizzazz.

Herewith are some ideas for making conferences better. It is not the definitive guide to "Everything You Ever Wanted to Know About Church Conferences and How to Make Them a Blast." But maybe if we all work together . . .

1. Let's declare a slowdown (a moratorium is a bit farfetched) on speeches as reports. Creative reporting can be done in many ways. All of them take more work than a speech. But unless we communicate effectively we won't raise any dust or stretch any cobwebs. Colorless communication (a corollary to arid programming?) does not contribute to esprit de corps in the church. In both the Old and New Testaments God did some hair-raising things to get people's attention and to deliver messages with a point. Blahdom is a vice which leaders and committees have responsibility to exorcise.

2. Let's do things which allow congregations to have greater ownership of program. This means delegates should decide on policy first and program second. Committee reports should be future-oriented and delineate issues carefully. Delegates can then have the fun of participating in the planning and have some control over what happens.

3. Let's shift the focus of conferences from listening to other forms of participation. Because they bring together hundreds of people conferences are teeming with opportunities for teaching skills and discussing issues. Why couldn't there be a Project Teach during a district or provincial conference? Or workshops on anything and everything that people want to learn about building the kingdom of God?

4. Let's include the stranger. Conferences rely heavily for their social aspects on friends meeting friends. These confabs can be so exclusive that people without these ties (new congregations, nonethnic Mennonites) have a bad case of being left out.

5. Let's master the basics of running a conference. This means having delegate and nondelegate packets, enough tellers to handle elections smoothly and quickly, and ushers who know how to hand out materials in one or two minutes to hundreds of people. It means organizing small groups carefully and providing agendas which are manageable and relevant. And even then let's recognize the limited value of small groups in conferences. Insist on speakers from the floor identifying themselves by name and congregation. Be decently familiar with Robert's Rules of Order. Introduce candidates by bringing them all to the front of the assembly, providing a proper interval for descriptions, and allowing them to share why they are seeking office. Be completely familiar with the mechanical operation of the building, and have a backup for the sound system. Keep a record of the do's and don'ts. In the Central District each hosting committee adds its insights to a notebook which is then passed on to the next host church.

6. Let's check our performance. In the 1950s Senator Margaret Chase Smith commented that freedom of speech had been so abused by some that it was not exercised by others. Wordy persons sometimes dominate a conference. But the more common problem is posed by delegates who are passive in speech and, one suspects, in thought also. The effort to think and evaluate is not meant for the few. Further, let's aim at a level of discussion and discernment in which differences in conviction and understanding are seen as a healthy yeast rather than a spreading mold. Let's create an environment in which confrontive interaction is seen positively. Finally, let's use conferences to celebrate our life in Christ. Music is an aid to this, and yet it is usually used as a transitional filler rather than as an integral part of the conference theme.

7. Let's . . .

Vic Reimer

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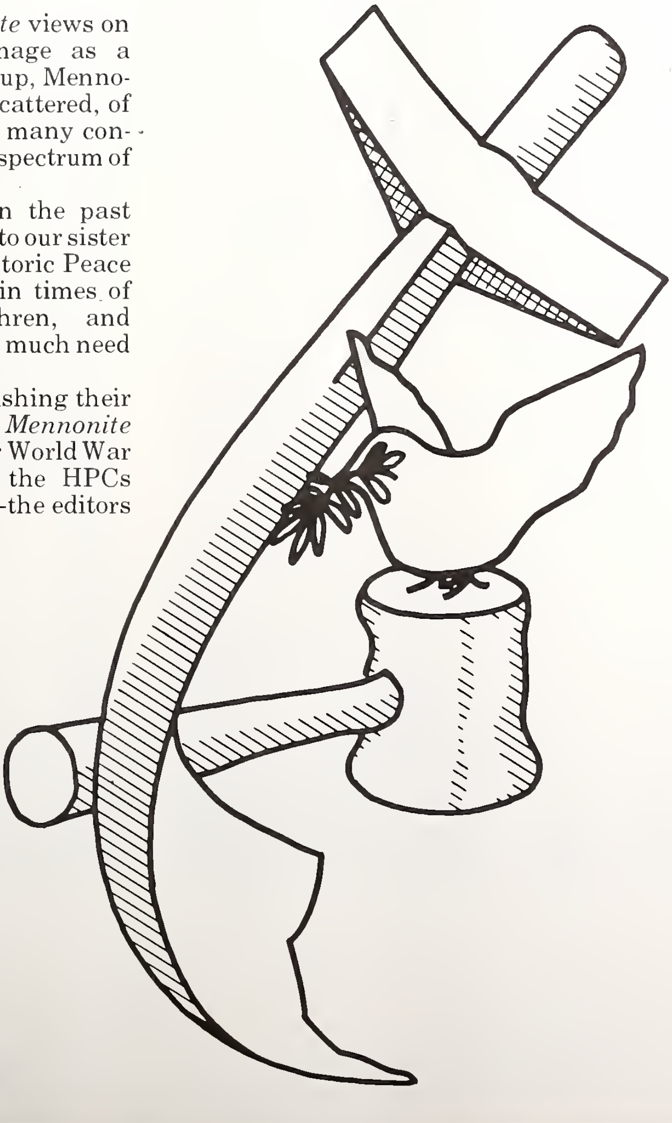
The Mennonite
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
94:36 9 OCTOBER 1979

mennonites and the historic peace churches

Robert Kreider



Dare one describe *Mennonite* views on anything? Despite an image as a cohesive and separated group, Mennonites are diverse—widely scattered, of many ethnic backgrounds, many conference groups, with a wide spectrum of opinions on most issues.

Candidly, Mennonites in the past have been quite indifferent to our sister fellowships among the Historic Peace Churches (HPCs). Except in times of crisis Mennonites, Brethren, and Friends have really not felt much need for each other.

The Mennonites, in publishing their four-volume, 4,000-page *Mennonite Encyclopedia* 10 years after World War II, made no mention of the HPCs until—as an afterthought—the editors included a one-paragraph article in the supplement of the last volume.

In 1975 five Mennonite conferences published a study on Mennonite views on more than 100 issues; the data reported on 3,670 questionnaires from 174 congregations (J. Howard Kauffman and Leland Harder, *Anabaptists Four Centuries Later*; Herald Press, 1975). Although there were questions on anti-Catholicism, anti-Semitism, ecumenism, fundamentalism, and communism, no question was asked about the other HPCs.

The Brethren reflect the same indifference. The Brethren Press in a recent book on the Brethren "quest for Christian unity," *All in God's Family* (Brethren Press, 1977), makes no mention of the HPCs, and only a reference or two suggests that there are also Quakers and Mennonites.

Scanning the church periodicals of the Brethren, Friends, and Mennonites, one finds very few articles by persons from the other HPC groups or about the other two groups. For example, the Conference of Historic Peace Churches held in 1935 at Newton, Kansas, received only perfunctory attention.

From these periodicals it appears that very little use is made of speakers or resource persons from the other groups for conferences, workshops, or convocations. The Mennonites appear to tap personnel from other HPC groups four times as often as their services are called upon.

In Kansas where within a 35-mile radius five HPC-related colleges are located—Friends, McPherson, Hesston, Tabor, and Bethel—rarely do these five meet to exploit their commonality as the radical children of the Reformation. Representatives from Earlham, Wilmington, Manchester, Goshen, and Bluffton have met together on occasion, especially through the channel of the Rural Life Conferences. The three seminaries—the School of Religion at Earlham, Bethany Theological Seminary at Lombard, and the Associated Mennonite Biblical Seminaries at Elkhart—have cultivated the most cooperation among our educational institutions.

We begin, therefore, with a confession that fraternal relations with the Brethren and the Friends do not mean much to most Mennonites except when we are in trouble. Then we reach out instinctively to clasp hands with our brother Dunkards and our friends, the Quakers. *War* seems to bring out the best in our relationship.

With a tinge of uneasiness we Mennonites explain to ourselves that our first priority is to address the lack of unity among Mennonites; we respond to our Lord's call for unity in the body of Christ. Meanwhile among many younger Mennonites may be noted a declining interest in the art of rearranging church structures—even to widen the fellowship. Some inter-Mennonite feelings about cooperation may be extracted from the Kauffman-Harder study. The five groups analyzed are the Mennonite Church, General Conference Mennonite Church, the Mennonite Brethren Church, the Brethren in Christ, and the Evangelical Mennonite Church (Kauffman-Harder, op. cit., page 255).

How do Mennonites view HPC cooperation? When Mennonites think about it—which may not be often—they probably view the other HPCs with affection and apprehension. Most Mennonites also view Christians from other Mennonite groups with a mixture of affection and apprehension.

Few Mennonites know many Brethren or Friends. The Mennonite population center is farther west and north than for Brethren and Friends. One-third of the 300,000 Mennonites in Canada and the United States live in Canada where there are few other HPCs.

An older generation of leaders, who had many friendships among the other two groups, have been succeeded by a generation "who do not know Joseph." However, those cultivating certain functional interests—peace, relief, theology, overseas development—have maintained close and significant ties. The impulse for HPC cooperation comes often from grassroots elements in our constituencies. For Mennonites the Mennonite Central Committee (MCC) has been the principal arena for processing relationships with the other two HPCs. The golden era of this cooperation was during World War II and immediately following and is associated with the names of Orie O. Miller, Henry A. Fast, M. R. Zigler, Harold Rowe, Paul Furnas, Clarence Pickett, Paul Comly Fench, and many others.

> *"An older generation of leaders, who had many friendships among the other two groups, have been succeeded by a generation 'who do not know Joseph.'"*

Mennonites and the Brethren. Ever since Alexander Mack and emergence of the Brethren, Mennonites and Brethren have been linked in a close but uneasy symbiotic relationship. In Germantown Mennonites went to the Dunkard Christopher Sauer for their printing and to the spin-off Brethren at Ephrata to publish their *Martyrs Mirror*. They followed the same roads west from Germantown and settled in proximity to each other in Lancaster County, the Shenandoah Valley of Virginia, Wayne County in Ohio, Elkhart County in Indiana, and McPherson County in Kansas.

For generations Mennonites and Dunkards conversed with each other in the same Pennsylvania Dutch, looked much alike in their plain dress, built similar bank barns, cooked in the same way. The Dunkards, however, beginning with a handful in Germantown, grew more rapidly than the Mennonites. Perhaps they were more aggressive in their soulwinning or perhaps they were so convincing in their advocacy of baptism by immersion. The Brethren had a gift for gathering Mennonites into their fold. Until the recent past some Mennonites have viewed with a wary eye these "proselytizers."

The sons and daughters of Mennonites and Brethren intermarried. Sometimes weddings, but more often funerals, were the occasions when Brethren and Mennonites sat together, sang from the same hymnals, and prayed together. Funerals have been significant ecumenical exercises.

Mennonites have learned from the Brethren. The Dunkards may have begun earlier to hold evangelistic meetings, to start Sunday schools, organize youth work, advocate temperance, and use English in worship. The Brethren church camp, as at Camp Mack, became a model for Mennonite camping programs at Little Eden, Friedenswald, and elsewhere. At Manchester College with Anna Mow the Brethren pioneered in peace studies; this became one of the models for Mennonite colleges. The active publishing program of the Brethren may have given encouragement to the Mennonites to go and do likewise. Mennonites have found in the Brethren prophets persons who have helped them fan the embers of Anabaptist radicalism: Dan West, Vernard Eller, Art Gish, Kermit Eby, Dale Brown, and others. Brethren scholars who have seriously embraced the Anabaptist-Mennonite stream in their heritage have helped Mennonites with their identity problem. One thinks of historians Martin Brumbaugh, Floyd Mallott, and Donald Durnbaugh.

Orie Miller and others of MCC have undoubtedly been stimulated by the role of the Brethren in CROP (Christian Rural Overseas Program), the Heifer Project, Agricultural Missions, etc. We remember how fond Orie Miller of the Mennonites and M. R. Zigler of the Brethren were of each other. They eagerly adjusted their schedules to meet together in Geneva, Bangkok, or Washington to catch up on mutual interests and concerns. Orie commented on occasion that in ecumenical discussions it was always easier to attend as a Mennonite if the catalytic presence of Church of the Brethren Bob

Zigler was there also.

Mennonites have had an unexpressed admiration for the way their Brethren cousins, like Andrew Cordier, Kermit Eby, and M.R. Zigler, have risen to national and international recognition and yet kept their Brethren spirit.

The Brethren sense of calling to work through the National Council of Churches and the World Council of Churches has both fascinated and disturbed many Mennonites. The Brethren have experimented in ecumenical activities which some Mennonites would like to try. They are, therefore, testing for us a model of whether a pacifist believers' church can carry on "the Lamb's war" at 475 Riverside or at 150 Route de Ferney. Mennonites have appreciated the entree which the Brethren have provided for them into the complex structures of the ecumenical world. And yet many Mennonites are anxious for the Brethren; anxious that in the choreography of ecumenicity they might lose their Brethren soul—their saltiness as a peculiar people. Some Mennonites look back nostalgically to the days when there was a Brethren Service Committee which carried on joint projects with the MCC and the American Friends Service Committee (AFSC).

The Brethren have always seemed to be hearty, friendly people. Their Pietist warmth gives HPC gatherings a glow which would be missing without the Brethren presence.

Mennonites and the Quakers. In 1983 the Mennonites will celebrate the 300th anniversay of their coming to America at the invitation of Quaker William Penn. Mennonites have maintained more distance from the Quakers than from the Brethren. Mennonites spoke German; the Friends spoke English. Few intermarried. They did not settle in the same communities. Nonetheless, Mennonites have watched shyly and with admiration their distinguished but distant Quaker cousins.

Mennonites appreciated the interference Quakers ran for them in colonial Pennsylvania on the oath, militia service, war taxes, requisitioning orders, and general advocacy. They were grateful to the Quakers for providing them a new homeland. The parentage of ideas and practices is often elusive to document, but the Quakers undoubtedly had their influence on the Mennonites in 18th-century Pennsylvania: a consistent pattern of plain dress, functional meetinghouses, simple lifestyle, courage to witness to those in authority, etc.

The Quaker political experiment in the early colonial period of Pennsylvania has fascinated many Mennonites—suggesting to them the perils and the impossibility of being both a nonresistant servant people and the responsible leaders of a secular state. But Mennonites have been pleased that the Friends have invaded the political thickets where Mennonites would be reluctant to tread. A majority of Mennonites who voted in the US elections probably cast ballots for the two Quakers in name, Herbert Hoover and Richard Nixon. There were Mennonites who congratulated themselves, however, that they did not lose their chastity in the brothels of politics as did these presumably erring Quakers. The belief in two-kingdom theology is deeply rooted in Mennonite thought.

To Mennonites the Friends appear to have a clear sense of self-identity which embraces others in friendly conversation but not in offers of collaborative programming. Sensing a zone of social distance between them, Mennonites have nonetheless been stimulated in hundreds of direct and indirect ways by the Friends.

—an appreciation, even a coveting, of that lyrical, mystical strain in Quakerism as found in Thomas Kelly's *A Testament of Devotion* or John Wollman's *Journal*.

—the study papers of the Friends on current issues ranging from the Middle East to China to amnesty. Perhaps the Mennonite addiction for study conferences was acquired from the Friends.

—the British Friends' influence on the Dutch Mennonites (T.O. Hylkema and others) in the recovery of a commitment in that brotherhood to peacemaking.

—the help given to Mennonites by Rufus Jones and others in a renewal of appreciation for the Anabaptist heritage.

—the Pendle Hill peace seminars and publications which encouraged peace education programming among Mennonites.

—the Institutes of International Relations of the AFSC in the 1930s; notably the Kansas Institute on the Bethel College campus.

—the AFSC work camps in western Pennsylvania in the 1930s, attended by Mennonites, which influenced the rise of voluntary service programs among Mennonites.

—the Friends Committee on National Legislation, together with the Brethren office in Washington, which may have planted seeds for the Washington office of the MCC Peace Section.

The MCC was born in 1920, three years after the founding of the AFSC. A major source of support for the AFSC during those first three years before there was an MCC came from Mennonites, especially those of eastern Pennsylvania. In the past 57 years thousands of letters, telephone calls, and meetings between MCC and AFSC staff members bear witness to mutualitiy of interests and purposes. This collaboration has extended from the Friends reconstruction units in France and Poland in the early 1920s to relief service in Biafra in the 1960s to the extension of aid to war victims in North Vietnam in the 1970s.

The Conference of Historic Peace Churches. Most formal cooperation (at least consultation) among the Brethren, Friends, and Mennonites dates back to the Conferences of Pacifist Churches which met in 1923, 1926, 1929, and 1931. The Moravians and Schwenkfelders were also often present. But cooperation was a more hazardous enterprise for some Mennonites during the 1920s because in that decade of stress our churches were being lashed by theological and church power controversies. Suspicion stalked the brotherhood. Mennonites who wanted to be considered "sound" found it prudent not to be too chummy with other groups. With the revival of the conference in 1935, 1937, and 1938, under the new name of the HPCs, active Mennonite participation appears to have become more widely acceptable.

I think the Apostle Paul wrote these words in I Corinthians 12 for the Brethren, Friends, and Mennonites at this moment of history: "There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful pupose . . For Christ is like a single body with its many limbs and organs, which many as they are, together make up one body." •

Introducing Akron MCC workers

Betty Brunk

Mennonite Central Committee (MCC), established in 1930, is the relief and service arm of the Mennonite and Brethren in Christ churches in North America.

During MCC's 58-year history, 6,000 persons have served in more than 60 countries. About 75 workers at the home office in Akron provide support and assistance for the hundreds of MCC workers in programs around the world. A few of these are introduced in the following paragraphs.

Executive director since 1957, William T. Synder came in 1943 as a Civilian Public Service (CPS) draftee to head the canning and drying program which sent tons of food to CPS camps throughout the United States. Another of his early assignments was to aid the movement and resettlement of European Mennonite refugees after World War II.

An ideal to which Bill aspires is reflected in Mark 10:35 in which Jesus describes his desire "not to be ministered unto, but to minister." Says Bill, "One of my chief joys is the relationship that my family and I have had with a host of Mennonite and Brethren in Christ men and women."

Peter Dyck was born in Russia and at age 12 came with his family to Saskatchewan. Schools he attended include Bethel College in Kansas and Goshen College in Indiana. During World War II Peter and his wife, Elfrieda, served with MCC overseas, transferring from England to Holland and then to Germany as war conditions permitted.

They helped care for Mennonite refugees in Germany, accompanied four transport ships to South America and assisted in the processing of many others for immigration to Canada. The book *Henry's Red Sea,* probably in most church libraries, tells the story of Peter and Elfrieda helping hundreds of Mennonites escape Russia and Germany during the war.

When asked for a brief statement about his service with MCC Peter responded, "The way the Lord rewards faithfulness is that he opens new doors for more service and more opportunities. You can't win! In this and in a thousand ways he shovels it in faster than you can shovel it out. But the reverse is also true: drag your feet or refuse to serve and doors close, opportunities slip away, and you are dead long before your heart stops beating."

For Doreen Harms, a summer voluntary service experience with MCC led to 30 years of secretarial and administrative duties, including 11 years overseas. Doreen says she has chosen long-term service as a lifestyle as she responds to the challenge in Hebrews to "run with determination the race that lies before me."

Paul Leatherman and his wife Loretta began married life serving in Puerto Rico with MCC in 1946. "This influenced our life and lifestyle," says Paul. "We learned that some of the poor also love God and are his children but remain poor. Serving others 'in the name of Christ' has become not a duty but a joy and privilege."

Last year Paul and Loretta visited craftspersons in MCC Self-Help centers around the world, looking at their products and suggesting articles which might be well accepted in American shops. Paul is now director of the MCC Self-Help program.

Joyce Bratton has completed a six-month assignment visiting thrift shops and says she has been "watering" the crops planted by many involved and dedicated persons throughout Canada and the United States. Joyce has been with MCC since 1955 and is an administrative assistant in the Asia department.

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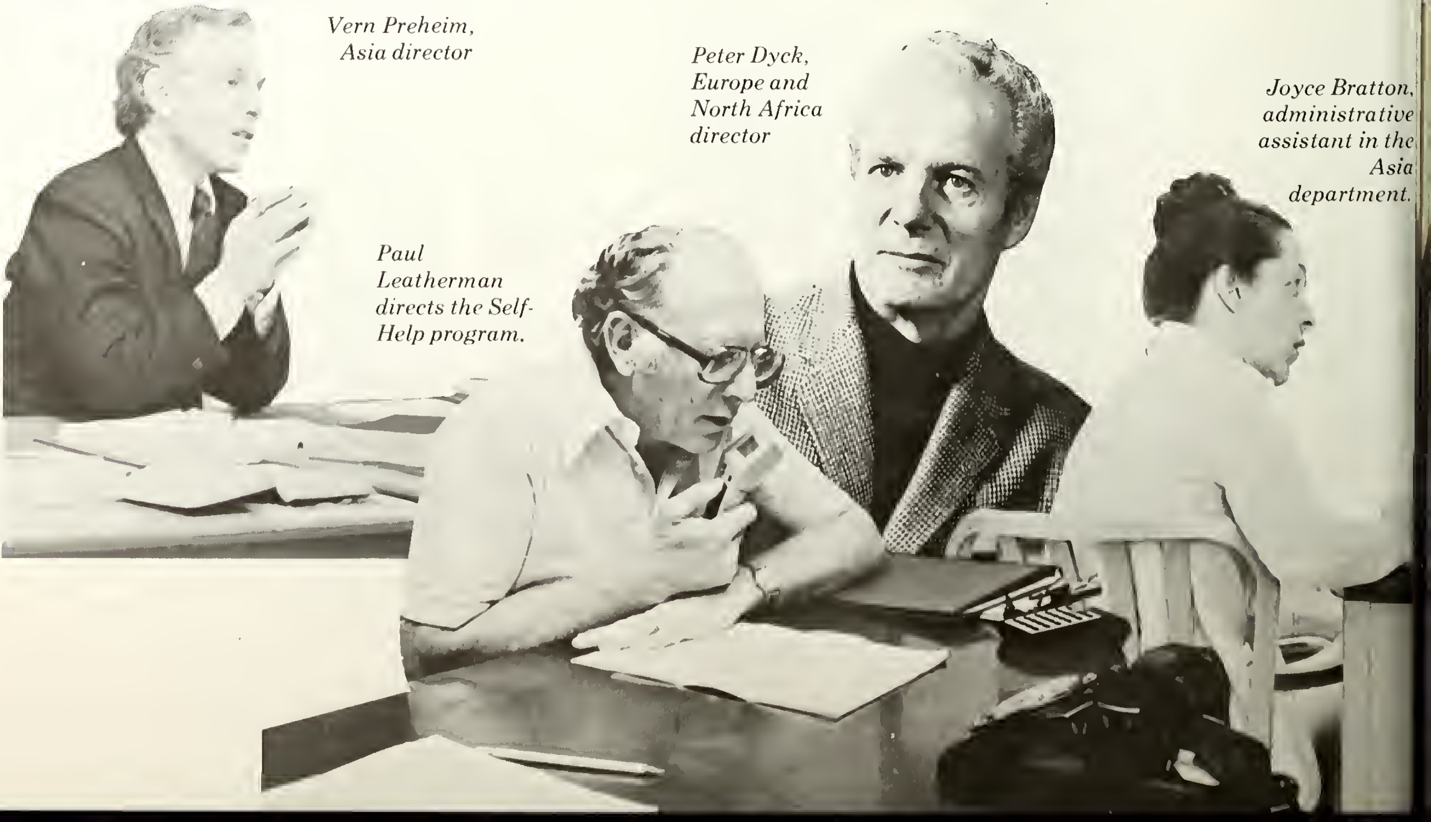


Vern Preheim, Asia director

Peter Dyck, Europe and North Africa director

Joyce Bratton, administrative assistant in the Asia department.

Paul Leatherman directs the Self-Help program.

Edgar Stoesz, associate executive secretary for overseas services, has served in varied roles following two years as a volunteer in 1955. Edgar notes that he is grateful for the opportunity for service to a needy world and has appreciated working with persons dedicated and committed to Christ and the church. He has often observed and experienced that "he who seeks to save his life shall lose it" while those who invest their lives in others find life in a deeper and more rewarding sense.

Reg Toews, associate executive secretary for administration and resources, left the Manitoba provincial civil service to work with MCC (Canada) and began his present assignment at Akron headquarters in 1976. Reg believes that all Christians are called to service and that MCC presents a particular opportunity to serve those in need in a direct and effective fashion.

C. Nelson Hostetter, coordinator of Mennonite Disaster Service, came to the Akron office in 1971 after 14 years of MDS work in Ohio churches. He and his wife, Esther Miller, met as volunteer MCC workers in Puerto Rico.

In his present role Nelson attempts to evaluate needs of disaster victims and expedite "as quickly and as many and as much as possible" available resources of the Mennonite, Brethren in Christ, and Amish constituency.

Administrative assistant Carol Norr, like many other workers at headquarters, came to MCC as a volunteer expecting to stay for one or two years. Originally from Berne, Indiana, Carol has worked in various roles since her original secretarial assignment in 1964. She notes, "To see God at work through his people around the world is a most satisfying experience for me."

Anita Warkentin Brendle, administrative assistant, has worked for 13 years with MCC, at the Akron office and in Germany. Of her experience Anita says, "These years have had a profound influence on my philosophy of life, my values, and my understanding of discipleship. I have received much more than I have given." •

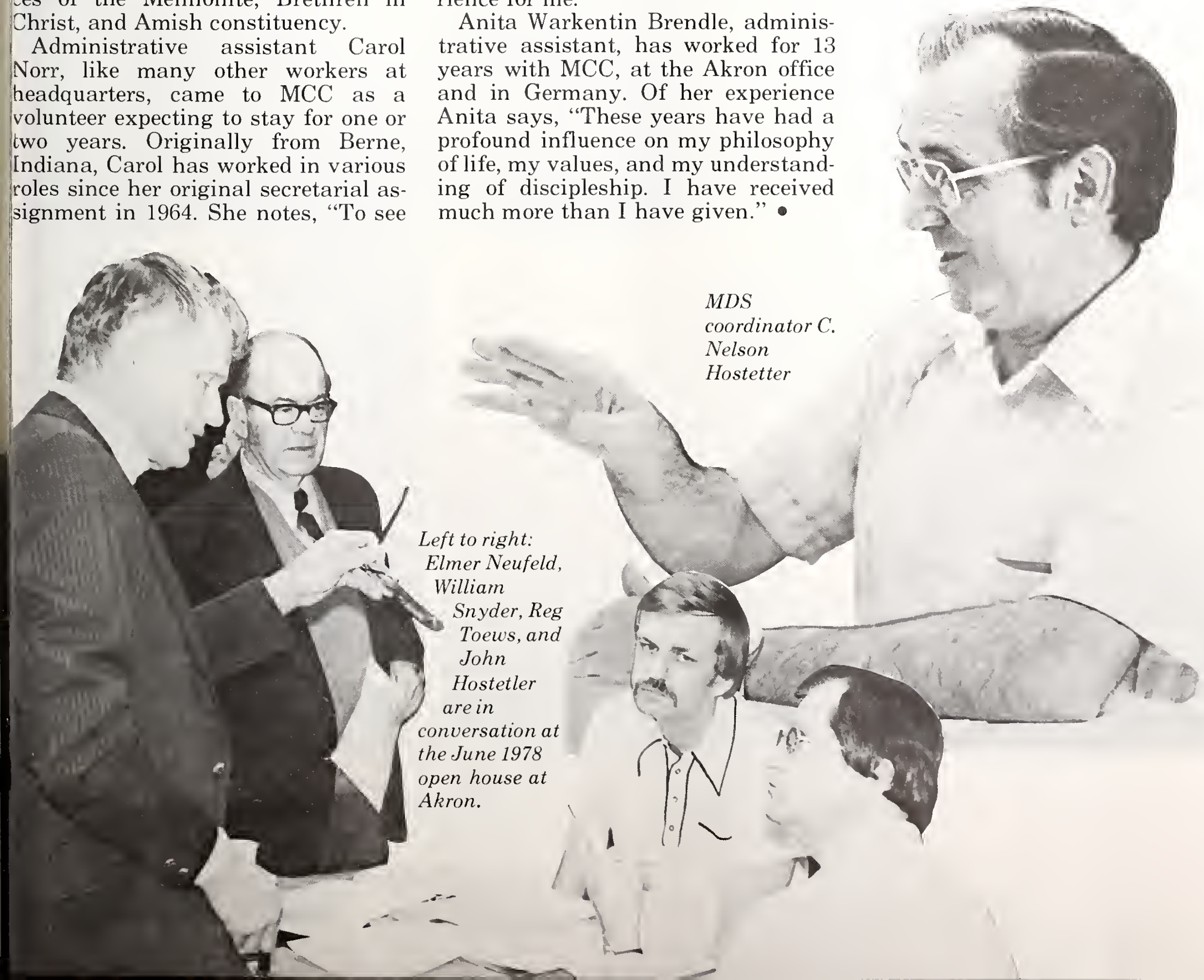
Exploding myths about MCC

"Three myths may be contributing to the decrease in MCC giving," says William T. Snyder, executive secretary:

Myth #1. MCC has "lots of money." MCC actually operates on a "pay as you go" basis; it has no guaranteed income sources. Each year the total amount for program expenditures for that year must be raised. Giving to MCC through relief sales and thrift shops has increased somewhat, but these sources of support, while significant, continue to be secondary to funds received from congregations and individuals.

Myth #2. The needs abroad are not as great as they were a few years ago. Actually, despite some growth in the average per capita income in such nations as Bangladesh, Brazil, India, Chad, and Indonesia, inflation is on the rise and the income gap between the rich and the poor is widening. Natural disaster and political turmoil have created thousands of homeless people in India, Lebanon, and southern Africa. Drought in the Sahel and Southeast Asia means thousands more have nothing to eat. MCC workers feel deep empathy with these hurts and are frustrated when limited resources curtail their response.

Myth #3. MCC helps leftist or rightist governments. Some people have been reluctant to give generously to MCC because they fear we may be helping rightist or leftist governments. Actually, MCC does not help any government. We attempt to help people who are in need irrespective of their governments, provided we are assured that the assistance will get to the people who need it instead of being siphoned off for other purposes. •



MDS coordinator C. Nelson Hostetter

Left to right: Elmer Neufeld, William Snyder, Reg Toews, and John Hostetler are in conversation at the June 1978 open house at Akron.

News

Mexican churches forge plans in consultation with COM

Newton, Kans.—Mexican Mennonite churches intend to found a Christian leadership educational center by September 1980. It fulfills a dream of the past decade.

They have requested Helen Ens, General Conference missionary, to direct the center. It will provide continuing education for youth and adults outside of the formal education offered by the primary and secondary schools. It will be bilingual (German and Spanish), mobile, and offer day, evening, and extension courses. During the coming year a program of studies will be formulated.

The decision came during a three-day consultation, August 27-29, in Cuauhtemoc, Chihuahua, Mexico. Attending the meeting were representatives from the Mexican churches; three persons—Howard Habegger, J. K. Klassen, Hector Valencia—representing the GC Commission on Overseas Mission; Jerry Hildebrand, executive secretary of the Evangelical Mennonite Mission Conference (Canada) mission board; and COM and EMMC missionaries. COM and EMMC work jointly in Mexico.

Other decisions which came out of the meeting are as follows: (1) The Christian bookstore in Cuauhtemoc will be strengthened to serve the Christian Spanish- and German-speaking communities as well as the general public. (2) The medical clinic in Nuevo Namiquipa is to be relocated to a more central location within two years, possibly to a Mennonite village. (3) Efforts to organize two Spanish-speaking churches, one at La Nueva Paz and the other at Anahuac, are planned for the next two years. (4) COM was asked to provide pastoral leadership for the Steinreich Church within one year and to provide an interim couple immediately. (5) COM was requested to increase funding to help in the preparation of teachers, nurses, doctors, and church workers.

Hector Valencia, secretary for Latin America for COM, said the consultation had two surprises for him. There is an increasing interest, he said, by the Mexican Mennonites to work among Mexicans. Currently Mexican students are beginning to attend the school in Quinta Lupita, several Sunday schools are conducted in Spanish, and there are two Spanish-speaking congregations, Anahuac and La Nueva Paz. The second surprise, said Valencia, was how closely the Mexican Mennonite Church and the mission organization have come to fusion. With the exception of medical and Christian literature ministries the other programs are supervised by the Mexican Church. It is expected, he said, that these two areas will also be under the guidance of the Mexican Church in the near future.

Valencia also noted that the use of High and Low German, English, and Spanish provided an international, interethnic flavor. *Vic Reimer*

Participants included (from left): Franz N. Neudorf, Burwalde Church in the Swift Current colony; Hans Friesen, Steinreich Church; Jerry Hildebrand, EMMC mission board; and Florence Klassen, missionary nurse.

Pro-draft groups expected to keep issue alive and kicking

Washington, DC—The 252 to 163 vote on September 12 against reactivating compulsory draft registration of all 18-year-old males was influenced by the heavy flow of mail that representatives received over the past nine months.

The House voted instead to require the President to study and report to Congress by 15 January 1980 whether registration should be resumed, whether youth should be automatically registered by computers using existing (school and other) records, whether women should be registered, and whether persons registered should be immediately classified.

Four hours of emotional debate preceded the vote. Conservative Representative Ron Paul (R-Texas) said, "Neither my life nor my 18-year-old's life is yours to use; not in a free society. . . . We cannot preserve a free nation by the use of tyranny. . . . I might ask conservatives why they are practically willing to go to war over the concept of a registration of a *gun* and then relinquish their kids up wholeheartedly and allow them to be registered? I happen to think more of my kids than I do of my guns. . . ."

The decisive "no" vote by the House will delay further action until next year. Senator Sam Nunn (D-Georgia), sponsor of the Senate Draft Registration Bill, S109, made an unanticipated move one week after the House vote. He withdrew his bill in the Senate, saying it "would be an exercise in futility," in view of the strong vote in the House.

Nunn called for a closed session of the Senate to make his case for resuming his legislative push for registration in 1980. Church agencies and antidraft organizations are distressed at Nunn's attempt to push registration in secret, closed sessions of the Senate, rather than debating the issue in the open.

Pro-draft members of Congress can be expected to keep the issue alive in the coming months. Several factors make this likely: the number of 18-year-olds is diminishing with the end of the baby boom. Hence military recruiters face a shrinking manpower pool. This plus the possibilities of global conflicts erupting could cause Congress to shift its position. *Delton Franz*

Optimistic about Freeman's future

DeHoogh inaugurated as Freeman Junior College president

Freeman, South Dakota—Art DeHoogh was inaugurated as the fifteenth president of Freeman Junior College and Academy on September 9. The services included an address by Bernie Wiebe, who served as president of the institution from 1973-76.

A member of the Reformed Church, DeHoogh served in various staff and administrative positions at Northwestern College in Orange City, Iowa, from 1964-78. He was appointed Freeman's president-elect in February, and since that time has been at the school becoming acquainted with it and the community.

DeHoogh said his concept of Christian education includes "the kind of experience which produces the basic academic skills along with affecting the student's life values. Commitment to Christ is encouraged along with toleration of others' views.

"Christian education involves an attempt to relate the lordship of Christ in a new and fresh way to every age of history," he said. "The liberal arts approach, the main emphasis at Freeman College, lends itself to this Christ-centered concept. Rather than the more dogmatic approach of the traditional Bible college, the liberal arts approach dares to deal with the hard questions in our history."

DeHoogh comes to Freeman College following a period of short-term leadership with little continuity at the institution. Since 1967 four presidents, one acting president, and an academic dean provided leadership.

Despite the challenges facing private schools—competition for students, inflation, financing—DeHoogh said he is optimistic about Freeman's future. "I see a strong base of support and a clear sense of purpose in Christian service here," he said.

His goals include maintaining academic quality, "a Christian emphasis that permeates the classroom and the personal lives of the students and faculty," broadening the financial base, and "renewing our appeal to the immediate community and reclaiming traditional areas of support in the Mennonite church."

Many well-wishers were on hand for the inaugural service for Art DeHoogh.

The inauguration was marked by its simplicity and lack of formal trappings. In the inaugural address Bernie Wiebe spoke of the difference between the "assembly line education" provided by public education and the alternatives provided through private schools. "We must prepare future builders," he said.

Representing the board of directors, chairperson Gordon Brockmueller read the charge to DeHoogh. DeHoogh said he accepted the challenge with "gratitude, joy, and enthusiasm, but also with humility," and concluded with Psalm 127:1, "Unless the Lord builds the house, those who build it labor in vain." *Tim Waltner*

Jesuit and Quaker to address mid-America peace conference

Two nationally known peace advocates, Jesuit professor Richard McSorley and Quaker professor T. Canby Jones, will participate in the Mid-America New Call to Peacemaking conference November 16-17.

On Friday at 8:00 p.m. McSorley will speak on "Nuclear War and the Gospel" in Krehbiel Auditorium at Bethel College, North Newton, Kansas. His address is part of the annual Bethel College Peace Lectures. McSorley is professor of theology at Georgtown University in Washington, DC.

On Saturday participants in the New Call to Peacemaking conference will convene in the Hesston College Mennonite Church beginning at 8:30 a.m. The theme for the conference is "Conscription of Youth and Wealth."

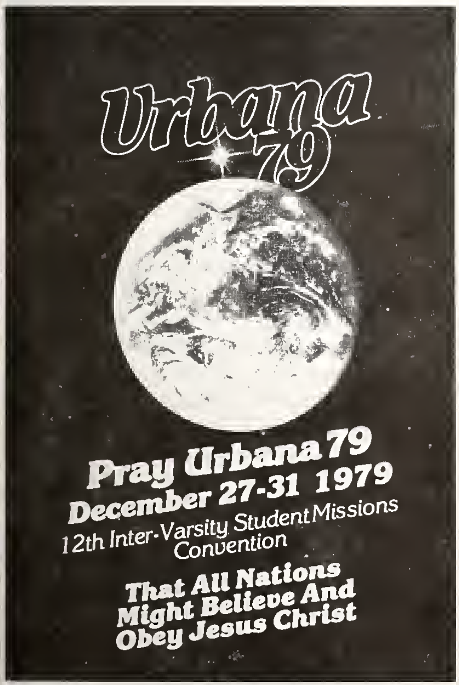
T. Canby Jones of the department of religion at Wilmington (Ohio) College will address the conference on that theme at 9:00 a.m. Jones is a widely traveled speaker among the Society of Friends, and is well known for his development of the early Friends' theme of the "war of the Lamb."

The balance of the conference consists of six different workshops, a plenary session, and a closing worship.

The morning workshops are as follows: (1) Christian peacemaker registration — church leadership training; (2) peacemaking on college campuses; (3) national service and voluntary service; and (4) conscription of wealth. The latter two workshops will be repeated in the afternoon. The other two afternoon workshops are (1) Christian peacemaker registration — youth registration; and (2) dialogue with T. Canby Jones.

The plenary session will deal with resolutions to be forwarded to the central planning committee for the fall 1980 second national NCP conference.

Anyone wishing to participate in the conference is to preregister by November 2. Write: Peace and Social Concerns Office, Box 347, Newton, Kansas 67114. Cost is $7.50 per couple, $5.00 per individual, and $3.00 per student or person over 65.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Elkhart, IN 46515

"Television is deliberately and diligently telling us who we are, what we have done, and what we can do . . . ," says Gordon Dalbey ("Tele-religion," *The Church Herald*, July 13). Dalbey sees a spiritual connotation in the fact that the average American family watches over six hours of TV daily. He writes, "We sit down before a box of tubes we human beings have made and say to it, 'You are my god—save me from loneliness and despair. . . . Surely happy days and easy answers will follow me all the days of my life and I will dwell in front of the TV forever."

Youth and education coordinator

The Winkler (Manitoba) Bergthaler Mennonite Church requires a full-time person to work with and coordinate its youth and education program. The church has over 800 members. Applicants should have a sincere interest in spiritual growth and in the work of the church.

Direct inquiries to: Abe Wiebe, Box 944, Winkler, Manitoba R0G, 2X0, telephone (204) 325-9796 (residence), or (204) 325-9308 (business).

With the impending retirement of 13 million veterans of World War II, the expenditures of the Veterans Administration on health care and income security are about to go through the roof. The Veterans Administration (VA) already runs the nation's largest hospital system at an annual cost of $6 billion. The VA is the government's fourth heaviest spending agency and third largest employer, and their budget might easily have to double in 10 years. Paying for past wars is about to become a major national problem, states the *New York Times*.

Amidst injustice Palestinian teaches resistance based on love

Akron, Penn. (MCC)—"We thank you for the love you have put in our hearts for everyone," prays Bishara Awad. Love is the compelling theme of the speech of this Palestinian, who has been headmaster since 1972 of a school established by Mennonite Central Committee in West Bank.

Awad speaks of a new gift of love for Israelis (for decades the enemies of his people), love between Christians and Moslems at Hope Secondary School, and love for all of those hurt in the Middle East conflict.

In an August visit to MCC headquarters Awad talked of his deep disappointment that many North American Christians are only interested in the Promised Land for the Jewish people and have not extended their love to the Palestinians, who have suffered greatly in the 31 years since Israel became a state.

Awad, born in Jerusalem, well understands the suffering of the Palestinian people. As a seven-year-old he witnessed the violent death of his father during the 1948 struggle between Jews and Arabs for control of Jerusalem. He recalls, "We became refugees then, leaving West Jerusalem for the Old Jerusalem. My mother worked and tried to care for seven children, the oldest eight. I lived in an orphanage for 12 years. My family never did go back to our orignial home."

He lived in the United States from 1960 to 1972 and is an American citizen. In his MCC assignment he lives in Beit Jala near Bethlehem, where others of his family have settled. They are more fortunate than the over one million Palestinians still living in crowded refugee camps.

Palestinian families have lived in their villages for hundreds of years, he said, on land where their ancestors lived. Some villages were entirely Christian, others Moslem. "Now for a group of Israelis to come and kick them out," Awad said, "cannot be right. They have no place to go."

Not only have Palestinians been displaced, but they now face persecution and violence, he reported. Land and water rights continue to be taken from Palestinian farmers. Their frustration has led to scattered acts of violence.

In the middle of this injustice Awad holds to hope of a resistance based on love. He reported that Palestinian Christian pacifists are looking for peaceful, nonviolent methods of protest. "There is too much suffering, too much hatred. Palestinians need to be heard. But something must be done in a positive way," he explained.

Another step in the road to peace is bridging the gap between Christians and Moslems, one aim of Hope Secondary School. Hope Secondary is a boarding school for boys who are not able to pay for their education. Some are without families, some are refugees. They study academic subjects and learn a skill. About half the students are Christian and half are Moslem.

West Bank Christians ask Awad why this help is given to Moslem students when Christians also need help. But the headmaster feels accepting those of both religions is part of the mission of the school. He said, "Moslems don't understand Christianity. They fear it, just as Christians don't understand Moslems. This is one way to break the ice between the religions."

Awad—countering the cycle of violence among Christians, Moslems, and Israelis

He recalled one boy who came to the school. When the boy discovered it was a Christian school he cried, "Oh Daddy, how am I going to live with these Christians?" A year later he was happily a part of the school. When his headmaster reminded him of his earlier fears he said, "I just didn't know what Christians were like."

"We teach love here," Awad said. "Students learn to understand and have a concern for people regardless of their religion or race." His deep hope for the students is "that their concern will stay with them so these students will never carry weapons against each other in the name of religion." *Kristina Mast Burnett*

Mennonite response to Hurricane David has begun. The hurricane swept through the Caribbean August 29-September 1 killing 800 in the Dominican Republic as well as ravaging the islands of Dominica and Puerto Rico. The disaster response is being coordinated by Lamar Stauffer who began a three-month assignment September 12 under Mennonite Central Committee. MCC's primary focus will be on long-term aid. Housing reconstruction and repair (tens of thousands of homes were destroyed) and agricultural assistance may continue for two to three years.

Christianity Today has finally unveiled its plans to start a second, more practical in-depth style magazine for pastors late this fall. To be called "Leadership, A Practical Journal for Church Leaders," the new quarterly journal will focus on "practical how-to management themes" that affect the everyday life of local parish leadership, according to publisher Harold Myra. Each issue would average 125-150 pages. Advertising in the new publication would be limited, Myra said, and annual subscriptions will cost $16.

Funds received in the 1978-79 fiscal year from the Ralph E. Evarts estate are being used to set up an endowed chair in business administration at Bethel College, North Newton, Kansas. Evarts, who died in July 1978, had two fixed annuity agreements with Bethel which, together with other funds left to the college in his will, have amounted to $295,443.37.

Anola Waters teaches beading.

Cross-cultural campout features arts festival

Clinton, Oklahoma (GCNS)—A first-hand look at Indian arts and crafts and a chance to try "circle dancing" (the dance of friendship) were among the features of a cross-cultural camp here September 7-10.

Fifty people, about equally divided between Kansas Mennonites and Cheyenne and Arapaho Mennonites, met for the fourth annual event.

In previous camps the Kansas Mennonites had also shared their culture by bringing ethnic foods. This year was different. Participants received "rations" at camp. Each morning campers were given a bag full of commodities for the day.

One of the features of the weekend was the first Four Directions Indian Arts Festival, which it is hoped will be an annual event. An award offered to the best exhibit was won by Mavis Doering, a Cherokee basket weaver whose display of baskets hand woven of native materials and dyed with natural dyes created much interest.

Bible studies led by Perry Yoder, North Newton, Kansas, centered around peoplehood, the value of "sitting together," and oneness in Christ.

Ecumenical worship and witness continue at Rocky Flats

Newton, Kans. (GCNS)—Weekly ecumenical worship services continue to be held at the west gate of the Rocky Flats nuclear weapons plant near Denver, Colorado.

Persons from various denominations come together Sundays at 4:00 p.m. for singing, praying, Scripture reading, and sharing.

At the September 9 service some 30 persons from the convention of the Episcopal Peace Fellowship in Denver joined the group for worship.

During the sharing time Bob Hill, member of the Arvada Mennonite Church, expressed his sense of call to pray on the "other" side of the boundary dividing public property from plant property.

With that conviction, and after words of support from the worshipers Hill stepped over the fence for prayer.

He was arrested by Rocky Flats security personnel, spent the night in the Denver City Jail, and was released on $500 bond the following day.

$4.5 million senior citizens complex begun

Winnipeg, Manitoba (GCNS)—Bethel Place, a 142-suite senior citizens community service complex adjacent to the Bethel (Winnipeg) Mennonite Church, had its official groundbreaking on August 24.

This $4.5 million project is sponsored by Bethel, Burrows Bethel, Home Street, Fort Garry, and Charleswood Mennonite churches. Federal and provincial financing is provided upon a 10 percent investment from the churches.

Bethel Place will emphasize "environment and quality of life" for its residents. Features include complete dining facilities, a child day-care center, wheelchair suites, exercise and health room, library, greenhouse, and resident physician. The complex is to be built with parks, gardens, and passageways to Bethel Church.

Projected to open in summer 1980, 140 applications for residence have already been filed.

Mennonite history contest winners announced

Newton, Kans. (GCNS)—Seven winners have been named in the annual Mennonite history essay contest for high school students.

In the grades 7-9 category the winners are as follows: Jenny Von Gunten, Riverton, Manitoba, "The History of Native Ministries," first; Ken Regier, Newton, Kansas, "Aspects of Mennonites in Sports," second; Darrin Hiebert, Newton, Kansas, "A Living Monument: The First 100 Years of First Mennonite Church, Newton, Kansas," third; Alan Entz of Newton, Kansas, received an honorable mention for his paper titled "Germantown Mennonite Church."

For the grades 10-12 category the winners are the following persons: Charlotte Rempel, Winnipeg, Manitoba, "The Changing View of Mennonite Funerals," first; Dennis Reimer, Normal, Illinois, "Is the Draft Registration Necessary?" second; Jeff Baumgartner, Versailles, Missouri, "Menno Simons and the Mennonites," third.

Winners receive cash awards of $50, $30, and $20, respectively.

Ten thousand Bibles were sent to Cuba with full approval of the government there. The Bibles—copies of a new edition in up-to-date Spanish—were supplied by the Canadian Bible Society and other member societies of the United Bible Societies. The total cost of the Bibles and their shipment to Havana, Cuba, is expected to exceed $43,000.

A New Look at Church Growth by Floyd Bartel is now available. It is published jointly by Faith and Life Press, Newton, Kansas, and Mennonite Publishing House in Scottdale, Pennsylvania. Bartel is the secretary for congregational mission of the General Conference. He was assisted by Richard Showalter of the Mennonite Church in gathering material. The 143-page book is written in three units of four chapters each. Unit I explores the characteristics of the kind of church that grows; unit II analyzes factors in growth such as leadership and obstacles; and unit III describes how church growth can be a continuing part of congregational life. In his introduction Bartel states, "One purpose of this study is to help us understand the principles of growth better. A second purpose is to help us develop the kinds of attitudes and expectations for growth that Christ can use." The book is priced at $2.95. Bartel has also written a 54-page leader's guide for study groups. Its cost is $1.50. The book and guide may be ordered from any Mennonite bookstore.

Record

Workers

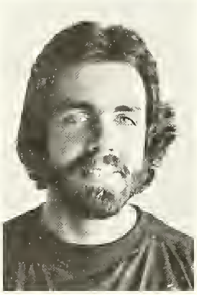
Marlis Mierau, Olivet Church, Clearbrook, British Columbia, began a one-year term with Mennonite Voluntary Service in mid-August working in child care in Liberal, Kansas. Marlis studied for one year at Capernwray Bible School in Carnforth, England, and has worked in a college library. Her parents, John and Lydia Mierau, live in Abbotsford, British Columbia.

Blanca Ruth Duque Quintero, a member of the Mennonite church in Bogota, Colombia, is serving as secretary in the MCC (Canada) office while she is an exchange visitor for six months, beginning in August.

Al Rabideau, Rochester, New York, began a two-year term with Mennonite Voluntary Service in August in home repair services in Cincinnati, Ohio. Of Catholic background, Al earned a BS from the University of Notre Dame this year. He has worked as a technician in air and water pollution sampling. His parents, Alfred and Mary Jane Rabideau, live in Rochester.

Mierau

Quintero


Rabideau

Audiovisuals

Four new films dealing with aspects of forgiveness and prayer will be released during November from CharCom Productions. Matthew and Dennis Linn, Jesuit priests involved in a worldwide healing ministry, offer statements on the healing influence of forgiveness in *The Power of Forgiveness*. In a second full-length film, *Simple Ways to Pray,* the Linn brothers explain actual prayer techniques used in asking for forgiveness and healing for ourselves and those we love. These films are available for purchase ($375) and rental ($35). Two short subject films will also be released dealing with specific aspects of forgiveness. In *New Life Through Forgiveness,* a psychiatrist explains how he discovered the healing power of forgiveness in his battle with cancer. A second subject film, *The Power of Intercessory Prayer,* presents teachings on the importance of praying for others. These short subject films are available for purchase ($285) and rental ($35). For further information on pricing and film availability, please contact the CharCom office, 4111 West 107th Street, Oak Lawn, Illinois 60453; (312) 422-5530.

General secretary

The General Conference Mennonite Church requires a general secretary to begin duties in the summer of 1980. This position involves coordinating the total program of missions, publication, and education; communicating with US district conferences and the Conference of Mennonites in Canada; and assisting in promoting US and Canadian cooperation. The office is located in Newton, Kansas.

If interested in this position send resume by November 10 to Marvin Zehr, 4129 Mapleacres Road, Fort Wayne, Indiana 46815.

A series of three 17-22-minute filmstrips produced by Bread for the World, a Christian citizen's movement, stresses that political will is the key to ending world hunger. The filmstrip *Hunger and Public Policy* states, "Each year Congress routinely chops about $200 million or more from . . . development aid. Thus, in one vote Congress can wipe out the value of all contributions for church relief agencies for an entire year." The second filmstrip, *Hunger: What are the Issues?,* points to key areas such as trade, military spending, and aid that need reform. While all three promote Bread for the World, the third, *Hunger: What Can I Do?,* may be reserved for those who are interested in finding out more about how Bread for the World functions. The series is available from Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501, and Bread for the World, 207 East 16th Street, New York, New York 10003.

This is my
body
broken for
you...

Take and
eat...all
of it

photo by Cliff Amstutz

A people of the word in an uncertain world

We, who are Christians, live in a small world. A world where we care for one another in a variety of ways. The photo was taken in Bolivia when Missionary David Letkemann broke bread with a group of young believers. Your check designated for the Commission on Overseas Mission will ensure that missionaries continue as witnesses to the LIVING WORD around the world.

General Conference Mennonite Church

Box 347 / Newton, Kansas 67114 / 316-283-5100
600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4

Letters

Take Smoketown seriously

Dear Editor: I read with delight the report of the Smoketown, Pennsylvania, meeting (August 7 issue). I pray that our Mennonite congregations will seriously consider the concerns expressed by these leaders in the areas of biblicism, evangelism, conversion, and humanism. *Gary E. Martin, 114½ South 6th Street, Goshen, Indiana 46526*

August 21

Thanks for fair evaluation

Dear Editor: I commend you for your fair evaluation of charismatics (editorial, August 21 issue).

Your guess that half of the 60 cars were "charismatics" is subject to question. I was there on Friday night and it seemed that a number were there like myself—as interested observers. I listened to most of the four-hour meeting (I am not used to such long meetings)—four speakers, with Nelson Litwiller as the featured attraction. Each speaker stayed close to the text, spoke with assurance, and neither did or said anything irrational.

We (including my wife and family) also took in two-and-a-half days at the Christian enrichment camp. This camp was also "charismatic." Again I basically went to find out: "What do these people really teach?"

Twice a day they had two-hour-teaching sessions. The teaching was intense with a no-nonsense approach. The evening sessions were more evangelisitc, and both evenings several people accepted Christ as their personal Savior.

Judging from these two exposures to charismatic teaching, I must agree with you that we (GC Mennonites) have left an important part of the Bible closed.

I also did not encounter any part of the ugly behavior that the charismatics are frequently accused of. In fact, the speakers bemoaned the fact that once in a while a counterfeiter would do the work of Christ a lot of damage.

I thank you for bringing this subject to the attention of your readers. May we learn together. *Ed Heinrichs, Box 155, Sperling, Manitoba.*

August 23

ENERGY STEWARDSHIP

Northern development—its costs and benefits

More Christians are beginning to consider personal lifestyle changes in reaction to prodigious energy consumption and waste. But is it enough to turn down the thermostat a few degrees and make the other individual sacrifices to help ease our consciences?

We have created a highly industrialized society, driven by the maximization of consumption, profit, and power. One result of this has been the creation of a very powerful, extremely profitable energy industry.

This industry, dominated by several multinational corporations which control every aspect from initial exploration to sales of the final product, is increasingly attracted to the untapped resources in remote frontier areas. They are planning vast projects designed for maximum profits to the industry but with no lasting benefits for the people living in these hinterlands.

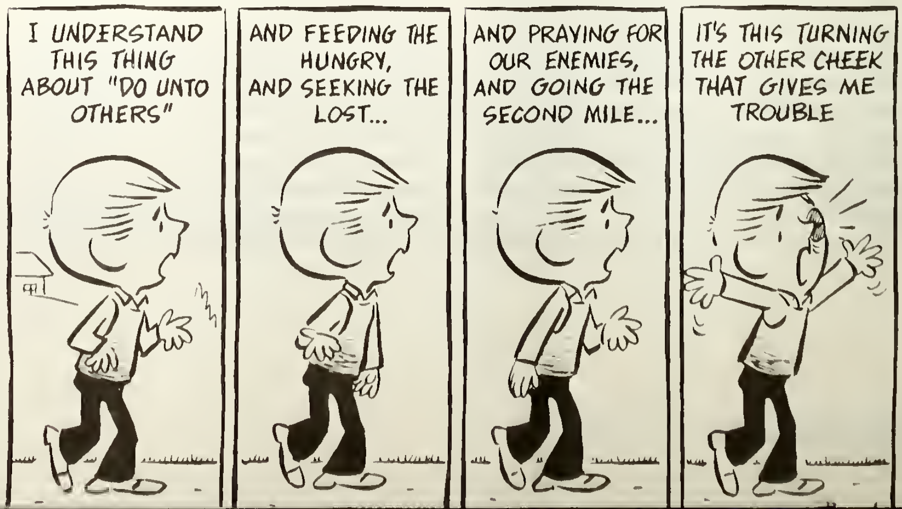
Ironically, many of these developments are proceeding without proven need for such high-priced energy at this time. New reserves in conventional areas of both Canada and the US are still being found and evaluated. Nevertheless the energy industry insists on projects to extract and sell energy from remote areas.

In Canada the remote undeveloped areas are in the North, the traditional homeland of Indian, Metis, and Inuit (Eskimo) people. Native people claim that the large-scale energy developments, such as oil and gas pipelines and offshore drilling rigs in ice-infested waters, will ruin their hunting, fishing, and trapping economy.

Northern native people have requested the Canadian government to recognize their ancestral rights to the land, rights that have never been abrogated by treaty. Without the guaranteed preservation of these rights the construction of a billion-dollar energy project would cause enough social, environmental, and economic upheaval to destroy the native culture.

All Canadians could feel the hardship caused by these projects, whose funding will require reductions in current outlays for housing, education, health, small business incentives, and social services for the elderly and handicapped. Such cutbacks will not suffice, say bankers. The government will have to add considerably to its already substantial monetary debt.

To be responsible energy stewards we must find ways to use it more slowly and to develop new resources, such as various renewable energies, without degrading and destroying people as a result. We need time for extensive public debate and decision making without the threat of an impending project before we are forced to live with its consequences. The issue is too important to be left to our political leaders and the energy industry's planners. *Neil Unrau is a Mennonite Central Committee volunteer working with Project North, an interdenominational effort that supports the creative activities of native people seeking the recognition of aboriginal rights, and challenges the church constituency to respond to the ethical and moral issues of northern development.*


I UNDERSTAND THIS THING ABOUT "DO UNTO OTHERS"
AND FEEDING THE HUNGRY, AND SEEKING THE LOST...
AND PRAYING FOR OUR ENEMIES, AND GOING THE SECOND MILE...
IT'S THIS TURNING THE OTHER CHEEK THAT GIVES ME TROUBLE

Meditation

Pray for us in Zaire

Eudene and I conduct occasional Bible conferences at larger population centers we can get to by air or ground travel. From June 21-24 we went to Kabambayi by Honda motorcycles (Eudene and I rode on one; our daughter Ruth—home on vacation—borrowed another).

We spoke 11 times at eight services to an aggregate of 1,300 people. Two Moslems accepted Christ; 33 people came for counseling; we baptized 26 and dedicated 12 infants. Praise the Lord for that!

But a strong impression lingers on my mind. Problems expessed in counseling tell me there is a growing sickness which bodes ill to the future of our church here.

Nineteen years of steady socioeconomic decline have brought Zaire to the point where—it appears—exploitation and nonaccountability by persons in civil authority are an expected way of life. "Where anymore is the truth?" a Zairian asked me; "Offer a bribe and truth vanishes."

This mentality is now affecting the church; it is robbing people of a sense of accountability one for the other. A pastor sells church membership cards to his parishioners at an exorbitant price to pocket the profit. Because of high bride prices fixed by their Christian parents, marriageable daughters are spurned by suitors, and in consequence surrender themselves to immorality. A young mother, driven from home by her "Christian" husband, is sleeping with her children in the high grass. Christian widows are hungry and without shelter. How can members of a body who are so indifferent to the hurts of one another among them be concerned for the plights of the lost about them?

We are locked in interminable struggle, battling the currents of sin and the devil, measuring elusive progress by the inch, and stretching toward a destination which seems forever out of view. It is upon this land, its pain, its people, its church, that we ask you to focus your prayers.

Levi Keidel

Moved by God's goodness

During a recent summer when members of our family gathered from three nations and two continents in the snow-capped hills of Colorado for a family reunion our hearts were moved by the goodness of God for bringing us thus together. Words would have failed us to express the sentiments that welled up within but for the strains of an old German hymn that came to mind. Yet to enable us to share these lines with the younger members of our group we needed to translate them into English.

Following is a free translation of the hymn "Wenn Ich O Schopfer deine Macht" (#14, *Gesangbuch mit Noten*).

O God when I survey thy might
In wondrous contemplation,
Thy loving kindness day and night
Thy fathomless salvation,
Then Lord, I fall upon my knee
And bring my praises unto thee,
My Lord, my God, my Father!

Where'er I turn my eye, oh Lord
I see thy great creation.
The heavens all adorned by thee
Are praising thy salvation.
Who bade the sun its course to know?
Who clothed the hills with streams
  and snow?
Who counts the stars of heaven?

My body Lord, prepared by thee
How wondrously created
My spirit Lord, which longs to be
For aye with thee related.
We humans Lord, thy crowning act
Are proof of this eternal fact
That thou Lord, never changest.

Exalt this wondrous name my soul,
Exalt his name together.
His love and mercy now extol
Whose goodness faileth never.
Let all the earth adore our king
And joyfully his praises sing,
Who would not gladly serve him?

John D. Wiebe

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Peacemaking is a lifestyle

"*War* seems to bring out the best in our relationship" states Robert Kreider on page 594.

I read it the first time with some skepticism. But it's an old truth.

Problems in our congregations—about peacemaking—invariably come to a head when there is no war. Kreider mentions the post World War I era—the twenties—when there was much unrest in Mennonite churches. The post Vietnam era—the late seventies—with the varied opinions about nuclear development, energy stewardship, war taxes, evangelism, and political involvement, again is threatening our "innards."

Peacetime is an uneasy and unproductive time for peacemakers. It is likely one reason why the New Call to Peacemaking (NCP) remains "low profile." Outside of the enthusiastic fellowship experiences at the NCP rallies, can you name some obvious new ways Mennonites are into peacemaking?

There are some understandable reasons. Peacemaking is not a normal human lifestyle. We are aggressive and assertive by nature. Our drive is to survive—at all costs—and to climb the ladder of success, even if others get in our way.

Peacetime makes it doubly difficult to recognize the futility of violence and threat. Today our planet is spending $400 billion annually on the arms race.

Two recent stories indicate that in spite of an official peacetime, perhaps Armageddon is a lot closer than we suspect.

On March 29 Jed Duvall of CBS interviewed Billy Graham. Graham called the arms race "insanity, madness . . . I've come to the conviction, and this has been a rather late conviction of mine . . . that this (Duvall asked him about the old-line peace churches' stand on nuclear weapons) is the teaching of the Bible . . . I'm in favor of disarmament . . . I think Mr. Truman made a mistake . . . in dropping that first atomic bomb. I wish we had never developed it."

When asked by *Sojourners* how he came to this decision (August 1979, pages 12-14), Graham said he recently began giving this issue its deserved attention; he learned from other Christians; and he restudied the Bible on this subject.

Early in 1979 Gordon-Conwell Theological Seminary was considering candidates for president (*Sojourners*, June 1979, page 7). One of their top choices was Myron Augsburger, current president of Eastern Mennonite College.

In a major decision about a new president the Gordon-Conwell board, headed by Harold Lindsell (editor emeritus of *Christianity Today*), voted that a pacifist would not be acceptable.

Conflict is part of human life. It raises the temperature and makes us uncomfortable. We have to *do something*. The human knee-jerk response is to strike out in retaliation.

The Apostle Paul gave us the most beautiful description ever of God's response and model for Christians. "Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way—It is never glad about injustice, but rejoices whenever truth wins out. . ." (1 Corinthians 13, *Living Bible*). That is not a natural human response. It requires something "extra."

Christians find grace to go beyond our natural instincts because of Jesus Christ. Because of Jesus we can do the "more" than love those who love us (Matthew 5:46-47). We can give others benefit of a doubt. We can forgive 70 times seven. We can confront with care. We can be optimistically constructive.

Clearly, peacemaking is more than a wartime response. It is a lifestyle involving the total person.

Those who lead out in radical peacemaking efforts, such as demonstrations and dropping out of the mainstream, must also learn this truth. This may be a legitimate *part* of peacemaking, but it must be related to a total way of living.

Mennonite Central Committee has been one avenue for us to express and train ourselves to live the peacemaking lifestyle. It has been a good vehicle and deserves our support.

But we must learn to live our witness in all our relationships without waiting for the extra pressures of war.

It won't come naturally even for Mennonite Christians. Perhaps we too—with Billy Graham—need to give it the deserved attention, learn from fellow believers, and restudy the Bible. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:37 16 OCTOBER 1979

In this issue:

The gospel in prisons

Ministering after Jesus' example

Making music with the Umsiedler

He took my place

The gospel in prisons

Clarence Epp

Working in prisons under a church program, I get asked whether the gospel is being proclaimed to the inmates. This is a good question to which the answer cannot be easily given. The longer I relate to prison inmates, and the more seriously I ask what proclaiming the gospel means, the more pressing the question becomes and the more difficult the answer.

The gospel verbalized. The gospel is being *verbalized,* at least in part. Perhaps none of us can ever really tell all the gospel includes, but opportunities are plentiful to verbally share one's faith with inmates. Inmates, like others, resist those who come to "lay their religious trip" on them. Those who come as friends find that before long they can speak freely about their faith in Christ. They must not expect though that what they are saying will be readily understood in a prison setting or that the hearer sees the application. At best one can relate what the Christian faith means in one's own life. I do not mean to belittle this approach. This is probably the most credible verbal witness anyone can give at any time.

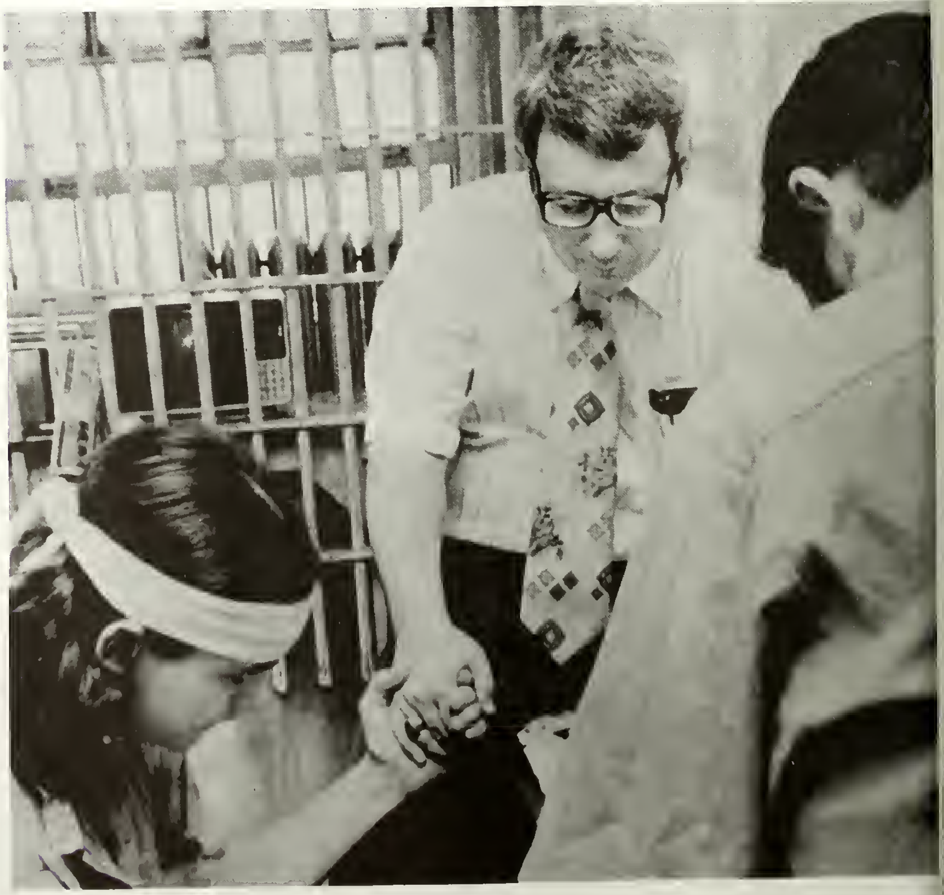
The gospel demonstrated. Proclaiming the gospel always involves more than verbalizing. The good news must be *demonstrated.* It must be lived. The most authentic proclamation of the gospel is always made through actions, with the spoken word used to explain one's actions. The gospel writers lead me to believe that Jesus frequently followed this procedure when he healed and preached. It is perhaps no accident that the 70 were instructed to heal the sick and then to tell them that the kingdom of God had come (Luke 10:9).

There are ways in which the good news is being demonstrated in prison. When volunteers faithfully visit inmates in whom no one else has taken an interest for months or even years, the good news that someone cares begins to register. Only the experience of the love of others makes it possible to believe that perhaps even God loves me. As inmates come to trust a visiting friend, they can begin to entertain thoughts of trusting that friend's God. When a volunteer comes back after being rebuffed by the inmate or after being let down by the inmate's getting into further trouble after release from prison, the message of forgiveness may register.

As the prisoners see what some people do for others they may begin to take stock of how they have treated others. I think, for example, of the ex-inmate who visited the MCC (Manitoba) Material Aid Center and the Global Gift Shop. The programs were briefly explained to him; and when he left he told me with considerable emotion how badly he had treated other people.

The gospel experienced. In addition to verbalizing and demonstrating the gospel, these activities must also be *experienced* as good news before one can really say that it has been proclaimed. Herein lies the biggest hurdle. Prison by its very nature is a place where it is almost impossible to under-

"Perhaps none of us can ever really tell all the gospel includes, but opportunities are plentiful to verbally share one's faith with inmates."



stand or experience the gospel.

The gospel says that "all have sinned and come short of the glory of God" (Romans 3:23) and that "he who keeps the whole law yet offends in one point is guilty of all" (James 2:10). Imprisonment tells inmates that those whose sin does not violate the criminal code are not as bad as those whose sin is contrary to these laws. They learn by hard experience that the church, like the state, takes a dimmer view of crime than of sin. I frequently get the message that we think of inmates as those who are in much greater need of salvation than the "successful" sinners in our society. We are too ready to equate morality with legality. Too many decisions are made on the basis of what is permissible by law. This is one of many areas in which we have become "conformed to this world" and need to be "transformed by the renewal of our minds" (Romans 12:2).

✓ The gospel speaks of the value and worth of all persons, but the prison experience is dehumanizing from start to finish. Daniel Berrigan, who was incarcerated (because he opposed war) in one of the "nicer" prisons, says, "Prison is the willful suppression of conscious and subconscious life into a single noisome mess. You hear interiorly all day the sound of the mad chopper falling. Persons are being amputated from all the ways of being persons.

"Chop—goes joy. Chop—goes valor. Chop—goes the light of the eyes. Chop, chop—the two hands of service.

"A basket case is trundled back into the world. One is stamped like government-inspected meat: Rehabilitated."

The gospel speaks of trust and love, but the prison system fosters mistrust and anger and hatred. For many inmates the latter become an essential part of survival.

Jesus said he had come to proclaim release to the captives. The church, along with the rest of society, is calling for longer, harder sentences. How then is the inmate to experience the good news of the gospel?

Karl Menninger, a psychiatrist and author of such books as *The Crime of Punishment* and *Whatever Became of Sin,* reviewed a report entitled "Doing Justice" (*America,* 2 July 1977). In part he says, "To refer to jail and prison life as 'unpleasant collective residential restraint' is like referring to the Nazi torture of the Jews as 'unkind.' Jailing is much more than unpleasant confinement. Confinement anywhere is unpleasant confinement. But incarceration, beginning with the jail experience, is a particularly horrible, painful, dehumanizing, character-destroying kind of confinement. I don't think any victim ever fully recovers from the experience. It means sustaining life for a time in an inescapable environment of evil; evil acts, evil smells, evil sounds, evil associates, evil attitudes. It is a life in an evil and corrupting atmosphere with hope dimmed and common decency smothered. There are no companions of the opposite sex, there are no consistent social contacts, no appeals to intelligence or good taste. Is this the 'unpleasant restraint' to which the authors refer?

"Nothing in this book would indicate that this committee knew anything at firsthand about the actual process of prisoners undergoing imprisonment. As a matter of fact, I know that several of them *do* know. I don't blame them for repressing it, but I do chide them for suppressing it in a public document intended to make things better. The public has a right to know what it is buying and it knows all too little."

If the church or any large segment of it opposed the way society uses prisons it could be easier for inmates to understand our words and actions. This is not the case. In general the attitude toward offenders is as harsh and as punitive within the church as in society in general. To hear on the one hand what Jesus desires for them and to experience on the other what imprisonment with the support of the church does to them is not good news.

The gospel speaks of a new community of believers in which there is love and forgiveness and acceptance. Where can the offender experience this community—during or after prison? We are hard pressed at times to help persons who want to attend worship services after release. Many churches would welcome them if they came in a very repentant manner, acknowledging that they are much greater sinners than others.

The church has a long history of involvement in corrections, in some ways a commendable involvement. It has offered inmates and ex-inmates help when they were ignored by others. It has provided leadership in prison reform.

In light of this it is interesting that we have never developed a theology of corrections. Papers have been written on the topic but all fall short of forming an authentic theology. *I believe the problem lies in our commitment to the use of prisons.* The way of Jesus and the way of incarceration are so contradictory that the two cannot be brought together in a theological statement.

Summary. Can the gospel be proclaimed to prison inmates? Can the gospel ever be proclaimed satisfactorily outside of the context of the Christian community where it can be experienced? The Great Commission was given in the context of a new community which would function in love and unity, providing the setting where people could not only hear and see but also experience the good news. When this is lacking the verbal message loses all credibility and even the actions come under suspicion.

In addition to this the very act of imprisoning one's fellowman is so contrary to Jesus' approach that the good news of his gospel becomes largely incomprehensible.

Christian volunteers are providing commendable service by visiting those who are in prison. But if the church wishes to proclaim the gospel in all its fullness the general membership will have to change its attitude toward those whose sin society judges to be more severe than our sin. •

> *". . . we have never developed a theology of corrections. . . . I believe the problem lies in our commitment to the use of prisons. The way of Jesus and the way of incarceration are so contradictory that the two cannot be brought together in a theological statement."*

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John Kroeker (left) sits with a counseling client (posed) in the Church and Family Growth office. John was the director of the center while it was open.

Mini

Irene Wiebe

Editor's note: *We like to print—and you like to read—what appear to be "success" stories. Yet we all know that outward appearances can be deceiving.*

The Church and Family Growth center at Saskatoon, Saskatchewan, opened its doors in 1975 and was closed down in June 1979.

Irene Wiebe, a board member, shares her commitment to ministry for Christ and how the short-lived center became part of such a ministry.

Perhaps its failure to survive should be seen as another evidence of Jesus' call for a grain of wheat to die before it can yield fruit.

Jesus Christ ministered to individuals as total beings in every kind of need. Where there was material need he filled that. His first miracle was such a ministry when he changed the water to wine in John 2 ". . .and manifested forth his glory. . . ." In other instances he ministered as a teacher. One good example, the Sermon on the Mount, is thought to be parts from many of his sermons. "For he taught them as one having authority, and not as the scribes" (Matthew 7:29). When the need was bodily ill, he cured the man born blind (John 9) ". . . that the works of God should be made manifest in him." Where the mysteries of "possession" bound one of his loved ones, like the Gadarene demoniac in Mark 5, he set that man free and sent him home to minister to others. Always Christ's ministry focused on the making whole of the total person, affecting a deepened spiritual life in the individual and subsequently in the community. "Your sins are forgiven" frequently accompanied his miracles.

As Jesus' followers, we have been commissioned to continue the ministry that he has begun (Matthew 28, Mark 16, Acts 1). In John 14:12 we read: ". . . he that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . ." Where anyone has taken that commission seriously, there have been numerous and varied healings and new births. Upon the sending of the Holy Spirit at Pentecost there was the birth of the Christian church and out of this emerged the birth of many denominations, one of these being our Mennonite church.

Since the early Anabaptist days there has been a continuing giving birth within the church. Last summer we celebrated the 75th anniversary since the birth of the Conference of Mennonites in Canada. A variety of committees, boards, organizations and institutions have been born throughout the life of the Mennonite church. All of these have been formed to facilitate Christ's commission.

Mennonites have followed Christ by serving materially through Mennonite Central Committee and Mennonite Disaster Service. Serving with our monetary resources has a long history; and the new budgets adopted by our conferences, agencies, institutions, and congregations signify that we have no intention of growing lax in this area.

Let us not become proud. We are always in danger of succumbing to the self-centered forces in our affluent society. Which is more significant, that which we have given or that which we still retain? It all belongs to God.

Our teaching ministry has been extensive in Sunday schools, sermons, study groups, colleges and seminaries, both at home and abroad.

How serious are we about teaching by example? Do we realize the tremendous teaching effect of our day-to-day living?

Following Christ's example, our missionary doctors and nurses have for years been carrying on the healing ministry.

Supporting this work lies close to the hearts of many of us, but how do we give of ourselves to the need for healing in our own neighborhood? There is opportunity in many hospitals and "care institutions" for voluntary service. This is an open door for even untrained persons to give a gentle healing touch. Could this become an alternative to bringing in that second paycheck per family?

All of these areas of service overlap each other, but how far have we really come in understanding and freeing

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Personal growth groups would meet weekly for about two months.

Babysitting service provided in the church made it possible for young mothers to attend Time For Young Mothers.

Church and Family Growth offices were located in the First Mennonite Church, 418 Queen Street, Saskatoon.

ering after Jesus' example

those who are bound by anxiety, tension, fear, guilt, and even more severe forms of emotional unrest? Is our response-ability in this area saddled by the old-fashioned notions that feelings must be suppressed rather than dealt with?

I believe that suppression lies at the root of many communication deficiencies. This in turn contributes to loneliness, the present upsurge of marriage and family breakdown, and adjustment problems stemming from the stress of today's rushing, mobile lifestyle. How can there be warmth of intimate sharing in our congregations if we fail to form close relationships? How can there be close relationships without first knowing ourselves and then others also? Good communications are necessary for genuine relationships.

"Man is built for relationships. And it is in relationships that we discover freedom. There is no husband so free as he who has a good relationship with wife and family. There is no student so free as he who has a good relationship with his professors. No son or daughter is as free as the one who relates well to parents. The more relationships you have that are genuine, the more freedom you experience . . . God is the author of relationships." (Bernie Wiebe, *Youth on the Move*)

Christ comes to free us (John 8:32), free us from the bondage of sin (Luke 19:10), free us from the bondage of our inner selves, free us to go forth to be all that he has created us to be (Luke 4:18).

There is a relatively new and unknown healing and birthing ministry that I believe needs more emphasis. In 1975 the Conference of Mennonites in Canada initiated a Church and Family Growth project in Saskatoon, Saskatchewan. The project was designed to accomplish three objectives: (1) to help strengthen families within each congregation; (2) to help each congregation become a more caring community; and (3) to enable members of the congregations to minister to other people.

The programming included: helping others workshops, parenting classes, mental health lectures/discussions, leadership development classes, marriage preparation classes, seminars on small groups, marriage enrichment workshops, and others. The format of each program developed according to the wishes of the group, with lectures and group discussions led by one or more resource persons. In the meantime there arose a growing demand for personal counseling. These services were provided by the director who had social work training and experience in the mental health field. Counseling was normally provided in the Church and Family Growth office located in First Mennonite Church.

Pastors are ministering to all these needs, but Church and Family Growth was to be a concentrated effort to train more laity to assist in this growing area of need. Some of the counselor training, previously available only to the pastors, was now available to all. We could learn how to cope with our own emotions, and to respond effectively in a caring way to the needs of others.

If more of the laity are to share with pastors in this caring ministry (Does the Mennonite church really believe in the priesthood of all believers?) then it is essential that all believers have access to a rounded-out training for that priesthood. Such training to improve communications and relationships within our community is part of following Christ's example: ministering to the total person, building a more free spiritual life, and a stronger, warmer congregational community.

Like all new parents who feel uneasiness over a little stranger that suddenly enters their lives, so the Mennonite churches of Saskatoon found considerable discomfort with this young stranger in its midst. It takes patience, love, forgiveness, and care to follow Jesus' challenge. My personal involvement with Church and Family Growth has been a freeing experience—freeing to use the gifts that God has given me. But I'm not finished growing. With anticipation I look forward to the avenues of services that God will open to my awareness next. My prayer is that we will more fully avail ourselves of these kinds of opportunities to grow in our relating skills with God, our marriage partners, and friends in our church community and society around us. The future success of this type of ministry in the Mennonite church lies in the hands of those who care enough to act in faith. I love the Mennonite church and I would like to encourage it to continue its ministry in each one of these areas.

Jesus ministered to individuals, as total beings, in every kind of need. Let us follow his example. •

News

Does anyone want the Commission on Home Ministries?

The Commission on Home Ministries (CHM) of the General Conference (GCMC) could have a new look and a significantly changed agenda after summer 1980.

Currently CHM attempts to run a binational program for both Canada and the US. Over the years, however, the mixing of US national issues into the annual binational commission meetings has raised insistent protests from Canadian GC Mennonites. In "structure meetings" convened to resolve the complaint Canadian spokespersons pressured CHM to become a US-based entity to look after US ministries, similar to the Congregational Resources Board (CRB) of the Conference of Mennonites in Canada (CMC).

In the latest of these structural confabs, September 20-21, the main players met in Chicago. From Canada: CMC chairperson David Neufeld; CMC executive secretary Henry Gerbrandt; CRB executive secretary Edward Enns; and CRB vice-chairperson Jacob Pauls. From the United States: GCMC president Elmer Neufeld; GCMC general secretary Heinz Janzen; CHM chairperson Donald Steelberg; CHM executive secretary Stan Bohn; and representing the five US districts, James Gingerich. CHM was the only commission represented although binational issues also affect the others, particularly the Commission on Education.

The group is recommending no elections to CHM in 1980 during the triennial sessions of the General Conference. Instead they suggest that each US district appoint or elect two representatives to CHM as soon as possible. Present CHM members are to remain on the commission until it has full membership. The GC General Board, Women in Mission, and the CMC are asked to appoint one member each. CHM would report to the *US delegate body* at the triennium. CHM's relationship to the General Conference and the resolution of binational funding problems are to be worked out by 1983.

This recommendation will be acted on by the CHM executive and the General Board, and then be subject to debate and amendment at the triennial conference (Estes Park, Colorado, 12-18 July 1980).

This option, state the minutes of the meeting, "provides opportunity for US district ownership in CHM" (something which has not yet happened). Further, it "does not mandate a US conference but sets the structure to work on the Canada-US problem." Nevertheless, the nominating committee for Estes Park will prepare a slate for CHM in case this option is nixed by delegates.

The meeting identified facets of the problem. Canadians pay twice wherever parallel ministries in the US and Canada exist, such as Indian ministries and peace and social concerns. Historically and institutionally the General Conference is strongly US oriented, particularly in its acculturation, central offices, and staffing. CHM ministries overlap or undercut some programs of the CMC and US districts. Disagreement on what are national and binational issues frustrate the six Canadian representatives on CHM. Some kind of US body is needed to deal with US agenda. Canadians want ownership of program—"the feeling of wanting to grow up, which has political and national overtones," state the minutes. Congregations do not differentiate between different conferences, nor do persons in the US understand the push for having two conferences, one national and the other binational.

Participants said that "serious adjustments need to be made," but "we want to keep some form of togetherness." "Some things will be ambiguous. . . ." "Discussion on US-Canada structures needs to be seen as a process rather than a crisis."

Among those areas where cooperation is wanted, said the group, are overseas mission, publications (Sunday school material, hymnbooks, *The Mennonite*), the seminary, voluntary service, media, and liaison in church planting. Areas where national efforts are deemed necessary are teacher training, higher education, student services, family life, ministerial services, resourcing congregations, peace and social issues, native ministries, and ethnic ministries.

The Chicago group expressed unanimity on four points: true mutuality and partnership between Canadian and US churches; continuation of joint overseas mission work and seminary training, and "certain" projects in education, publication, and service; GC triennial sessions and other structures should not indefinitely be used for programs that serve essentially one national group; US churches need encouragement to handle US domestic agenda and program. How the latter is to be done remains a moot point.

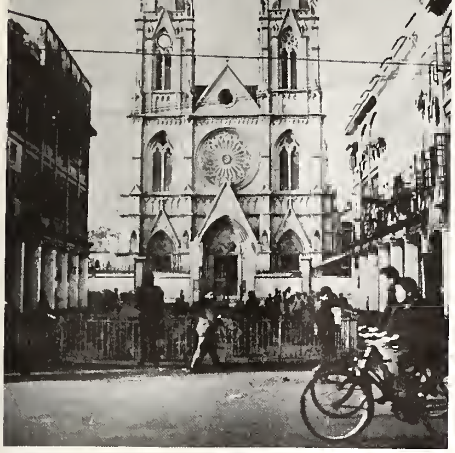
A second option for CHM was considered but put aside. It proposed making CHM "actually binational." It would serve regional conference committees rather than congregations in areas of home missions, and it would do programs of its own that were agreed upon as binational. It would be funded by regional conferences and the General Board rather than by congregational donations.

This option was judged weaker than the first one because US agenda items would still have to be dealt with in some other body. *Vic Reimer.*

Jobs with slow learners

Adriel, a residential treatment center in Ohio for emotionally disturbed slow learners, requires: (1) **Program assistant**—Plans, implements, and supervises recreation activities for emotionally disturbed, slow-learning adolescents, and substitutes as a childcare worker. Bachelor's degree in social work, psychology, or related field required. (2) **Social worker**—Responsible for a case load of 10 to 12 children and their families, and supervision of a cottage living unit. Master's degree in social work or a related field required. Both positions include a competitive salary and fringe benefits.

Contact: James Burkett, Adriel, Box 188, West Liberty, Ohio 43357; telephone (513) 464-5010.



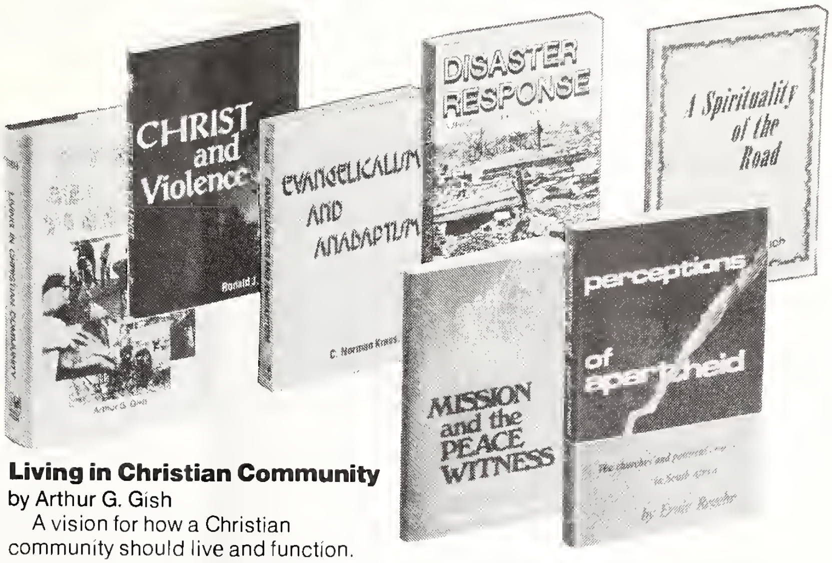
China liberalizes religious restrictions

New York (RNS)—This imposing Christian cathedral in Canton, China—shut down during the Cultural Revolution—may be among the first Christian, Buddhist, and Muslim institutions now being permitted to reopen under a program of greater religious tolerance being implemented by the People's Republic of China.

Under the new policy Communist officials have promised to rehabilitate those who were persecuted for religious beliefs during the turmoil—when churches, temples, and mosques were destroyed, and religious works burned. They are permitting some small Christian congregations around the country to resume activities and have allowed the Moore Chapel—the largest Methodist church in Shanghai—to reopen. A Roman Catholic church in Shanghai is scheduled to begin worship shortly.

Among other significant steps was the recent announcement by authorities that the Koran, Islam's holy scriptures, would be printed at state expense. A new Chinese edition of the Bible will be issued by early 1980.

While the liberalized attitude of the Chinese has won the approval of the world's religious leaders, Communist officials made it clear in a March 15 statement that the party still regards "all religions" as "hallucinatory and erroneous," contending that it is proclaiming "freedom of religious belief"—not because it sees any intrinsic value in religion or believes in the "inalienable right" of persons to hold these beliefs—but rather as a way of enlisting more participation by believers in China's socialist reconstruction.



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Writers workshop

Where? Canadian Mennonite Bible College, Winnipeg, November 23-25

Resources? Katie Funk Wiebe, Larry Kehler, LaVerna Klippenstein, Adolf Ens, Laurence Martin, Willard Waltner, Bertha Harder, Menno Wiebe, Helmut Harder, Bernie Wiebe, Allan Siebert.

What? How to market; how to write features, news, devotionals, and poetry, for children, youth, or educational purposes; how to photograph.

Write: The Mennonite, Box 347, Newton, KS 67114, or 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4.

EDU-COACH, a mini-motor home with a mission, is traveling more than 15,000 miles this fall to bring new educational resources to Church of the Brethren congregations. EDU-COACH is outfitted with shelves of new books, church school curriculum, and other resources and is staffed by rotating crews from the denomination's staff and seminary faculty. At each of its 65 stops the EDU-COACH will be open for visitation and resources will be available for examination and purchase.

While racial segration has disappeared from many areas of American life, it is most prevalent in the churches chiefly because black church members like it that way. This is the feeling of a wide cross-section of North Carolina black clergymen recently polled, who declare that the black church develops community leadership. Furthermore, many blacks want to preserve "a distinctive ethnic style of worship," reports the *Evangelical Newsletter.*

India handicraft center promotes sense of self-worth

Rajini seemed an impossible case. For weeks she did only one job, sewing on buttons and hooks and eyes. She had to be taught how to hold a needle.

Sixteen months later she had gained confidence in herself. Along with more than 20 other girls she learned to sew many kinds of garments, make handicrafts, and is now gainfully employed. Rajini is 15 years old.

Life is tough in India. It is especially so for girls. Rajini was in the third grade when she was not permitted to return to school. She is one of dozens of girls in the small village of Jagdeeshpur, Madhya Pradesh state, who were unskilled and unemployed until a locally initiated handicraft and sewing center was born. It was "an act of God" says the current director and General Conference missionary Ramoth Burkhalter.

In November 1975 community leaders in Jagdeeshpur said something had to be done about unemployment. A survey showed 52 girls unemployed. In addition there was unemployment or underemployment among many of the villagers. The problem had been talked over many times before.

But this time a partial solution evolved. Three sewing machines were available from the local school after an effort at teaching men's tailoring petered out. A well-educated and talented woman, Ukia Sona, said she would instruct the girls if the necessary resources could be put together. The director for Mennonite Central Committee in India chanced to make a visit at this point and promised 15,000 rupees (less than $2,000) to help the project get started.

So it was that Asha Handicrafts Training and Production Center opened late in November with four girls, 19 meters of brown flannel cloth, scissors, thread, instructors, and enthusiasm.

Handicrafts—"an act of God." *From left to right are Manorama Walter, Ramoth Burkhalter, and Ukia Sona.*

Their first order was to make 36 flannel blouses. Concerned individuals in the village placed the order for distribution to the widows of the village for Christmas.

Within a year 18 girls were learning basic skills. Meaning had to be built into the word "handicrafts." Samples were bought for study and to inspire creativity.

By the end of 1976 the trainees had sewn 1,162 garments and other items. Income from sales that year neared 15,000 rupees. Starting from rock bottom the organizers learned how to buy stock supplies, keep stock registers, do bookkeeping, make patterns, and sell.

Due to the expansion a second supervisor-teacher was employed, Manorama Walter. Two departments were organized, one concentrating on items for nursery-age children, and the other on garments for ages five to adult. Good quality and practicality are emphasized.

In 1978 income climbed to 42,000 rupees, although expenses continued to be higher, totaling 58,000 rupees. MCC continues to subsidize the employment project.

Burkhalter reports, "Our biggest problem is marketing. Our production has come up to an acceptable standard and now emphasis must be on marketing." Employment continues to be limited to about 20 girls due to the marketing problem.

A big boost to finances (and morale) came in November 1978 with an order for 2,000 children's garments from Lutheran World Relief. These were distributed to West Bengal flood victims. The girls were able to fill the order in one month, using the eight sewing machines the center has now. But otherwise marketing is limited to a local salesroom, and stalls at various gatherings in the area.

"The most exciting thing," writes Burkhalter, "is the change in the girls. They gain confidence and a sense of self-worth. When they come to the center some cannot speak properly. Some will hold a paper or book in front of the face. Or at a tea party they prefer to drink facing the wall. After several months it is such joy to see this change."

All of the four original trainees have moved on to other jobs.

Capital expansion continues. Diversification of products is being considered as an aid to expanded employment and marketing. Several other aspects of women's development are under consideration including gardening and the making of snack foods. *Vic Reimer*

"Prayer is not so much speaking as listening; contemplating is not so much watching as being watched," resource person Conrad Hoover told some 80 people attending MCC's annual retreat for US Ministries volunteers, held August 31-September 2 at Akron, Pennsylvania. Hoover stressed that ministry to others (outward journey) cannot be effective unless one's own spiritual life (inward journey) is disciplined. Setting a time and place daily for meeting with God and asking, "What is God saying to me?" was suggested.

The Institute for World Order is offering awards for excellent essays promoting the abolition of war. The competition is a call for fresh thinking and bold writing to question the validity of the war system and to stir the public conscience. Awards of $10,000, $3,000, and two of $1,000 each will be presented for published articles which best demonstrate the advantages of an enduring peace system. Articles must be published between 1 July and 31 December 1980. Write: 777 United Nations Plaza, New York, NY 10017.

"Crying, as an expression of physical, emotional, or spiritual pain, is a God-given function which serves a useful purpose and should be therapeutically supported by the Christian counselor," writes Judith F. Van Heukelem in an article in *Journal of Psychology and Theology* (Summer 1979). Jesus, says Van Heukelem, "himself modeled a proper regard for the crying phenomenon. Besides displaying freedom in expressing his own stress through crying, he accepted and at times even participated in the tears of those around him."

Canadian Project Teach scheduled

Newton, Kansas (GCNS)—Project Teach, a weeklong workshop for persons involved in Christian education in Mennonite churches, will be held 29 March to 3 April 1980 at the Mennonite Collegiate Institute in Gretna, Manitoba.

Sponsoring the Saturday through Thursday workshop are the education committee of the Conference of Mennonites in Manitoba and the General Conference Commission on Education.

The coordinators for the event are Helen Unrau and Ken H. Loewen.

Herta Funk, director of adult education for COE, particularly appeals to US residents to attend the workshop. In the past few Americans have attended workshops in Canada, whereas Canadians often attend workshops held in the US.

Tuition, board, and room for the workshop are $90.

To register write to: Project Teach, Mennonite Collegiate Institute, Box 250, Gretna, Manitoba R0G 0V0.

Seven arrested at Rocky Flats: felony charge leveled

Newton, Kansas (GCNS)—In predawn darkness, Wednesday, September 26, seven persons, all members of Christian communities, removed a section of fence and then trespassed onto the property surrounding the Rocky Flats nuclear weapons plant. Rocky Flats is near Denver, Colorado.

After their arrest about 7:00 a.m. by federal marshalls the seven appeared in US Federal Court in Denver before Magistrate Schauer. Each person was charged with two counts of trespassing, misdemeanors carrying a maximum fine of $5,000 and/or one year in jail, and one count of defamation of property, a felony carrying a maximum fine of $10,000 and/or 10 years in prison.

The seven persons are as follows: Ladon Sheats, Baltimore, Maryland; Cathy Jennings, Pittsburgh, Pennsylvania; Peter Sprunger Froese, Colorado Springs, Colorado; J. Edward Dudgeon, Baltimore; Al Zook, Robertsberg, West Virginia; Jack Gibson, Springfield, Pennsylvania; Peter Weber, Detroit, Michigan. Zook and Sprunger Froese are Mennonites.

Bond for each was set at $5,000. None have raised the money. All are in jail. The seven, said a spokesperson for the group, are not involving themselves in the legal process other than to give witness as to why they were at Rocky Flats.

The seven, together with a dozen others, came together Friday, September 21, at Ladon Sheats' invitation for prayer and sharing. In their meetings from Friday to Tuesday the group came to a consensus to make another symbolic gesture of opposition to nuclear arms proliferation. Among those in the larger group were Mennonites David Janzen and Brent Koehn of New Creation Fellowship in Newton, Kansas; Hedy Sawadsky of Weber House Community in Colorado Springs; and Marge Roberts and Peter Ediger of the Arvada (Colorado) Mennonite Church.

At 5:00 a.m. Wednesday the entire group went to the nuclear weapons facility. Carrying candlelight as a biblical symbol of peace and justice, they posted a sign at the fence opening, "Into the darkness of nuclear madness, let us carry the light of God's peace."

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Youth and education coordinator

The Winkler (Manitoba) Bergthaler Mennonite Church requires a full-time person to work with and coordinate its youth and education program. The church has over 800 members. Applicants should have a sincere interest in spiritual growth and in the work of the church.

Direct inquiries to: Abe Wiebe, Box 944, Winkler, Manitoba R0G 2X0, telephone (204) 325-9796 (residence), or (204) 325-9308 (business).

Plans for a Canadian youth assembly are well under way. The convention, named *The Great Trek,* is anticipated to take place 26-30 August 1981 in Thunder Bay, Ontario. British Columbia, Saskatchewan, Manitoba, and Ontario have decided that they favor such an undertaking. Representatives from the respective participating provinces, Wes Braun, Rudy Froese, Abe Bergen, Harold Fransen, Henry V. Friesen, and Sharon Sawatzky have been appointed to a Youth Assembly Planning Committee.

A retreat is planned for Christians who are serving in all facets of the secular educational sphere. Christians, particularly Mennonites, whose vocations have taken them to colleges, universities, and other secular schools, will have an opportunity to participate in a retreat with persons having similar interests, concerns, and questions. A full program and registration form is available from Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, Pennsylvania 15666; phone (412) 423-2056.

Record

Calendar

November 2-4—Women in Ministry conference, Elkhart, Indiana

November 23-25—Writers workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

28 January-1 February 1980—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

8-9 February 1980—Mennonite Disaster Service all unit meeting, First Church, Saskatoon, Saskatchewan

8-12 February 1980—Council of Commissions, First Church, Newton, Kansas

Canadian

October 24-25—J. J. Thiessen Lectures, Canadian Mennonite Bible College, Winnipeg, Manitoba

October 27—Rosthern Junior College Corporation meeting, Rosthern, Saskatchewan

29 March-3 April 1980—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Northern

November 16-18—Marriage Encounter, Sioux Falls, South Dakota

Western

October 26-28—Western District Conference, First Church, Hutchinson, Kansas

November 16-17—Midwest New Call to Peacemaking, Hesston, Kansas

Workers

Philip and Lori Bontrager, Goshen, Indiana, have been assigned to Managua, Nicaragua, for one year as Mennonite Central Committee's directors of reconstruction in relief efforts there. The Bontragers will work closely with indigenous Mennonite and Brethren in Christ churches in Nicaragua. Philip, son of Eli and Ruth Bontrager of Milford, Nebraska, holds a degree in economics from Goshen College. Lori, daughter of Ed and Jean Hollenberg of Winamae, Indiana, has a degree in nursing from Goshen College.

Grace Dueck, Springstein (Manitoba) Church, has begun a two-year voluntary service term at Mennonite Central Committee headquarters in Akron, Pennsylvania, where she is secretary in information services. Her previous service includes camp counseling at Camp Assiniboia in Manitoba. She is the daughter of John G. and Alice Dueck.

Colleen Goertzen, Bergthaler Church, Winkler, Manitoba, began a one-year term with Mennonite Voluntary Service in mid-August. She is working as a child-care worker in Hutchinson, Kansas. Colleen has experience in clerical work. Her parents are Henry and Annie Goertzen of Winkler.

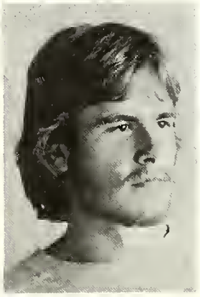
Bontragers

Dueck

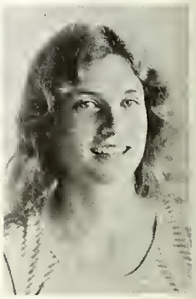
Goertzen

Rempel

Ritter



Roots



Schaller

Denise Rempel, Nutana Park Church, Saskatoon, Saskatchewan, began a one-year term at the beginning of August with Mennonite Voluntary Service child-care services in Markham, Illinois. Denise graduated from Rosthern Junior College in June. Her parents, Delmar and Alice Rempel, live in Saskatoon

Karry Ritter, St. John's United Church of Christ, Michigan City, Indiana, began a one-year term with Mennonite Voluntary Service in July in Hutchinson, Kansas. His work includes managing a halfway house for developmentally disabled persons and assisting at a convalescent home. He earned an AB in history from Hope College, Holland, Michigan, this year. Karry has worked as a machinist and as a library assistant. His parents, Robert and Marcelle Peters, live in Michigan City.

TEACHERS teachers

Hopi Mission School in Oraibi, Arizona, began two months ago. They urgently need TWO teachers for grades 5-6 and 7-8.

If you are interested, contact
Mennonite Voluntary Service
Box 347
Newton, Kansas 67114
(316) 283-5100

Churches in the Freeman-Marion, South Dakota, area are supporting a counseling service in Freeman. The interdenominational, nonprofit agency is operated through an association of churches within a radius of 25 miles. Mennonite Mental Health Services provided advice in setting up the program which is "to aid the development of each individual's highest potential: emotionally, physically, socially, intellectually, and spiritually." Merle Epp of Sioux Falls is serving as part-time counselor.

The American Friends Service Committee has created a Mexican American border program. It seeks solutions to such problems as (1) poverty, land shortages, and a rapid population growth in Mexico; (2) a recent drastic increase in the importation of Mexican rural poor legally and illegally for farm operations, hotels, restaurants, factories, and domestic work in the US; (3) the impact of the 1965 US-Mexican agreement establishing a duty-free zone south of the border where US companies take advantage of cheap labor.

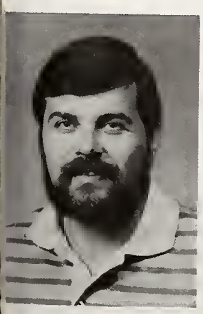
Brian Roots, Reformed Church of Madison (Wisconsin), began a two-year term with Mennonite Voluntary Service August 1. He is working as a teacher and counselor at Lake View Academy in Chicago, a school for inner-city youth who have dropped out of the public school system. Brian earned a BS in political science from the University of Wisconsin this year. William and Gertrude Roots, his parents, live in Mequon, Wisconsin.

Laura Schaller, Community United Methodist Church, Naperville, Illinois, a 1979 high school graduate, began a two-year term with Mennonite Voluntary Service at the beginning of August. She is working as a rehabilitation aide for the developmentally disabled in Oklahoma City, Oklahoma. Laura has worked as an assistant in teaching emotionally disturbed and autistic children. Her parents, Lyle and Agnes Shaller, live in Naperville.

Arnold Snyder, Kitchener, Ontario, has been appointed assistant professor of history at Bluffton (Ohio) College.

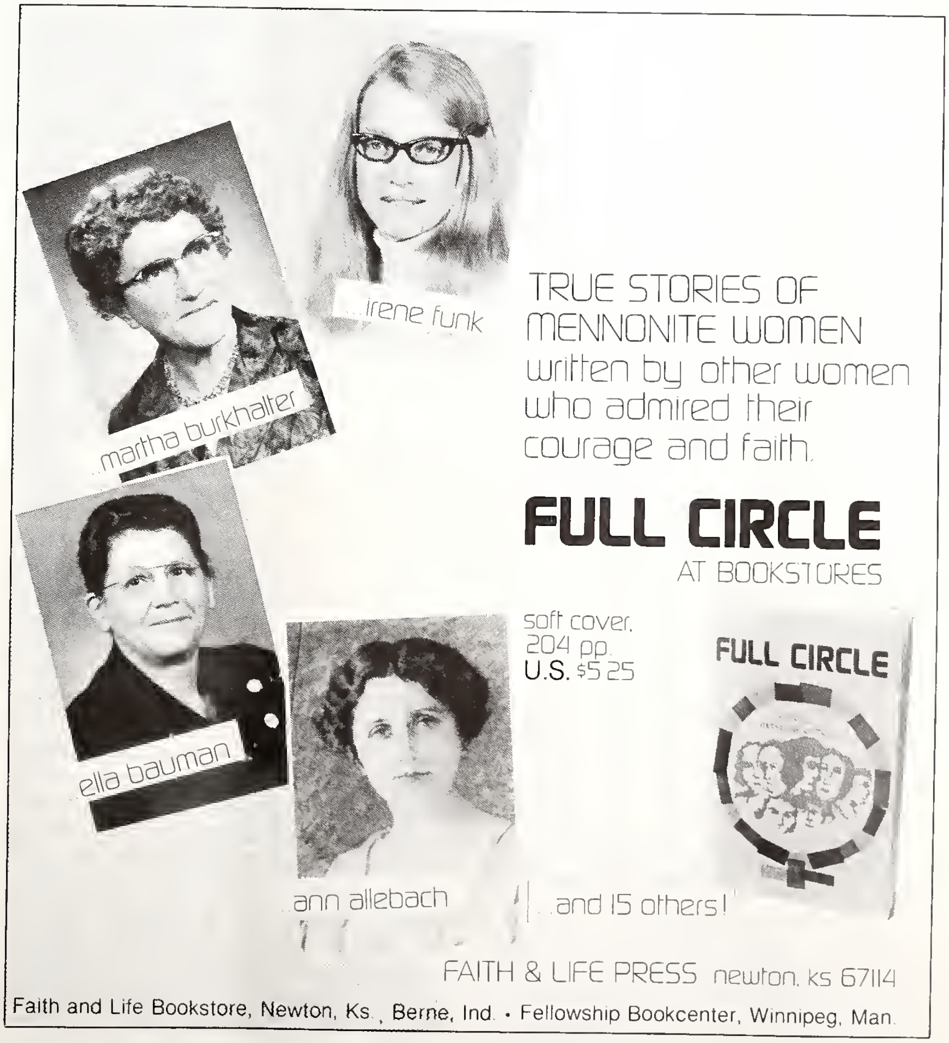
Leslie Williams, East Swamp Church, Quakertown, Pennsylvania, has begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. She is working as a teacher at Calvary Christian School, Inglewood, California. She is the daughter of Marilyn Williams of Quakertown.

Thomas K. Wong and Mamie Lau, Cornell Catholic Community, Ithaca, New York, have begun a three-year term of service with Mennonite Central Committee in Nepal in engineering work. Wong received a PhD in industrial engineering and operations research from Cornell University. Lau also has a PhD from Cornell. Parents of the couple are Yim-Che Wong and Chui-Ming Lam of Kowloon, Hong Kong; and Chung Shum Lau and Siu Mei Yeung Lau of Pearl Gardens, Hong Kong.



Snyder

Williams



Faith and Life Bookstore, Newton, Ks., Berne, Ind. • Fellowship Bookcenter, Winnipeg, Man.

Letters

MCC ministry to Jews

Dear Editor: John Kampen's response (August 24 issue) to the article "Our Concern for Russian Jews" (June 26 issue) is not surprising. From his perspective Mennonite Central Committee is taking unfair advantage of helpless Jewish emigrés to convert them to the Christian faith.

We fully agree that it is unworthy of the gospel to use goods and services as bait with which to snare unsuspecting and helpless people for Christ. MCC is totally opposed to trading powdered milk for membership in the Christian church. MCC does not provide services on condition that the recipient also accept and read the New Testament.

In Ostia the Soviet Jews live in scattered privately-rented apartments in the city. So there is none of the camp mentality, none of the helpless masses being manipulated by an administrative leadership. Secondly, MCC distributes nothing, no food, no clothing, and does not help with emigration papers.

The work began when a Baptist missionary saw hundreds of Soviet Jews daily meeting outside the Ostia post office, sharing information, swapping articles, and socializing. Seemingly they had no other place to go. So together and with the help of a third agency we rented a building, converted it into a "club" and invited the emigres to come use it. At the club they can buy a cup of tea, watch films and TV, read, play table tennis, and socialize. Our MCC worker, Karen Steria, gives English language lessons. They are very popular.

It is important to get the clear picture that these people must personally decide that they want to be at the center, and they must leave their rented apartments and go there.

And then there are the questions, the many and deep questions these people ask. What should our workers do then? Many of these Jews have university education. The majority of them are completely secularized; they have no faith or religious knowledge of any kind.

So what, brother Kampen, should our workers do? Give them only the Old Testament? Send them off to an Italian synagogue? They were free to go there in the first place but chose to come to the club because they hoped to find some answers there.

You say, "To a displaced people the effects of missionizing are most destructive." In the first place, thanks for acknowledging that MCC is missionizing; too often we hear the opposite. Secondly, it all depends on how this "missionizing" is done whether it is beneficial or destructive. I believe we ought to do not less but more of it in many places of the world, provided of course it is done with a deep respect for the integrity of the displaced person and in the gentle spirit of Christ. When people are uprooted and relocated they start all over again in so many ways—different food and language, different customs and work patterns—so why not also consider making a new start spiritually, especially when the old life has been empty and meaningless. *Peter J. Dyck, MCC secretary for Europe and North Africa, Akron, Pennsylvania 17501* September 4

Universities and Mennonite schools

Dear Editor: I read with interest (July 24 issue) the news that Canadian Mennonite Bible College (CMBC) will be moving into a more active role for the training of ministers. This has strong promise for the future of the church in Canada. Particularly salutary is the extent to which collaboration with similiar institutions in the United States is envisaged.

One quote is attributed to Paul Peters, chairman of the CMBC board, that "our Mennonite distinctives will not be nurtured in religion departments of the universities and in nondenominational schools." Unfortunately no context was given for that statement. I cannot believe that Peters would have said that without some qualifications. The Mennonite colleges in Canada all have formal relationships to universities, including the departments of religion. Students are in fact encouraged—when they leave the Mennonite schools—to go on to the university for their last year.

Our department of religion, in the centennial year of the coming of the Mennonites to Manitoba, urged CMBC to do a course for university credit called "Mennonite Studies," a course which is now offered at the university for all who wish to take it. We are not trying to do away with Mennonite distinctives; rather we are trying to help people to be aware of them and in fact to "nurture" them.

The role of a religion department is often misunderstood. We try to help Catholics to be better Catholics, Mennonites to be better Mennonites, Christians to be better Christians, and unbelievers to think through the bases of their unbelief and belief so that their decisions are rationally and clearly made. We are not out to make Mennonites or Christians; our goal is to help people think through their religious heritage, to help them see the various religious options so that the choice they eventually make may have some integrity. It seems to me this is not in any kind of fundamental conflict with what Mennonites believe. Surely we believe that faith should be brought into being and can only flourish among people who think.

We need our own schools and they need our fullest support. They deserve it for they are doing excellent work. For many people they are the answer for education immediately after high school.

For many others, however, the university is the only place they can go for their professionsl training. What I think is unfortunate is that many of these people are not encouraged during the time they are training for dentistry, medicine, agriculture, etc., to avail themselves of the opportunity to come to terms with their Mennonite identity through a course in a department of religion. In part this is because we have not encouraged them because we think that the only place you can study religion is in the church schools. But that has changed and we should inform our young people who never come close to any Mennonite schools.

I would say as president George Epp did about the seminary and its relationship to the new program, "We are not planting something to compete." There is plenty of work for all of us and as long as we continue to respect the work that each of us does, the more sure it is that God will bless our individual efforts. *William Klassen, University of Manitoba, Winnipeg, Manitoba R3T 2N2*

September 4

What else is going on?

Dear Editor: Here it is September, the fall of the year of the peace conference in Minneapolis. I realize that we still have nearly 2½ years to resolve ourselves, hopefully as a unified body, to the question of war taxes, but every day moves us closer to that decision and farther away from the energetic start we had in Minneapolis.

I was glad to read that the clergy of Minneapolis are working with the issue, and I'm curious about what else is going on. Canada has a new leader. Are Mennonites making attempts to help him off to a good start in areas such as war taxes, nuclear issues, and militarism?

The following is a poem I wrote on the bus coming home from Minneapolis. I hope it will serve as a gentle nudge to our uncertain people, or as encouragement to those who are earnestly grappling with war tax issues.

The world goes by unheeded by us,
not heeding us in our journey to new horizons.
We can't remain unchanged,
for to remain so after so much prayer, talk, and loving consideration of our brothers' consciences would be a dishonor
to our Mennonite people,
to the work of the prophets,
to God, who led us
to the decisions we came to.
We must act, for we have
only a limited time to get results,
a time limit imposed on us by ourselves of three years.
Too long—too short—we must work
as fast as we can for peace,
though it will only come when God does, it is a worthy goal.
As we strive for it
we extend time and hope
for this corrupted world.
Get out of your apathy,
shake off your affluence of tranquillity, make a noise in joy or protest
for the Lord! *Gaynette Friesen, 296 Niagara, Winnipeg, Manitoba R3N 0V4.* September 13

Information on worship

Dear Editor: I am doing research on the origin and development of Mennonite worship. I'm looking for descriptions of all types of worship gatherings in complete detail. I appeal to the memories of ministers and other church members as there are no written forms of worship which were uniformly used. The following questions illustrate the nature of my interest.

What was the order of service? When did you stand or kneel? Which differences existed in the practices of different Mennonite groups or between congregations of the same group? Did worship patterns gradually or abruptly change? For what reasons? When was four-part singing and choral music introduced into worship? Did ministers wear special clothes in worship (e.g. the frock coat worn in some parts of Russia)? What explains the origin of particular customs which distinguished your congregation or conference from other groups (e.g., at communion receiving the bread on a handkerchief)? What hymns (specific songs as well as types of songs) were most commonly sung, especially at services like communion and baptism? Which feast days were celebrated (e.g., Ascension Day)? Which individuals or movements brought about changes in the details or mood of worship?

Hymnals, ministers' manuals, and worship resources would be most helpful to me in my investigation. I would be glad to purchase them or to return them as soon as I have been able to study and photocopy them. Descriptions of worship from Russia, Germany, South America, and North America (especially prior to the rapid change and assimilation begun in the late 1950s) are desired. I shall be most grateful for any help. *John Rempel, Trinity College, Toronto, Ontario M5S 1H8.* September 10

Isaiah ambiguous

Dear Editor: The spirited exchange of views on Isaiah 7:14 has beguiled me into a contribution. Might it be that the Holy Spirit deliberately led Isaiah to choose a word which was ambiguous, a word which could refer both to a normal birth in Isaiah's day and a miraculous birth from the Virgin Mary?

On the face of it Isaiah 7 is referring to a contemporary sign, yet we know from Matthew 1 that it refers to Jesus. Both referents are true. As Matthew 1 and 2 indicate, God, who directed the history of Israel toward the coming of his Son, can predict not only by *words* but by *fulfillments* of earlier prophecy which themselves become predictions of a greater fulfillment in Christ. Thus the Exodus becomes a prediction of Jesus' return from Egypt (Matthew 2:15) and the deportation of Jews from Ramah becomes a prediction of the slaughter of Jewish babies in Bethlehem (Matthew 2:18). Isaiah spoke of a *young woman* giving birth whose childbearing became a prediction of a *virgin* giving birth, as God foreshadows greater and greater things. *Almah* is thus equivocal by design, and either young woman or virgin is a good translation, so long as its alternative stands in a footnote.

All of which brings me to John Kampen's letter (August 21). Jesus is Christ of Gentiles only if he is Israel's Christ. If Jesus is not the goal of the Old Testament he ceases to be Christ in the only proper meaning of the term. Thus Jewish evangelism is a touchstone of loyalty to Jesus, and if we refuse to "proselytize" Jewish people out of tolerance we renounce the lordship of Christ and do not have him or his Father (1 John 2:22, 23). *Monty Ledford, Route 2, Kempton, Pennsylvania 19529.* September 14

Thanks for ministry

Dear Editor: I am writing to express my deep appreciation to you for the recent issue of *The Mennonite* (September 11 issue). Three excellent articles in this issue spoke to needs with clear Christian convictions and with deep meaning. I refer to the article by Abraham Schmidt entitled "I Want to Die a Good Death" and the article by Kathy Stormer entitled "Break Down or Break Through." Both had a deep Christian commitment which came through clearly. I was especially moved by the article on single parents and the psychological and spiritual struggles that they go through. It made me more sensitive as a pastor to those in my congregation who are going through these situations. I have not known quite what to do in trying to meet their needs and I think this has been helpful to me.

I want to also express my appreciation to you for what I consider an excellent editorial entitled "Begin With Small Ideas." Again I felt that your editorial had true Christian foundations with a solid biblical base, recognizing Jesus Christ as the foundation for our faith. It was in the context of struggling with big ideas and big things (which would be more the secular approach of success) rather than a day-to-day obedience to Jesus Christ at the point where we live that I thought your editorial was excellent. *Kenneth G. Bauman, Box 111, Berne, Indiana 46711.* September 17

Making music with the Umsiedler

Helen Martens

When I first met some Mennonite *Umsiedler* in Germany in 1974 several things struck me rather forcefully. Because the majority of the Mennonites in Russia had not received a good education in the last 50 years they had worked as laborers; and that had meant working virtually the whole waking day. Now that they were in Germany they did not know what to do in their leisure time. Not surprisingly, the problem was often simply resolved by the purchase of a color television set.

Another thing that struck me forcefully was the "role" of the children in the worship services; particularly in those of the "Mennonite-Baptist" churches. There all the children from ages four to about 15 (up to 60 of them) sat in the front of the churches, facing the rest of the congregation. Except for the occasional walks down the church aisles to the foyer, the children sat virtually motionless for two hours or even longer. I never saw a child whisper or wriggle or giggle or even exchange looks with another. But there was also no smiling and no appearance of any involvement in anything that was going on in the service. (On one occasion I saw two children weep during revival service.)

The third thing notable to me was the emphasis on one kind of theology in their songs. Because the Mennonite-Baptists believed that no service was worthwhile without an emotional call to repentance and many prayers for repentant souls, the songs had an inordinately great emphasis on the "repent today, tomorrow may be too late" idea.

I was concerned about the children on all three counts. Being a musician, and being thoroughly convinced that choral singing is *one* of the, if not *the* most pleasurable leisure time activity, and believing that singing can be an excellent means of teaching biblical truths, I suggested to Mennonite Central Committee that they give serious consideration to supporting a music program of some kind in the various Umsiedler communities.

Thus it was that in the summers of 1975 and 1976 I went to Germany to make music with children, young people, and adults in the Mennonite communities of Neuwied, Espelkamp, Bechterdissen, and in the *Durchgangswohnheim* (temporary residence) at Unna-Massen.

What an experience it was with the children in the Durchgangswohnheim, the first place Umsiedler go to in Germany before being permanently settled in that country. Heinrich and Liese Dueck taught and prayed with the children and I led the singing. Before we went to church for the daily Bible lessons and singing sessions, hordes of small children came to escort us to the church. All of 20 small people vied with one another to fasten themselves to us women leaders; if not to the hand, then a small finger or wrist or a sleeve. They sang with all their hearts; there was no problem keeping the attention of the 60-plus children.

But not everyone was pleased. At Unna-Massen the Mennonite-Baptists were shocked at what they called our worldliness. One mother of seven daughters tearfully asked us how we could wear our modern (to my mind, modest) clothes, and have short hair and not wear a kerchief. She was trying so hard to teach her daughters to live according to the teachings of the Bible, she said, and we were setting such a bad example.

There were other problems. In several of the Mennonite communities where the Umsiedler settled, it soon became clear that the native German Mennonites and the Umsiedler were deeply divided in their theological ideas; in their views on how to conduct worship services; and in their way of life, especially regarding dress and social activities.

But they could all join in singing sacred songs. The middle-aged and older people who had sung in choirs in Russia had used the numbers system, so as a compromise I transcribed from notes to numbers for some songs; but I also tried to show them the relationship between notes and numbers, and to sing by notes part of the time. For them to achieve some proficiency in singing by notes, they needed much more time than a few weeks per community. One Umsiedler choral director, whom I tutored privately, finally gave up on the whole idea and carried on his youth choir practices the old way; having choir members copy songs with numbers for one hour, and singing those songs the second hour. My argument that to continue that way would make it most unlikely they would ever be able to sing the great choral works was of no avail.

When I returned to Germany the next summer, Mary Anne Driedger of Leamington assisted me. We held the first *Saengerfests* at Neuwied and Bechterdissen, with children's and adult musical groups.

I hope Plato was right in his thinking about the beneficial effects of good music. If he was, some good will have come from making music with the Umsiedler.

Meditation

He took my place

"It's totally unfair—the idea of Christ dying for me!" Jim asserted to the youth group in no uncertain voice. "We should all be brave enough to take our own punishment. You know, Pastor John, our whole penal code is based on judgment for crime . . . it is just contrary to all we have been taught about personal responsibility."

Pastor John came over to sit on the edge of the desk. "You are right about responsibility. When you or I do something wrong, someone pays for it. Whether we do, or our parents, or future generations, or it may be the grocer down the street. But we can't decree our punishments just like the prisoner before the judge cannot demand the form and time of his execution; or for that matter, his pardon."

Bill, the chronic joker, was turning serious. "But that doesn't explain someone else taking our punishment. Jim's right, it makes us seem cowardly!"

Pastor John let go with his booming laugh. "One of my professors told us a story about a New England schoolteacher. His story stayed with me. Not all professors' remarks do. Want to hear it?"

"Sure do, Pastor John . . . wait til Betty passes the sticky rolls and I'll get the hot chocolate."

"Years ago," the pastor started, "back in New England, there was a one-room rural school noted for its lack of discipline. The last teacher had left in tears, claiming the students were unruly and a bad lot. A young man applied for the job. He was told of the situation but said he would try. The first day he faced the boys and girls his attention was focused on one particularly rough chap who stared insolently at him. After greeting them, the teacher turned to the blackboard. He wrote several rules on the board and across from them the punishment for breaking each rule.

"The morning went by fairly well but late in the afternoon Jed Thomas could stand school no longer. He stood abruptly at his desk and said, 'I'm going for a walk,' and left the room.

"The teacher looked at the clock and continued teaching.

"Just before closing time, Jed returned, swaggered to his seat, and laughed at the teacher.

" 'Jed, please come up front. Now you tell me who has the right to make rules in this school?'

" 'Well, I guess you have, teach.'

"The teacher ignored the insolence. 'Jed, you know you are not allowed to leave the room without permission. You broke that rule.'

" 'Yes, teach.'

" 'Jed, you know the punishment . . . ten smacks across the fingers with this ruler.'

" 'Well, teach, what are you going to do about it?'

" 'Jed, I made the rules, I set the punishment. Who has the right to say who will receive the punishment?'

" 'Well . . . I guess you have.'

" 'Alright, Jed, here is the ruler. I will take your punishment for you. . . . Here, take it and use it on me.'

"Jed took the ruler and raised it, then his head hung down and he said, 'I can't, teach, I can't . . . Why do you ask me?'

"The teacher laid his hand on Jed's shoulder. 'You see, Jed, when you break the law someone must take the punishment but because I love you I will take it for you so that you will be my friend.' "

Pastor John took his cup of chocolate and sat on the floor beside Jim. "You see, Jim, God made the rules, people break them. So God in the form of Jesus came to live a sinless life and take our punishment by his suffering and death. We need to accept that gift of forgiveness as Jed did and we will receive the trust and friendship from our Heavenly Father."

Beccie Mitzel

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Clarence Epp is the coordinator of Open Circle, an MCC (Manitoba) prison ministry, 202-818 Portage Avenue, Winnipeg, Manitoba R3G 0N4. His article was originally presented to an MCC annual meeting.

Irene Wiebe, 813 Avenue U North, Saskatoon, Saskatchewan S7L 3C8, submitted her article because of the strong, positive influence which the center had on her life.

Helen Martens serves on the music faculty at Conrad Grebel College, Waterloo, Ontario N2L 3G6.

Beccie Mitzel, Box 253, Hummelstown, Pennsylvania 17036, shares a fictional approach to understanding the atonement.

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Go to the Ninevehs

". . . I see violence and strife in the city. Day and night they go around it on its walls; and mischief and trouble are within it, ruin is in its midst; oppression and fraud do not depart from its market place" (Psalm 55:9b-11).

Jacques Ellul, well-known writer and professor at the University of Bordeaux, believes "that the city symbolizes the supreme work of man—and as such represents man's ultimate rejection of God; therefore it is the city where lies man's rebellious heart that must be transformed."

But who wants to serve the Lord in urban ministries? Most Christians feel like Jonah. If God calls us to Nineveh, we flee to Tarshish (Jonah 1:2-3); anywhere *but* to the inner city. Mennonites are no exception. In the main we too have vacated the inner city. Most of our city churches serve white, middle-class, suburban city dwellers. Many really are "rural" churches located in the city.

When I see about 30 Mennonite churches in Winnipeg (not to mention at least four Mennonite schools, provincial and national Mennonite Central Committee and several conference offices) and an urban witness that is almost nonexistent, it is deeply embarrassing. How will we ever justify it to our Lord?

There seems to be a feeling among many Christians that a ministry to inner-city dwellers is not a priority. Those people somehow don't deserve a special witness of the Savior. They deserve the crime, violence, poverty, and disease so common to our cities.

A theological issue keeping us from greater evangelistic involvement in the urban ghettos is what could be called an "answer theology." It was also a problem for Jonah.

We Christians like to have our faith "down pat." We take some pride in knowing "where we stand" on issues. We have "answers."

More and more people—in these troubled end times—demand "black-or-white" answers. If such answers can be connected to respectable Bible verses hallelujah groups are readily formed. When we live in the relatively luxurious comforts of today's suburbs, it becomes simplest to isolate ourselves from the seamy issues downtown and sing praises to God for setting us "free."

Our perceptions suggest that the poor inner-city unfortunates will likely find salvation only if they somehow become upwardly mobile and move toward us. It would seem like compromise for us to reach out to them.

But the word of the Lord came to Jonah a second time—and it keeps coming to us—"Arise, go to Nineveh (or Vancouver, Edmonton, Washington, Pittsburgh, Detroit, Minneapolis, Halifax), that great city, and proclaim to it the message that I tell you" (Jonah 3:2).

Jonah went to Nineveh and saw a great, unexpected revival. It was so "unfair" in his mind that he began to sulk.

Could that happen to us? What if instead of instant answers we would speak words of warning to our cities? Then let them go to God with their questions? Let them—together with us—struggle with justification; not because of what we have done or deserve but because of Golgotha? Do we dare to think *we* have the answers worked out? Are we not in danger of abandoning the "faith" way? All have sinned and all can find faith. None has ever "seen God" (John 1:18); all of us are still "seekers" until that Day.

"Answer" Christians—like Jonah—cannot come to terms with the Ninevehs. Because we can't see or hear the questions we don't feel the spiritual hunger—the soul quest—in the alleys, the bars, the brothels, the chicken-wired rooming houses, the skid rows. Our presence is too often a "tourist" presence instead of a "God the Father, Son, and Holy Spirit" presence.

The theology of urban mission—like that of all Christian missions—dare never be less than introducing people to the *person* of Jesus Christ. Faith answers are *personal relationship* answers. If we have genuine salvation relationships with Jesus Christ we will continue to hear the call to the Ninevehs. And we will go. *Bernie Wiebe*

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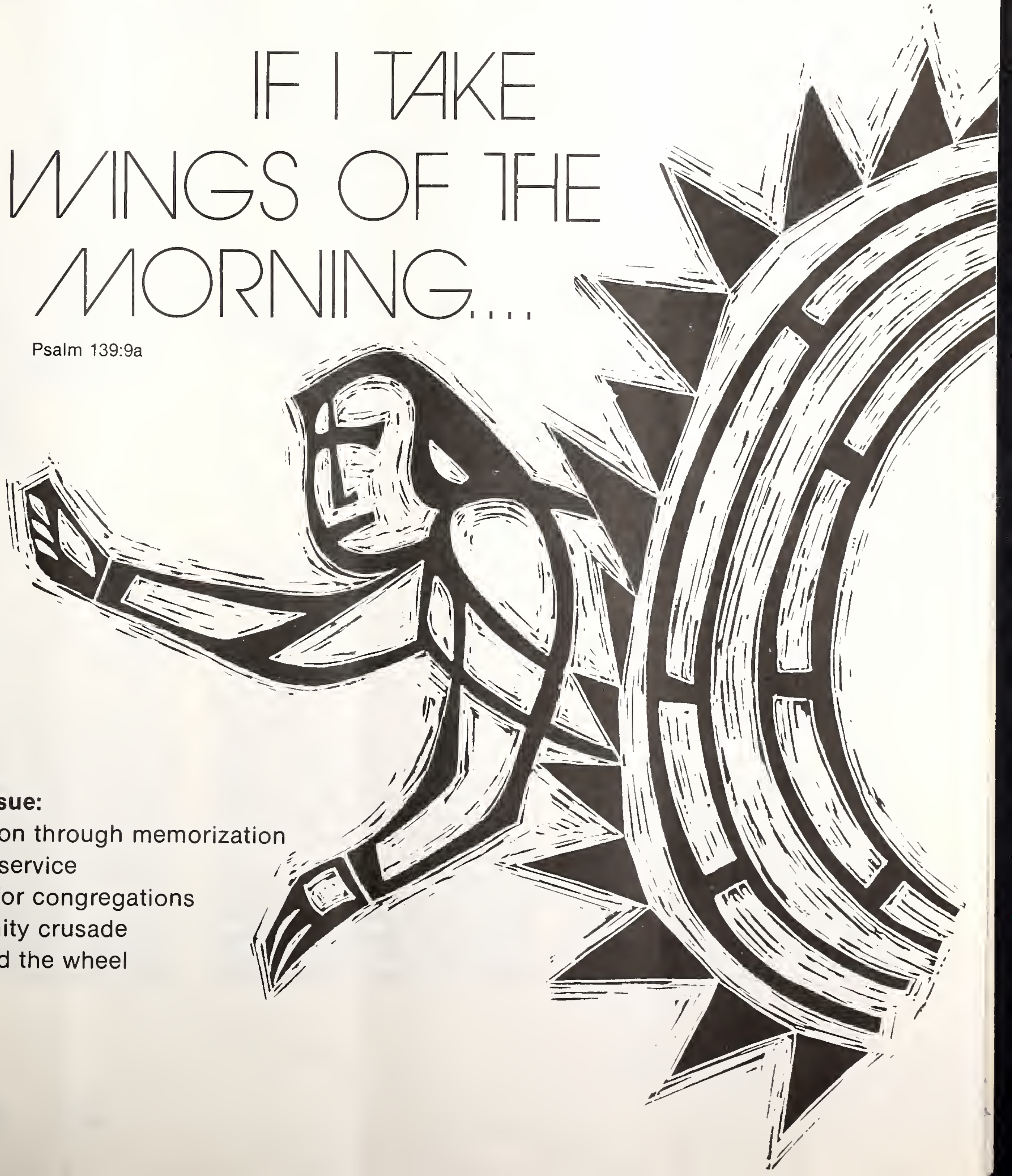
The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:38 23 OCTOBER 1979

IF I TAKE THE WINGS OF THE MORNING....

Psalm 139:9a

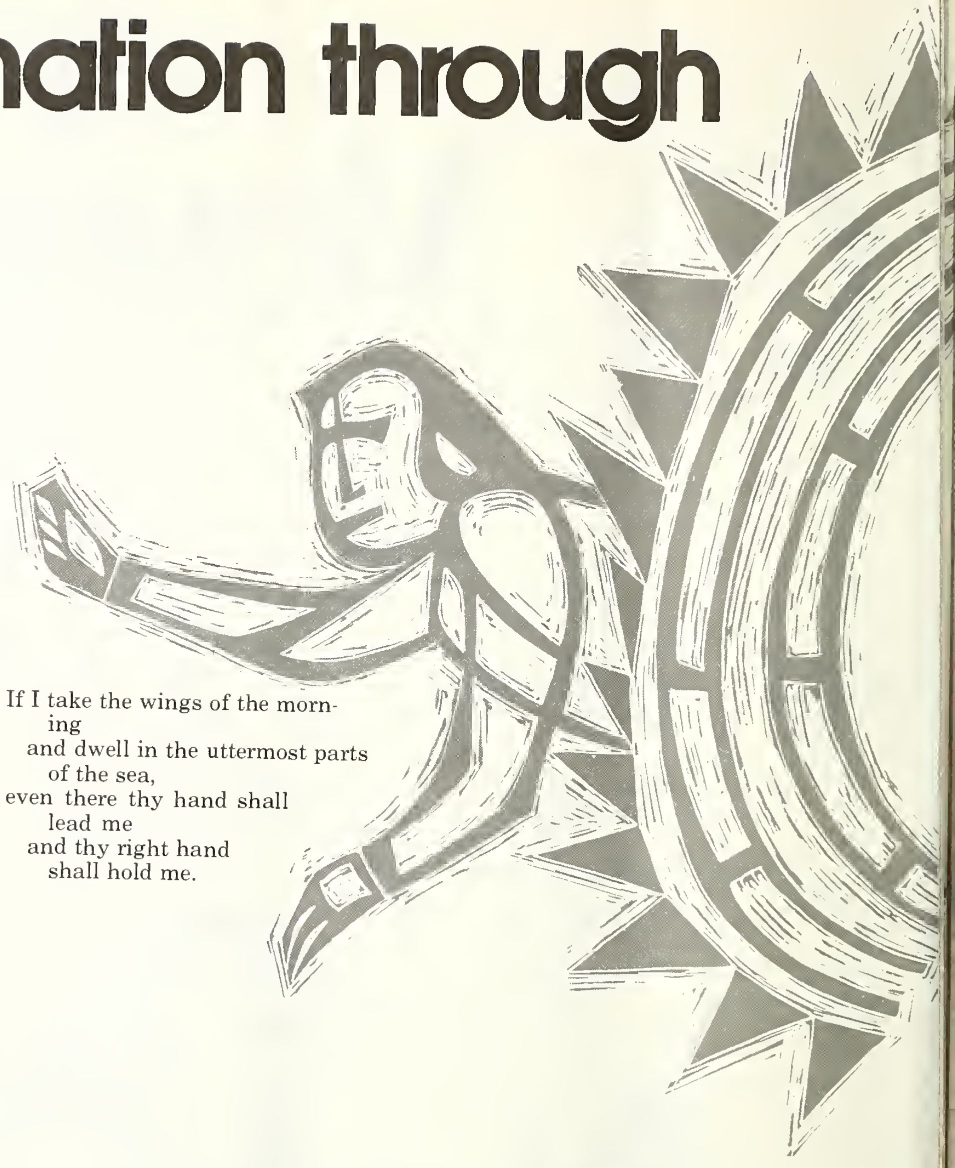


Inside this issue:

Transformation through memorization
A lifetime of service
New hymns for congregations
Our community crusade
Prayer behind the wheel

Transformation through

Weldon Schloneger



If I take the wings of the morning
and dwell in the uttermost parts of the sea,
even there thy hand shall lead me
and thy right hand shall hold me.

I have memorized 15 psalms in the last six months. The project was born out of term paper fatigue and matured on a steady diet of serendipity—the joyful unexpected discovery of one thing while looking for another.

When seminary professor Jacob J. Enz suggested to our Psalms and Hebrew poetry interterm class last January that members in the class could choose psalm memorization as a course project instead of writing the almost inevitable research paper, I joyfully accepted the challenge. Anything would be better than writing another paper. Footnotes, bibliography, typing—enough of those. I was only being expedient, but brother Jacob knew what he was doing.

I memorized five psalms in those three weeks. Using the Revised Standard Version because of its literary quality, clarity of thought, and close reflection of Hebrew parallel thought, I typed each psalm and mounted them on separate pieces of cardboard. It was much easier to pace the floor muttering psalms to myself holding cards in my hand than holding a heavy Bible; the cards also facilitated study in the bathtub or at the kitchen sink.

It was the emotional impact of these psalms that affected me first—"He who sits in the heavens laughs . . . my groaning all day long . . . shout for joy . . . stand in awe of him . . . our heart is glad in him . . . I was envious of the arrogant . . . all the day long I have been stricken . . . my soul was embittered . . . there is nothing on earth I desire besides thee." The memorization process forced me to follow and identify with the psalmist's emotions. Even in the rote stage of learning I couldn't say "my soul was embittered" with a grin on my face.

I found that trying to remember word order was often an insufficient method of memorizing a psalm; thought progressions in the psalms are not always logical. Transition from one paragraph to the next often calls for memorization of the next mood or emotion rather than the next word.

The unexpected discoveries began with Psalm 73. Memorizing this psalm obligated me to follow the emotional path of Asaph, to whom it is attributed. From the first time I read this psalm I knew I must memorize it; I identified with it but without knowing why. The psalm deals with the problem of the wicked's prosperity; I had never lost sleep because of the riches of wicked neighbors. So what was Psalm 73's attraction?

It begins with an opening affirmation and confession but promptly launches into Asaph's tirade against the wicked. It takes him 11 verses to get it out of his system. But having merely vented his feelings, he is dissatisfied without an answer to the problem. He finds the beginning of an answer when through a worship experience he glimpses the end of the wicked. With greatest glee he takes three verses to explain just how the wicked are going to "get it."

But even that answer is only partial—and ultimately unsatisfying. Confessing his past ignorance, Asaph gains insight into the real answer: satisfaction and peace come through nearness to God and in worshiping him and *only* him. Asaph realizes that by constantly comparing himself with others he was making those others his god; his desires were misdirected. As in medicine, correct diagnosis precedes cure. The diagnosis in Psalm 73 is idolatry. The cure follows immediately.

Somewhere during the memorization process I began to understand what

memorization

". . . memorization . . . forced me to follow and identify with the psalmist's emotions. Even in the rote stage of learning I couldn't say 'my soul was embittered' with a grin on my face."

Psalm 73 was saying to me. I also tend to worship idols. Like Asaph I've often been super-conscious of others in an idolatrous way; what others thought of me was too important. For me, though, it wasn't the wicked that gave me problems; it was the righteous. I yearned too much for the approval of the saints. It was more important to receive the affirmations of God's people than it was to be near God. The two are not always synonymous.

No wonder this story felt so familiar; this psalm is my story. The details are different, but the emotions are mine, and so are the diagnosis and the cure. Psalm 73's message is beginning to transform me by helping me see my idolatry. I am learning that only as I desire God and seek to be near him can I put away my false gods.

My experience with Psalm 73 suggested more "goodies" are connected with memorization of Scripture than free trips to camp or footnoteless seminary courses. Not only did memorization benefit interpretation but it caused the psalm to penetrate me in such a way that transformation took place. Psalm 73 spotlighted a weak spot in my life, and change happened.

As second semester began in February I was filled with positive memories of my interterm memorizing. But when professor Enz began our prophets and writings course with the suggestion that memorization would again be a legitimate option for a course project, I hesitated. I thought, "I really should do something more substantial than memorizing. I've had my fun and it's time to do some serious seminary-type work like writing research papers. Am I intellectually lazy if I'd rather memorize more psalms than exegete some minor prophet?" I decided to do what I really wanted to do—memorize more psalms.

Psalm 139 produced my next joy of unexpected discovery. I knew I wanted to memorize it, but why did verses 19-22 have to get stuck into the middle of such a beautiful psalm? The psalm goes along beautifully and worshipfully until suddenly David starts calling on God to slay the wicked. He says, "Do I not hate them that hate thee, O Lord? And do I not loathe them that rise up against thee? I hate them with perfect hatred; I count them my enemies." Surely that section must have been inserted there later on by another writer; it just doesn't fit into a psalm that otherwise is so suitable for Christian worship.

I started memorizing Psalm 139 in spite of its "shortcomings." It is a psalm of the utter and complete knowledge, power, and presence of God. By the time I had memorized the first 18 verses, I felt overwhelmed by God's absolute knowledge of me—where I've been, where I'm going, what I do, what I think. It makes trying to hide anything from God—even thoughts and feelings—look ridiculous.

Then I worked on the "hate" section—verses 19-22. My fists instinctively clenched in these verses. How uncomfortable! How unchristian! But I made it through and with relief worked on the last two verses: "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting."

Then I saw it. Those "hate" verses aren't out of place at all. The whole psalm leads up to those hateful feelings; they're probably the main point. David is saying, "God, you know me so thoroughly in every way that I'm also going to admit these feelings of hate that I have. God, I hate the wicked; I loathe them; I wish you would destroy them. But God, if these thoughts and feelings of mine are wicked, I want you to change me; I want you to lead me closer to you."

From then on I was not uncomfortable with the "hate" verses. When I recited verses 19-22 I told myself, "Weldon, just as David has here admitted his hatred before God, so must you also claim your feelings—even anger and hatred, as your own. God knows them anyway. The only way he can transform you is for you to own that angry part of yourself, lay it out before God and let him 'search,' 'try,' 'see,' and 'lead.'" Psalm 139 has led me to become more honest with God—and I think with people as well.

My experience with psalm memorization has suggested the beginnings of a theology of memorization. It is possible to analyze, criticize, and categorize the text at hand without letting its message touch the core of our being. It is so easy to maintain a subject-object relationship with the Bible, to do accurate exegesis, but still to miss or dismiss the gripping and transforming message of the text As Bible students we work at penetrating the text that lies before us. The text is the object; we, the subject, try to interpret it. What so rarely happens, and what *must* happen, is to be in such close communion with the text that it penetrates us—it interprets us.

I have found that memorization provides one answer to this problem. It is impossible to memorize a psalm or any other Scripture and remain unaffected. When the Scriptures are written on the "tablets of human hearts," we are equipped to respond in a new way. The Scripture then ceases to be the object of our study. It penetrates us, and we are forced to respond to the call of the Lord as he speaks to us through the Scripture.

It's a five-step chain reaction—*memorization* allows *penetration* of ourselves by the Scripture, which assists in *interpretation*, which enables us to find the *application* for our lives, which culminates in personal *transformation*. •

Vinora Weaver Salzman

(A lifetime of service)

Lois K. Bare

To serve the church was one of Vinora Weaver Salzman's childhood ambitions. She recalls that as a little girl in LaGrange County, Indiana, she would dress up her dolls and pet chicken and preach to them. Her older brother was a preacher, and she wanted to follow his footsteps.

But in 1920 Orie Miller, a former college friend, was looking for relief workers, not women preachers. He asked Vinora, who was employed temporarily at Goshen College as a shorthand and typing teacher, if she would consider going to Constantinople (now Istanbul), Turkey, to assist in relief work by the newly formed Mennonite Central Committee (MCC). Vinora's friend, Vesta Zook, the head of Goshen College home economics department, was asked to manage an orphanage in Constantinople.

Vinora in Turkish garb in Constantinople - 1922.

The request was quite a shock to both women. Vinora says they "thought and prayed, thought some more, and then said, 'Why not?'"

Vinora and Vesta told Miller they would be willing to serve. MCC agreed to pay travel expenses plus $25 per month, and sent the women to the Near East Relief agency for advice on clothing and travel plans.

The two women had a few months to get all their shots, have their tonsils removed (a routine precautionary measure), and their trunks packed. They left in the spring of 1921.

Vinora remembers: "Well, there we were, two Mennonite girls from Indiana on the Italian liner *Regina* going to Turkey. We didn't know much about the world." One problem needed immediate attention. En route from Goshen to their ship they had stopped in Scottdale, Pennsylvania, to check in with some of the leaders of the Mennonite Church. And they were wearing their "Mennonite bonnets." But on the *Regina de Italia* the bonnets were taking up needed space. "What were we going to do with them? They just did not seem practical," says Vinora. Standing on a nearly empty deck one morning, Vinora and Vesta tossed the bonnets into the vast Atlantic Ocean and watched them bob away.

Recalling this incident brings a twinkle to her eyes and she quickly adds, "We weren't being rebellious; we just really did not know what else to do with them."

In 1921 Europe was struggling with the aftermath of World War I, and the crisis in Turkey was especially acute because of the influx of Russians fleeing from the Red Army. The Mennonites opened a home for men and helped them resettle.

When Vinora and Vesta arrived in Constantinople, Joe Brunk, Frank Stoltzfus, and Arthur Slagel (whom Vesta eventually married) were already involved in the relocation work with refugee men. Vinora was to be secretary to the staff while Vesta took charge of the girls' orphanage.

Vinora tells of her early work. "We weren't there more than a few weeks when I knew the secretarial work wasn't enough to keep me busy; but there was much other work to do." She saw hundreds of women and girls roaming the streets with nothing to do and no place to go. They too were refugees, but shelter was not available to them; so they were literally street people. To earn a little money those women would buy donuts from the bakery and then resell them on the street.

Many of these formerly privileged Russian women had been supporters of the czar. They usually had no marketable skills, though many were accomplished musicians and artists, and fluent in several languages.

Vinora and others saw the needs of the women refugees, and MCC opened the Yeni Kuey home. A large house on the Bosporus, it accommodated 60-75 women. Vinora was assigned to supervise the home, though she continued to live in the unit quarters in another part of Constantinople.

The Yeni Kuey home was to help these women locate friends or relatives, then to arrange transportation and visas to these places.

Each woman at Yeni Kuey had a special story, and Vinora remembers many. "There was an Armenian mother with four daughters. They were beautiful people." A sketch of a local mosque, done by an artist mother, is still a treasured possession in Vinora's home.

Vinora's time was not all taken with relief work. She explains, "There were ships from many nations stationed around the Black Sea and in the harbor by the city. The sailors would spend their time off in Constantinople and at

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The orphanage run by MCC with the Bosporus in the background.

Vinora Weaver Salzman recalls her work in Constantinople following World War I. Here she tells about a cup and saucer from the Russian czar's pottery, a gift to her from a woman who lived in the refugee home Vinora managed in 1921-22.

the YMCA. We learned to know many of them. One English admiral invited us to his ship often to visit him and his wife. He made wonderful Turkish coffee!"

At the Y again she did some moonlighting. After MCC work hours she worked several nights a week as secretary for the Y director. She observed how quickly many of the sailors spent their money.

"They would come into the city and spend their money on drink. I thought it would be nice if they would spend it on something more lasting," she recalls. She developed a vision to help the men spend less on drink while at the same time helping the women at Yeni Kuey earn money. She had the women make hand-painted scarves, pictures, and other items. Then she convinced the men that their families back home would appreciate these beautiful souvenirs. So—without fanfare—the first MCC self-help project was born.

The work in Constantinople went well for the 1½ years Vinora and Vesta were there. Then in the summer of 1922 MCC secured permission to carry their work into Russia. So the Constantinople unit was phased out.

"Vesta and I both would have gone into Russia if we could have, but the only women allowed in were doctors and nurses," Vinora says.

Both women took an extended trip through Europe before returning to the United States. "When my brother met me at the train, I had one dollar left!" laughs Vinora. "Not only was I out of money, but schools had already started for fall so I was unable to get a teaching contract."

Within a year Vinora received an invitation to preach regularly at a small congregation in Illinois. She was teaching in Hopedale and the Little Danvers Church needed a pastor. They told her they would pay her interurban fare if she would come each week to preach.

Speaking with conviction born of experience, Vinora says, "I never felt that being a woman was a barrier. If women have definite ideas of what they want to do, make up their minds to do it, and prepare for it, they can do anything."

And what did this teacher, preacher, world-traveling lady really want to do in the mid-1920s? Her eyes sparkle as she answers without hesitation, "I wanted to get married and have a family."

Vinora met a young pastor, Earl Salzman, when they were both scheduled speakers for a church meeting in Illinois. They were married in 1927. They became a team ministry that lasted throughout their marriage.

Vinora always considered her involvement with the congregations an important part of her life. When Earl was away on speaking engagements, Vinora filled the pulpit. "I enjoyed it and it seemed to make sense," she says now. "Only once did anyone object directly to me." The church caretaker was concerned. She encouraged him to attend the service first and then decide. She smiles as she says, "I don't think he minded, because he didn't mention it again."

Earl and Vinora's pastoral partnership lasted 34 years, until Earl's death in 1961. Then Vinora moved to the small home they had bought near the Mennonite Seminary in Elkhart, Indiana. She took a job at the seminary library, where she worked full-time until 1975. "It got to be too much; I just couldn't do it any more," she says. So the 80-year-old grandmother worked only part-time for the next year before retiring altogether.

Since then she has been organizing and writing chapters of her life story. The little girl from LaGrange County has collected many stories to include in her saga. Her lifetime of service is etched on every page. •

Light a holiday candle

Prayer continues for peace in Middle East. The nonpartisan work of MCCers, encouraging communication and reconciliation, is a ray of hope. $40 supports a peacemaker for one week.

Flood victims in Pike County, Kentucky, need new or repaired homes to brighten their lives. $250 is the average that Mennonite Disaster Service needs to repair one home.

Something new under the sun--VSers help northern Native Canadians plant and harvest their own gardens. $575 supports a VS gardener for one summer. $35 sends hand tools.

Bible commentaries are needed for Russian-speaking churches, so the Word can be a lamp to their feet. $3 sends one copy. 10,000 are needed.

Send warmth to India with $2.50 for a blanket. 1,500 blankets will go to orphanages, hospitals and schools.

Many Appalachian coal mining families face a dark winter without enough money for food, clothing and heat. $45 allows U.S. Ministries workers to supplement fuel and other costs for one family for one month.

The end of war is the dawn of a new day in Nicaragua. But many are hungry and homeless. $3.25 sends MCC canned beef. $300 makes one war-ravished home livable again.

Zimbabwean children in Mozambique wait long days in refugee camps. A school kit can spark their interest in learning. $1 ships a notebook, pencils, ruler and crayons for one child.

"The light shines in the darkness, and the darkness has not overcome it." *John 1:5*

You can bring light into another's life this Thanksgiving and Christmas season with a gift through MCC. Families and Sunday schools and churches are encouraged to choose a project for holiday giving. Gifts can be sent through conference offices or directly to MCC. Be sure to mark your contribution clearly for MCC and note the particular country and project you chose.

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News

COE wants General Board to chair abortion issue at Estes Park

The Commission on Education would like the abortion issue to be handled by the General Board during debate on it at the General Conference triennium next July.

In their semiannual meeting, September 28 to October 1, in Newton, Kansas, the commission said abortion should be perceived as a conference-wide issue in which COE did the staff work in preparing materials for study.

"It is too controversial to be tacked onto one commission," said Ben Sprunger, Ohio.

COE wants abortion debate at the triennium to be organized in a similar way to the war tax issue. In the latter the General Board chaired the debate, and the Commission on Home Ministries prepared the study guides.

COE staff person Nellie Lehn was given a new assignment along with her work in children's education. She will head an effort by COE to provide resources in parenting, particularly in the areas of worship and spiritual growth.

The COE Department of Christian Education will convene a meeting to work out responsibility in education efforts among itself, the Congregational Resources Board of the Conference of Mennonites in Canada, and the Canadian provincial and US district education committees.

In a reaction to book publishing losses the Department of Faith and Life Press decided to charge losses back to the commissions when sales on books which they want published are inadequate to cover expenses.

The department also expressed worry about funding new curriculum projects. Sales for *The Foundation Series* are unlikely to recoup the original seed money plus inflation. How can a reserve fund for developing new materials be engineered? There was no answer to that.

Another funding concern is *forum*, the inter-Mennonite student and career-age magazine. Expenses are escalating rapidly and there was talk of going to paid subscriptions. Currently the magazine is distributed free.

COE opposes the formation of a Division of Communication to be quartered in the General Conference offices in Newton, Kansas. This proposal would create a division charged with coordinating and integrating many of the communicaton efforts of the General Conference including *The Mennonite, Der Bote*, radio and television ministries, and other informational and promotional work.

Resistance to more church bureaucracy; that such a division would have to be funded by COE, CHM, and the Commission on Overseas Mission; that there would be too much overlapping of functions between the commissions and the proposed division; and that promotional skills could be provided in other ways were reasons cited for opposition.

The commission also discussed plans for reporting at the triennial conference in Estes Park, Colorado, next July. Final plans will be made in February. *Vic Reimer*

Green light flashes for India seminary relocation

Elkhart, Ind. (MBM)—Union Biblical Seminary in India has finally received permission to go ahead with its $1.8 million relocation project.

UBS is operated by more than 20 evangelical groups, including three Mennonite denominations. Plans to relocate its campus from Yavatmal, Maharashtra, to Pune near Bombay were delayed for two years because officials questioned the nature of the land transaction negotiated for the new campus.

The deed for the new property was formally registered September 26 after being approved by the proper government official three weeks earlier.

Construction at the new site will probably begin in mid-October. The seminary has been located in Yavatmal since its founding 26 years ago.

Mennonite, General Conference Mennonite, and Mennonite Brethren churches have been active supporters of UBS.

(The Commission on Overseas Mission of the General Conference pledged $100,000 in 1975 for the new campus. To be paid over five years COM has to date raised $63,700 of its pledge.)

Plans call for construction in two phases. Phase one is to provide a setting for 200 students, and phase two an additional 50. Of the total cost approximately $700,000 remains to be raised. A group in Europe donated $350,000 for phase two.

S. Paul Miller, director for development at UBS, said the last major hurdle for the relocation project was the approval of the Charity Commissioner in Bombay.

Paul and his wife, Vesta, missionaries for nearly 40 years with Mennonite Board of Missions, moved to Pune last year to expedite the land transfer.

The UBS community met for prayer September 6 as Miller and Sister Rosalia of the Medical Mission Sisters, the sellers of the land, took their lawyers to meet with the Charity Commissioner. "He informed us immediately that he would under *no* circumstances grant the transfer," Miller said in his report.

The church delegation explained that numerous contacts had been made with government officials, including positive conversations with the Chief Minister in Delhi.

The commissioner pondered that a bit, then said, "I am going to sanction it!" He promptly wrote out the order for the property transfer.

The commissioner's change of mind was "almost unbelievable," Miller said. "I do not know how the lawyers interpret it, but Sister Rosalia and I were both thankful for all the prayer support we were sure we had."

The acting principal of UBS said the next step is to get bids for construction and to select a contractor. Also renewed efforts must be made to raise the remaining $700,000 needed to complete the project.

Principal Saphir Athyal, on a one-year sabbatical leave in the US, said the key to fund raising is to get construction at Pune under way. "Psychologically this is crucial," he said.

Youth and education coordinator

The Winkler (Manitoba) Bergthaler Mennonite Church requires a full-time person to work with and coordinate its youth and education program. The church has over 800 members. Applicants should have a sincere interest in spiritual growth and in the work of the church.

Direct inquiries to: Abe Wiebe, Box 944, Winkler, Manitoba R0G 2X0, telephone (204) 325-9796 (residence), or (204) 325-9308 (business).

A congressionally mandated survey of US hunger will be the target of a major nationwide campaign of letters to Congress from people in the churches. An "offering of letters" campaign will begin in November and continue into 1980, according to Bishop Thomas J. Gumbleton, president of Bread for the World, an interdenominational Christian citizens' movement on hunger, which is sponsoring the drive. The letters will urge Congress to establish a mechanism for monitoring undernutrition in the US in a comprehensive manner.

Child-care workers

For an opportunity to provide care for children within a Christian group-home setting send inquiries to: John Duerksen, Director, Grace Children's Home, Henderson, Nebraska 68371; telephone (402) 723-5725

Jacobs foresees changes in leadership models

Jacobs

Managerial leadership has to come under judgment, said Don Jacobs in addressing a conference on leadership training sponsored by the Western District.

The intensive 24-hour conference attracted more than 200 participants to Grace Mennonite Church in Enid, Oklahoma, September 28-29.

In addition to two keynote speeches by Jacobs 10 workshops of two hours duration were each run Saturday morning and afternoon. The most popular were caring for hurting people, church growth, helping youth look at the Bible, and pastor-congregational relationships.

Jacobs, who is executive secretary for the Eastern Mennonite Board of Missions and Charities (Salunga, Pennsylvania) asked, "How can we be Anabaptist Chrisitans and have a managerial model for leadership?

"In the New Testament leadership was not authenticated by skills, but by the Spirit. Leaders were shaped and fashioned in congregational life and in inter-church activities. However, the model of the New Testament is difficult to fit into administration as it has evolved for industrial society."

He said leadership patterns are changing. The "anti-leader" stance of the sixties and early seventies is over, he said. Describing the "new era," Jacobs said, "People are again looking for assertive leaders. Youth is opting for disciplined hierarchical models. This generation (12-20-year-olds) is going to get its leaders."

It sounds authoritarian. But Jacobs said leaders in the new era could be saved from hierarchical authoritarianism only by taking seriously the New Testament model for leadership. This, he said, has several key elements: team leadership, servanthood, discipleship, and "fire within the soul."

These "servant leaders," he said, will be characterized by "authority which arises from spiritual life," "willingness to accept and learn from criticism," and will develop trust by "assuring that communications take place constantly."

In times of rapid social change leadership should concentrate on living in the experience of the Holy Spirit, keeping theology up to date, concentrating on outreach ("during change, groups with a strong mission stay together"), utilizing strong currents in society (e.g. self-fulfillment), and using denominational strengths.

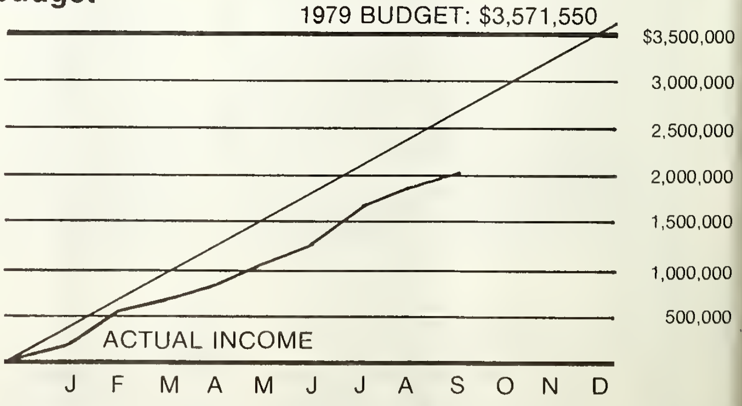
He believes that people today have less anxiety about structures.

In the 1980s Jacobs foresees the following trends: pietism, an emphasis on word rather than deed, a community orientation, dispersed but well-defined leadership in which regional authority will have priority over denominational authority, and a lot of inter-Mennonite activity in projects at a regional level. *Vic Reimer*

Conference budget

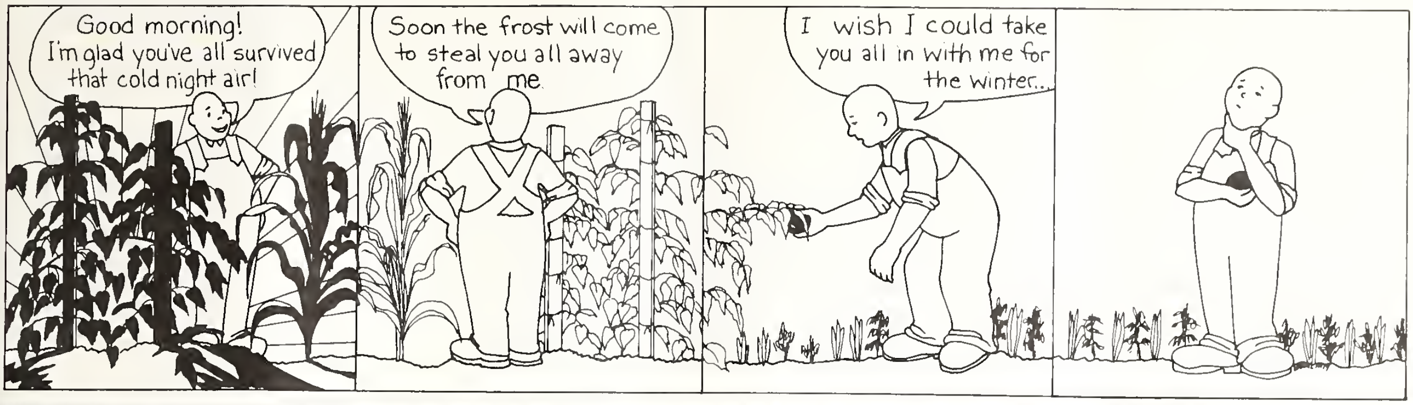
Budget for 1979 includes:

Commission on Education	$272,215
Commission on Overseas Mission	$2,335,143
Commission on Home Ministries	$649,508
Mennonite Biblical Seminary	$314,684
Total	$3,571,550



Donations reach 56.3 percent of budget. Despite a very slow September which saw $159,502 in receipts compared to $232,498 in September of 1978, total General Conference giving is up $200,000 for the first nine months of the year as compared to last year. Actual figures show $2,010,933 in 1979 and $1,810,018 in 1978. Percentages of the annual budget stand at 56.3 percent compared to 56.9 percent at 30 September 1978. The last quarter of the year is critical with over $1.5 million needed to make the budget goal of $3,571,550. Your strong support is needed to meet this challenge. *Ted Stuckey, conference treasurer*

Menno and Anna Baptist


Good morning! I'm glad you've all survived that cold night air!
Soon the frost will come to steal you all away from me.
I wish I could take you all in with me for the winter...

Planning begun for new Saskatchewan camp

Waldheim, Saskatchewan (GCNS)—Camp philosophy, program, and site development were analyzed at a mini-conference on camping held here early in September.

Earlier this year the Conference of Mennonites in Saskatchewan purchased a 300-acre site bordering the North Saskatchewan River near Laird.

Delegates agreed that the primary purpose of camping was spiritual ministry to children, youth, and adults. Less unanimity was evident on methods. Some said the evangelistic thrust of the camp program should be visibly structured; others spoke for an integrated approach.

Further, participants in the meeting said adequately trained, mature counselors are vital to camp programming, more so than buildings. Credit courses in camp counseling could be developed, it was said, by church schools such as Rosthern Junior College and Swift Current Bible Institute.

A camp with year-around facilities, providing programs for intergenerational events and activities for the handicapped, was also affirmed.

Specific actions taken by the delegates are: (1) construction of an outdoor kitchen with enclosed washrooms and showers by next summer; (2) that plans for a multi-purpose building and a listing of priorities for other construction be presented to the next annual meeting of the Saskatchewan conference; (3) that a statement of philosophy, policy, and objectives be written to guide camp development and program.

MCC assessing needs in wake of Hurricane David

Akron, Penn. (MCC)—Dominican Republic is beginning to get back on its feet after the death and destruction brought by Hurricane David on August 31. Twenty-foot waves and stinging rain pounded nearly 100 miles of the coastline west of the capital, Santo Domingo, pushing water at some places inland as far as one-half mile.

Herman Bontrager, Latin America secretary for Mennonite Central Committee, visited devastated areas in late September. He said reports of the disaster are not exaggerated. Bontrager and LaMar Stauffer of MCC, and Evangelical Mennonite Conference missionary Russell VanVleet have established a wide range of contacts and are in the process of pursuing specific needs and opportunities.

MCC has been asked to assist Juan Baron, an end-of-the-road village some 50 miles from Santo Domingo. Almost all of its 600 homes were destroyed. A preliminary reconstruction plan costing $300,000 is being drafted. But no firm plans will be made until these needs are assessed alongside disaster planning in process for Dominica and Nicaragua.

A make-shift home in Boetica, Dominican Republic

"reflects the profound struggle on how to be both 'acceptably American' (and Canadian) and faithfully non-resistant."
— John A. Lapp, *Provident Bookfinder*

"verve and vigor of style, apt quotation and excellent characterization of leading Mennonite figures. . ."
— Donald F. Durnbaugh, *Church History*

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— Carl O. Bangs, *Journal of Church and State*

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"To do good is like rolling a rock to the top of the mountain; as to evil, it comes about by itself. The rock rolls without effort to the bottom." The quotation of King Moshoeshoe is taken from the book, *My Life in Basutoland,* written by E. Casalis, one of the original three missionaries sent to Lesotho in 1833 by the Paris Evangelical Missionary Society in response to the king's special appeal for missionaries.

The seven organizations that undergird Billy Graham's evangelistic ministry had combined revenues of $39.9 million in 1978. Expenditures, however, outstripped income by $971,660. The revenues were $712,390 higher than the previous year but the deficit was almost $10 million less, according to audited figures released in Minneapolis. The financial report covered the Billy Graham Evangelistic Association and six affiliated organizations, including the Billy Graham Association of Canada and others specializing in publications and media.

Administrative assistant

urgently needed by MCC Peace Section

The work includes supervising work flow, some administration of projects, editing of Peace Section publications, and assisting Peace Section administrators. Contact: Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501.

Record

Ministers

John and Velma Braun, Saskatoon, Saskatchewan, were installed into the interim pastorate of Grace Church, Steinbach, Manitoba, August 12. John graduated from the University of Waterloo, worked as a pastoral apprentice at First Church, Saskatoon, for a year, after which he studied for a year at the Lutheran Theological Seminary in Saskatoon before coming to Steinbach. Velma is a teacher by profession.

La Vernae Dick, Grace Church, Dallas, Oregon, has been selected as the new dean of Christian education at the Tabor Heights United Methodist Church, Portland, Oregon. Dick has a BS and MAT from Oregon College of Education, Monmouth, and an MA in religion from Western Evangelical Seminary, Portland. She has also served as chaplain in hospitals and is a writer for Herald Press. She has full responsibility of church school and youth programs at the church.

Melvin Schmidt, pastor of Lorraine Avenue Church, Wichita, Kansas, has accepted an appointment as a Merrill Fellow at Harvard Divinity School, Cambridge, Massachusetts, for the fall term. Schmidt is one of four Merrill Fellows this term. He is pursuing interests in crisis-causing technological advances, responsible Christian commitment, and renewal of ritual and symbol in church life. A 1959 graduate of Bethel College, North Newton, Kansas, Schmidt has a BD from Yale Divinity School.

Dick

John F. Wiebe has been appointed two-thirds-time acting conference minister for the Conference of Mennonites in Manitoba, effective September 1. Wiebe has been conference administrator since 1976 and continues one-third-time in that capacity.

Workers

Celia Enns, Grace Church, Winkler, Manitoba, was appointed secretary with Food Bank and Native Concerns, MCC (Canada) August 20. She recently served one year of voluntary service with the General Conference. Her parents are Frank and Josephine Enns of Winkler.

Dwight Flaming, Alexanderwohl Church, Goessel, Kansas, is serving with Mennonite Central Committee in Mombin Crochu, Haiti, in agricultural extension for a 2½-year term. Flaming received a bachelor's degree in animal science and industry dairy production from Kansas State University, Manhattan. He has been farming near Goessel. He is the son of Randolf and Laura Flaming of Hillsboro, Kansas.

Roger Dwight Irle, Aloha, Oregon, will serve as associate professor of sociology at Bluffton (Ohio) College for the 1979-80 school year while Larry Kay Hardesty is on leave of absence. A cum laude graduate of Harvard College, Irle has received an MDiv from Vanderbilt University Divinity School and an MA and a PhD from the University of Oregon.

Lieselotte Kliewer, an RN from West Germany, has joined the nursing service division of Mennonite Hospital, Bloomington, Illinois, through the overseas trainee program sponsored by Mennonite Central Committee. Her six-month assignment at the hospital began August 17 and will extend through February 1980.

Richard Krahn, Niverville (Manitoba) Church, is serving a three-year term of service with Mennonite Central Committee in agricultural extension in Recife, Brazil. He attended Winnipeg (Manitoba) Bible College and graduated from the University of Manitoba. His parents are Henry P. and Matilda Krahn.

Judith Schierling, Branham Lane Church (Conservative Baptist), San Jose, California, began a two-year term with Mennonite Voluntary Service in community services and teaching in Kansas City in August. In 1976 Judith earned a bachelor of music degree from Simpson College in San Francisco, California. Her parents are Carl and Frances Schierling of San Jose.

Debra Schrag, St. Paul Lutheran Church, Freeman, South Dakota, began one year of voluntary service with the General Conference in mid-August in child-care services in Markham, Illinois. She earned an AA in early childhood education this year from Freeman Junior College. Kermit and Darlene Schrag of Marion, South Dakota, are her parents.

Tena Striemer, Neuanlage Grace Church, Hague, Saskatchewan, began a one-and-one-half-year term with

Flaming

Krahn

Recycling old eyeglasses to bring sight to the poor here and abroad is the purpose of 250 volunteers in New Jersey. They operate as a nonprofit, incorporated organization which received and sorted over one million pairs of old glasses last year. Simple nonastigmatic lenses go to medical missions abroad since Federal law prohibits their redistribution in the US. Money realized from the refining of metal frames and other scraps of precious metals goes into eye funds. Write: New Eyes for the Needy, Inc., Short Hills, New Jersey 07078.

Aging is a grossly neglected subject in current theological education, said David Moberg of Marquette University, Milwaukee, in addressing an August conference on "Aging, Spiritual Well-Being, and Education" in Indianapolis, Indiana. The conference was sponsored by the National Interfaith Coalition on Aging and was attended by Mennonite Central Committee representatives Carl and Irene Smucker. Experts also noted the need to provide a ministry to aging in congregational settings and in higher education.

In Korea this school year the ratio between application and actual enrollment in major evangelical theological seminaries was at least 3:1. The present church growth rate is six new churches every day. The Christian population in South Korea represents close to 20 percent of the 37 million people. In South Korea today there are 169 theological schools and 39 Bible schools with more than 10,000 students.

Schierling

Schrag

Striemer

Swedlund

Mennonite Voluntary Service in July working in child care in Beatrice, Nebraska. Mary Reddekopp of Osler, Saskatchewan, is her guardian.

Shari Swedlund, Evangelical Covenant Church, Lanyon, Iowa, began one year of voluntary service in July with the General Conference working at the Welcome Inn Friendship Center in Hamilton, Ontario. In 1978 she graduated with a BA in social work from the University of Northern Iowa. She has worked as a social work consultant and a child development worker. Her parents, Robert and Beverly Swedlund, live in Paton, Iowa.

Kristin Wagner, Grace Lutheran Church, Oberlin, Ohio, began a two-year term with Mennonite Voluntary Service September 5 working at the Welcome Inn Friendship Center in

Wagner

Wedel

Hamilton, Ontario. Kristin has a BA in art from Oberlin College. Her occupational experience includes being director of playgrounds for the city of Oberlin. Her parents, Henry and Barbara Wagner, live in Oberlin.

Arpa Wedel, First Church, Hutchinson, Kansas, began a one-year term with Mennonite Voluntary Service October 1 working as a tutor at Crossroads Community Center in Philadelphia, Pennsylvania. She has taught elementary school since 1946 and earned an MA from Colorado State College in Greeley in 1958.

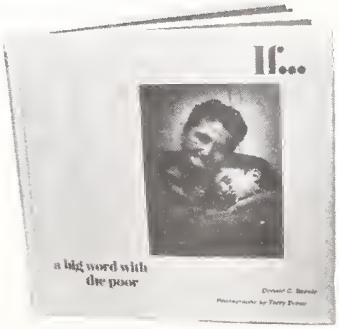
Published

Walk Humbly With Your God by William Janzen is a collection of sermons and meditations that were first preached in the congregational setting of the Ottawa Mennonite Church. The author has served as director of the Ottawa office of Mennonite Central Committee (Canada) since 1975. *Canticles and Psalms* by Esther Wiebe is the second publication in the Canadian Mennonite Bible College Music Series. Youth choirs and small choral groups will find this mixture of original compositions, adaptations, and arrangements suitable. Both books may be ordered from CMBC Bookstore, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Donald C. Bakely
hears and records
the voices of the poor
in poetry:

"Lord, . . .

Hear me —
I'm not asking to be rich
but I am asking for a little relief
from the pains,
• • •
and for those who have their heels on my neck
to understand
and treat me a little like you do."



Photos by Terry Evans

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Reviews

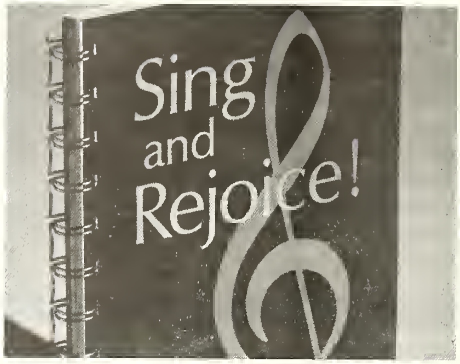
New hymns for congregations

Sing and Rejoice!, *edited by Orlando Schmidt (Herald Press, 1979, 148 hymns) is reviewed by Peter Letkemann, instructor in music at Canadian Mennonite Bible College, Winnipeg, Manitoba.*

"O sing unto the Lord a new song, for he has done (and is doing) marvelous things." This familiar injunction of the psalmist needs to be taken seriously by the church in every generation as it seeks to give creative expression to *its* faith in texts and tunes which speak to *its* contemporary situation.

The Mennonite Hymnal (and other standard hymnals) is a collection of the "new song" of past generations. In a sense it is like a museum where we can admire and marvel at the faith of those who went before us. By this I do not wish to imply that we should throw out our hymnbooks, for the past they represent is important. But more congregations are realizing the need to supplement standard hymnals with contemporary songs of faith.

Sing and Rejoice! is an attempt to provide such a supplement. The majority of texts and tunes have been written in the last few decades and "reflect the concerns of the church today: discipleship, unity, fellowship, mission and outreach, obedience and covenant, social action, the reality of the Holy Spirit, love, peace, hope, freedom, joy, Christian experience, and devotion."



The value of a songbook (like a new translation of the Bible) can only be measured after extended use, but I would venture to predict that this collection could become a valuable resource to many congregations. Given appropriate and creative leadership (and accompaniment) these songs will find many uses in the life and worship of the church—congregational worship, choirs, youth groups.

Out of the thousands of songs produced in our generation Orlando Schmidt has carefully selected 148. These include many well-established favorites, from Negro spirituals like "Peace Like a River" to folk hymns like "Tis a Gift to Be Simple." There are new songs from Nigeria, Tanzania, Jamaica, and many other places. Many include not only the English text, but also the original French, German, Spanish, Cheyenne, or Swahili. Many songs have been written or arranged by Mennonites. The inclusion of songs from so many countries helps us to realize that the Mennonite community is not primarily an ethnic-cultural Swiss, German, or Dutch community, but a worldwide fellowship of believers.

My only criticism has to do with the pricing policy of the publisher, Herald Press. If they are serious about wanting to enrich the singing of our congregations (rather than enriching their own pocketbooks) they would charge a more reasonable price and allow a considerable discount on large orders for congregations. Since the book is published simultaneously in Canada and the US, I feel that the price should be the same in both countries. The Canadian price as listed is higher than the US price, even taking into consideration the 15 percent difference on the dollar.

Beside my Bible

Mary F. Heisey

A variety of acts

Christ gives us the power to change the way we act. All three books beside my Bible this week emphasize this good news.

The Abusers, *by Gary Fisher with Robert L. McGrath (Mott Media, Milford, Michigan, 1975, 213 pages).*

Child abuse is out of the closet, the attic, and everywhere else it unfortunately occurs. It has become another banner of contemporary concern.

This startling account by someone who suffered incredible abuse from childhood until almost age 30 graphically describes another modern concern: the temptation and holding power of drugs.

Three appendices list related books, give 25 ways to avoid child abuse, and tell how to counsel in child abuse cases. A triumphant book to read during 1979, the International Year of the Child.

Lessons for Lovers in the Song of Solomon, *by Bob Dryburgh (Keats, New Canaan, Connecticut, 1975, 222 pages).*

If you've been bypassing the Song of Solomon because its allegorical style bewilders you, you'll welcome this enlightening Bible study of it.

We meet the girl from Shunem (the Shulamite), her shepherd beloved, and King Solomon—the old love triangle. Their powerful story, beautifully related and amplified, causes us to think about our love of the Lord as Christians. Satan's allurements are temporary; the Shepherd's love abides.

Making the Small Church Effective, *by Carl S. Dudley (Abingdon, Nashville, Tennessee, 1978, 192 pages).*

If you've ever belonged to a small church, this book about its loving ministries and faith-testing struggles will delight and possibly surprise you. Ways of caring for people, conserving the faith, and coping in the small congregation today are discussed.

"The caring church will tend to recognize the uniqueness of each person. Wisdom is perspective refined by experience."

Speaking out

Our community crusade

Henry Neufeld

We arrive late and the two ushers glance at each other, silently competing to see who will get to show us in. Our usher is one of the few people we don't recognize; perhaps he thinks we're part of the "uncommitted" group here tonight. The chairs are cold and hard.

A well scrubbed and neatly dressed family walks in . . . they could easily do a Maytag commercial . . . I wonder if he's a clergyman; there's something about the way he struts in ahead of his family . . . that's it . . . he wants to see—and be seen. Is it true that evangelicals have a contest going to see who can carry the largest Bible? I worry about hernias and low back pain. . . .

The preliminaries are finally over; we've sung our prescribed quota of hymns, we've dropped our coins noisily into the Colonel Sanders offering buckets . . . not even a whiff of fried chicken. The evangelist is forceful and clear; he's obviously a skilled orator. A freight train roars by . . . farmers and golfers will be out on their fields tonight . . . the green on number five will be coming in well now after the rain.

The chairs get harder . . . kids get restless . . . a not so old man tries half successfully to suppress a yawn . . . a young lad starts picking his nose . . . an airplane momentarily drowns out the speaker. "Salvation is a gift, free for anyone to accept," he says; the message is clear for all to understand. As he raises his voice, a few nodding heads jerk back to their usual position . . . "you can't keep your faith to yourself," he admonishes. A farmhand sleeps—soundly—his head no longer bobs up and down.

This has got to be spectator Christianity at its best. We've hired this guy to come and preach the gospel to our community's unsaved . . . and who crowds in here every night? Church people. The faithful. They flock here by the hundreds. How many times do they need to hear the salvation message?

Two people check their watches . . . he's been speaking for 35 minutes now, but it doesn't seem that long. One man slowly pages through a hymnbook . . . a teenager picks mud—piece by piece—out of her runners . . . a nine-year-old almost twists her dad's arm off trying to get his wristwatch into a readable position.

My daughter instructs me to inquire of her mother whether there might be some gum in the bottomless purse . . . a high school girl wraps her fine gold necklace around her finger—again and again—slowly hypnotizing herself . . . and me . . . my daughter asks if the gum has been found yet.

Is anyone listening to the evangelist? A teenager keeps pulling her skirt down over her knees, she would have been more comfortable in denim . . . two kids whisper, and the one next to Dad gets an elbow in the ribs . . . another girl takes a handful of her hair and pulls it away slowly, one strand at a time, carefully examining each one . . . does she have split ends? The bottomless purse finally produces, not gum, but a Certs, and a silent "thanks" is mouthed in Mom's direction.

A clergyman in the crowd restlessly and too vigorously swings his foot back and forth, loudly proclaiming his boredom . . . finally he gets up and leaves the building. An elderly fellow dozes, a youth yawns, but the message is proclaimed. The evangelist does not apply any pressure, neither does he send us on a guilt trip . . . he must be a rare one.

My mind wanders . . . it's hard to concentrate on a message I've heard 100 times before . . . We don't keep teaching college students the alphabet . . . yet Christians come here night after night to hear the conversion message . . . maybe we're all kindergarten Christians who want to keep relearning the alphabet.

Quiet prayer . . . if we want to accept Christ or rededicate our lives, then we are to fill out the form the usher gave us as we arrived. If I complete mine, will he then ask me to come forward? Once, years ago, in response to an evangelist's pressure to "just slip up your hand," I did, and a minute later he asked those of us who had raised our hands to come forward . . . I felt tricked and betrayed . . . why can't evangelists be honest and tell us exactly how they are going to handle their altar call . . . why try to wring commitments out of people?

As I feared, between each of the six verses of the closing hymn we paused and those who raised their hands were asked to come forward . . . as a public declaration . . . If we were honest we would all be up front, but only a few people move forward . . . how often can Christians publicly rededicate themselves before it becomes a mockery?

A stone rolls noisily down the roof, rudely interrupting the altar call . . . most people here don't need the salvation message . . . they need a rude interruption in their placid Christianity. Where will they learn how to examine and measure their Christian growth? Where will they learn to agonize over the pain of change that comes with growth? Where will they learn to struggle with fellow Christians, to share of themselves, to affirm each other in growth? There must be more to the Christian faith than relearning the alphabet.

Letters

Abortion fallacies in *Window to Mission* insert

Dear Editor: I was floored by the seeming lack of concern for the fundamental Anabaptist principle of nonresistance in one paragraph of Kay Ann Fransen's otherwise useful article, "No Simple Answers: Let's look at Abortion," in the *Window to Mission* insert (September 25 issue).

I am referring specifically to the statement, ". . . until we in the church and society are willing to assume financial, emotional, and time-related responsibility for the unwanted child, we have no right to tell an overwrought, overworked, depressed woman that she is wrong to choose an abortion. Child abuse and neglect are evil. Hunger and emotional deprivation are evil. The smug self-righteousness of middle-class Mennonites who are surrounded by affluence is evil—just as evil as abortion, which may be done as a loving act, depending on the future facing the unwanted child."

Granted that the church *does* have an awesome responsibility that it "must be willing to assume," the inclusion of the above statement serves to perpetuate several fallacies about abortion, and nowhere acknowledges the absolute Mennonite stance that killing is wrong for whatever reason.

No one can say for sure that life does not begin at conception; at most some would argue that we don't know when life begins. But if there is any doubt Mennonites must reject any act that could even *conceivably* amount to taking human life.

Yes, child abuse and neglect are evil, but what does this fact have to do with abortion? Presumably since the 1973 Supreme Court decision we should be experiencing a drastic falloff in child abuse in the US since over a million so-called unwanted children are being aborted every year. But what responsible person would assert that child abuse is, in fact, on the decline? On the contrary, it could be argued that the availability of abortion tends to ingrain in society the concept that the strong may destroy the weak, a psychological conditioning that leads to greater child abuse.

Abortion "may be done as a loving act, depending on the future facing the unwanted child"? Who is playing God here? Can anyone know the future of any child, "wanted" or "unwanted"? Surely we all know of people who went through a difficult home situation, or who suffer a handicap, or who lived through great poverty, but who have overcome all obstacles to become happy, productive citizens. Why not give God a chance to work his will instead of condemning an innocent unborn child to death because of an uncertain future?

It is an incomprehensible tragedy that the General Conference Mennonite Church, with its laudable history as a peace church opposed to killing, has not yet seen fit to become a forceful advocate for the lives of the unborn. *David E. Shelly, 324 East 1st, Newton, Kansas 67114.* September 21

Unashamed of full gospel

Dear Editor: Ferd Wiens' article, "Mennonite Flagellants?" (October 2 issue) troubled me. He spoke of how "in recent years there has grown up in some of our churches, in our colleges, and in our seminary what may be called 'a peace cult' " . . . "extreme pacifism" . . . giving "bad corporate image" . . . "overemphasis on peace." He linked the problem to our seminary and to Bethel College.

The issue may be larger than brother Ferd suggests. If Bethel College, Mennonite Biblical Seminary, Mennonite Central Committee Peace Section, peace and social concerns of the Commission on Home Ministries, and the midtriennal conference at Minneapolis were to be obliterated from our experience we still would have brothers and sisters who would be led to cry out against and to demonstrate against what they see to be an imminent nuclear holocaust, and who might feel called of God to withhold taxes for military purposes. We would still have the question whether to repudiate or to embrace them.

When our brother speaks of "repudiating" the "peace activists" and "evaluating the institutions where this peace cult originated . . ." is he summoning us to stop teaching courses on conflict resolution, nonviolence, or "biblical politics"? Are we being asked to cancel peace lectures or to drop our peace studies major or to stop writing articles about Titan II missiles?

How can the way of the cross and the call "to beat swords into plowshares" be neatly packaged so that it will not be an embarrassment to all who are sensitive to criticism from an unbelieving and unfaithful world? To the majority Christ's call to peacemaking is a stumbling block. To a minority Christ's peace is an answer to the deepest longings of the human heart.

I would ask our brother to examine the word "overemphasis." One person's emphasis is another person's underemphasis and still another's overemphasis. The Anabaptists were severely criticized in the 1500s precisely because they "overemphasized" certain convictions. Some good reformers even charged them with being "too Christian."

Did the Apostle Paul overemphasize grace or peace as he opened and ended virtually every one of his letters with the words "grace and peace"?

Should our forefathers, who fled military conscription in Europe, have cancelled their travel plans when some of their Mennonite neighbors admonished, "Don't migrate; you make too much of nonresistance"?

I agree that the style of a group can be so cultic and extreme that it repels rather than attracts. The cultic deserves condemnation: patriotic, demonic, military, food, pleasure, peace cults. Let us be sure, however, that our standards of evaluation are kingdom rather than worldly image standards.

The way of the cross and reconciliation are at the heart of the gospel—not just optional acessories. This gospel of nonresistance is foolishness to the world. The ways and gifts of peacemaking are varied. One person's style of witness may not be the calling of another. We need to pray constantly for God's grace to help us carry with joy and not embarrassment the foolishness of the full gospel and to pray for a fellowship in Christ which embraces a diversity of gifts.

I am not ashamed of how Mennonites underscore simple living, missions, works of compassion, truthtelling, and peace. If we must err, I prefer that we err on the side of overemphasizing grace and peace. *Robert Kreider, Bethel College, North Newton, Kansas 67117.* October 1

Meditation

Prayer behind the wheel

Whether it was traveling on old Route 66 to visit cousins in Kansas or just a short trip to Naperville, Illinois, to pick up fresh eggs to sell, there was one tradition which our family of seven almost never forgot . . . well, hardly ever.

This tradition was to have a special prayer time before departing on any trip other than routine Chicago drives.

One sticky summer day the Neufeld gang rushed its preparations for an anticipated trip. Soon the family was crowded into the seven-passenger car heading west from the city.

Leaving the green grass and red brick houses of Brighton Park behind, we passed stores, smokestacks, and then open fields. Amid the typical Neufeld noise a voice in the back seat tried to be heard. Finally the voice came through, "We forgot to pray."

Dad carefully pulled over to the gravel shoulder and in his soft reverent voice prayed, "Dear Father in heaven, guide and protect us as we go on our journey . . . Help us to do thy will. . . ."

Pulling back onto the road we knew immediately that something was wrong—thump . . . thump . . . thump.

Amid groans, jokes, and questions like "Who was sitting on that side?" we pulled back onto the same shoulder where we had just prayed. All piled out. Cranks of the jack and loads of advice by makeshift mechanics managed to change the flat tire.

Someone joked, "Maybe we shouldn't have stopped to pray."

Mother softly said, "Who knows what might have happened if we hadn't prayed?"

This became a favorite family story to tell. We still kept the praying before trips, and other similar prayer traditions.

As a young person I was sometimes embarrassed by these public displays of prayer, especially when my friends were around. Yet today I find this tradition and similar ones helpful to my own family. Yes, we also pray before long trips. These are our spiritual seat belts. We also try on all occasions to wear regular seat belts. With God's help we attempt to obey other laws which help to insure safe driving.

I know what you're wondering: "Did you ever have an accident?" Not on long trips—that I can remember—but on short trips in and around the city, yes. I guess that's what the statistics indicate for most drivers. Most accidents happen on short trips. And I guess today most of us are whispering a prayer anytime we get behind the wheel—at least we should be—and buckling our seat belts, and obeying safety laws.

Helen C. Coon

Before the viewing

When people are strolling past your casket it'll be too late to review your Christian stewardship. Reviewing must precede viewing.

At the viewing let it be said that you had your financial affairs in good shape. That you provided for your family's needs. That you kept your will up to date. That you were generous with church causes.

John H. Rudy

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CONTRIBUTORS

Weldon Schloneger, 2828 Benham Avenue, Elkhart, Indiana 46514, wrote his article in spring while a second-year student at Associated Mennonite Biblical Seminaries.

Lois K. Bare, 26148 Woodridge Drive, Elkhart, Indiana 46514, wrote her article as part of a journalism prose class assignment at Goshen College. Lois became acquainted with Vinora Salzman while serving as administrative assistant at the Hively Avenue Mennonite Church.

Mary F. Heisey, 56 East Street, York, Pennsylvania 17403, gives us more suggestions for fall reading.

Henry Neufeld, 54 5th Street, SE, Portage La Prairie, Manitoba R1N 1H8, is a social worker with the Children's Aid Society of central Manitoba. He is a member of the Portage Mennonite Church.

Our meditations this week are provided by Helen C. Coon, 1313 North College, Cordell, Oklahoma 73632; and John H. Rudy, 1110 North Main Street, Goshen, Indiana 46526.

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Spirituality of the road

Many Christians are showing a new concern for spirituality. The social concerns of the past decade are giving way to a more inner-directed search for meaning and faith.

Some see this phenomenon as a swing of the pendulum from activism to passivism. But for many there seems to be a longing for deeper biblical and moral roots in the face of today's baffling social and political problems. (C. J. Dyck in his introduction to David J. Bosch's *A Spirituality of the Road.*)

David Bosch's book is a print version of the 1978 Mennonite Missionary Study Fellowship on 2 Corinthians. Bosch believes the Apostle Paul calls us to a spirituality of the cross. This is not a John Bunyan *Pilgrim's Progress* attempt to arrive at a self-seeking, monastic perfection. Nor is it a losing of yourself in today's world of technological and political redemption. A spirituality of the cross is sensitive to the misery of man *and* to the glory of God.

Too many Christians see our spirituality or devotional life as that part which withdraws from the world and there in secret closet with the Lord recharges its batteries. Then we go on to our "worldly" life again.

In recent decades too many Christians have gone to the other extreme. We recognized our past failures to apply orthodox beliefs to world needs. In response many evangelistic and missionary endeavors became synonymous with secular humanism.

Bosch addresses this problem squarely. Christians are—at the same time—called out of the world and sent into the world. The Bible never called for a balance of one *against* the other; it calls us to a life of tension (faith-security instead of guaranteed pension adequacy).

The spirituality of 2 Corinthians—chapter after chapter—develops, unfolds, deepens, and matures. It is ever "fixed" on Jesus Christ and consequently never "finished" as long as we are in the flesh. It moves us inward *and* outward as we go and grow. Paul's spirituality is not of the monastery but of the road.

This spirituality vitalizes our own lives and equips us to enable others. It keeps us in a "gentle tension between giving ourselves in full surrender to our fellowman, yet at the same time enjoying the peace of the Lord" (page 23). *Bernie Wiebe*

Memorizing may be back

Remember the days when "school beginners" started out by memorizing the alphabet? And each Sunday school session meant memorizing another Bible verse? Catechism could be "passed" by anyone who had memorized the answers? You could go to camp free if you could recite 200 verses from selected portions of the Bible?

Then memory work was declared too "rote." Too often we knew the words but understood nothing of their meaning. It was like a mental gymnastics exercise. A proliferation of Bible translations contributed to the difficulty of reciting Scripture. For a time memorization was deemphasized.

Weldon Schloneger helps us—in this week's issue—to see what we should have done. Instead of dropping memory work from our spiritual nurture (and public education) we should have given it meaning.

Psychologically repetition has always been a key element of learning. Repetition is a first step to imprinting things into our lives. Relating the memory work to everyday experiences is a second step.

Appropriately done, we never forget—or lose significance—of anything we have "learned." It may be pushed aside and ignored at times, but it remains available for recall.

The Christian life is a call to lifelong learning and growth. We need recallable resources to live the faith life.

I'm glad to note that our seminary is aware of the potential in appropriate memorizing. It's not a reversal to the "old days." It can be a way of learning that *forces* students to encounter the subject matter.

Christian education can only benefit by using memory work *appropriately*. We must do more of it in our homes, schools, and congregations. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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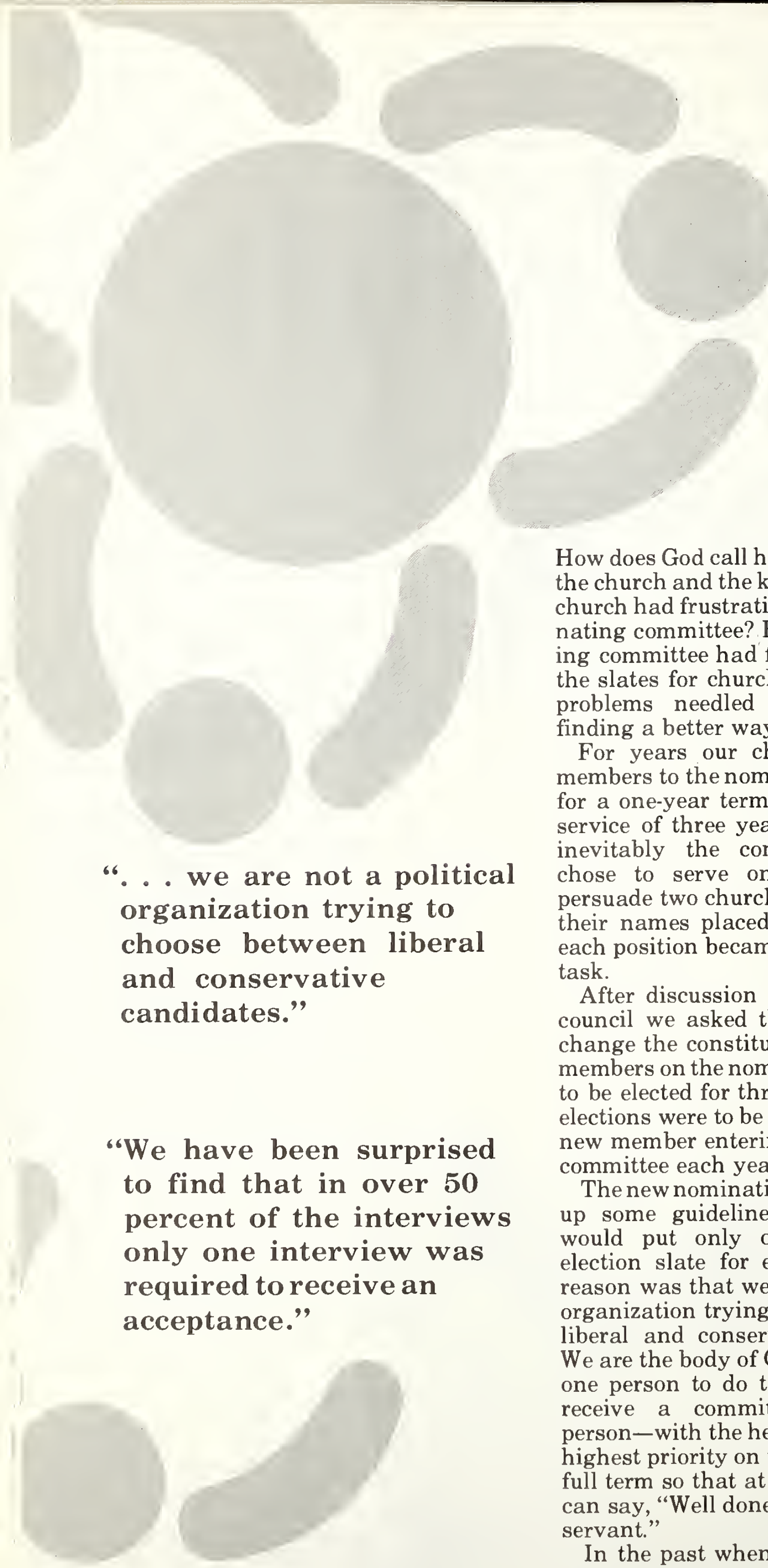

How

"... we are not a political organization trying to choose between liberal and conservative candidates."

"We have been surprised to find that in over 50 percent of the interviews only one interview was required to receive an acceptance."

How does God call his children to serve the church and the kingdom? Has your church had frustrations with the nominating committee? Has your nominating committee had frustrations filling the slates for church elections? These problems needled our church into finding a better way.

For years our church elected five members to the nominating committee for a one-year term with a maximum service of three years. *Result:* almost inevitably the committee members chose to serve only one year. To persuade two church members to have their names placed on the ballot for each position became too frustrating a task.

After discussion within the church council we asked the membership to change the constitution to place three members on the nominating committee to be elected for three-year terms. The elections were to be staggered with one new member entering the nominating committee each year.

The new nominating committee drew up some guidelines. The committee would put only one name on the election slate for each position. The reason was that we are not a political organization trying to choose between liberal and conservative candidates. We are the body of Christ trying to get one person to do the job well and to receive a commitment from that person—with the help of God—to place highest priority on those duties for the full term so that at the end the church can say, "Well done, good and faithful servant."

In the past when there were two or more candidates for a position, we have seen a willing candidate repeatedly lose an election and after a few times become disillusioned with the church and the membership's opinion of him or her. This tends to break down Christian fellowship and trust in one another.

We try to interview a church member with all of the nominating committee present. All interviews are arranged by appointment. We outline all of the duties which need to be performed, the term of the office is explained, and the member is asked to make a commitment to serve in this position. A time limit is then given in which we expect a reply, usually 7-10 days. No nominating committee member approaches a member on his own without first having the committee come to a consensus on who should be interviewed.

The nominating committee tries to do its "homework" so that the church positions are distributed as evenly as possible. No member is asked to take two or more tasks if one task takes up the available time. The nominating committee needs to know what task each member has in the church and even outside the church. Is the prospect teaching a Sunday school class, working with the youth societies, working on the regional Mennonite Central Committee board, or working on the local United Way? The committee also needs to know who does not have a position and who needs to be challenged to become active in the work of God and the church.

Fourth, the nominating committee may need to reassess a department if it involves too much work for one person. We found that the music chairperson of our church had too much work. We went to the church council and urged them to consider a music committee of three members to properly carry out the duties of that department. The church membership agreed to the constitution-

"The committee also needs to know who does not have a position and who needs to be challenged to become active in the work of God and the church."

God calls

Marden C. Habegger

al change with the result that it is much easier to fill three positions when the duties are shared, than to find one person to manage the whole job.

Fifth, the nominating committee found that the position of mission superintendent was almost impossible to fill, largely because the nature of missions in the Mennonite church has changed. After much study the church council decided to combine two committees so that now we have a mission and outreach committee which changes the function of the committee, and the emphasis on mission work is not necessarily overseas. With three members elected to this committee a new and more active work is being carried out which is more in keeping with the times.

The nominating committee has had to reexamine itself and its duties. We find that we need to be active throughout the year to find out if the positions are still valid and if the work is well done. We need to let people know that we appreciate what they are doing in their department, and we need to compliment them. We need to talk to people throughout the year to find what their interests are and to become aware of various people who would be able to carry out a specific position.

What have been the results? We have been surprised to find that in over 50 percent of the interviews only one interview was required to receive an acceptance and commitment to accept a position. In a few cases several interviews were required, and then we had to ask ourselves if we had indeed done our homework. If persons interviewed feel they have enough responsibilities, we give them our sincere thanks for coming and wish them well in their tasks. We try to avoid bringing pressure on people but give them all of the help necessary to make a knowledgeable decision, and then we accept that decision. At our annual elections the members of the church still have the option of nominating additional members, but this has rarely happened.

Maybe our experience will help another congregation. We are continually seeking to improve the procedures of our nominating committee. •

Lord, sand me

Laura Siemens

This table
Is made of fine wood.
It's strong.
It's tidily constructed.
The builder
Takes an abrasive
And sands.
Patiently he rubs and sands.
The builder
Takes finer and finer
Abrasives
Sanding to finish the table right.
Just so,
In our Christian lives,
Abrasives
Are sent to sand us and sand us.
Some people
And some circumstances
Are abrasives
To sand us to the proper finish.
God the Master Builder
Controls and only allows
As much sanding
As he gives us the strength to bear.

THE LORD'S PRAYER

Clarence Bauman

Form: Matthew 6:9-13 has the full address and seven petitions with a commentary on the fifth (13, 14). The best manuscripts (B and X) omit the doxology. The three "thou" petitions followed by four "we" petitions reflect the pattern of the Decalogue with its two tables of duties to God and to men. In Matthew's version the first couplet corresponds to the fifth and the second to the fourth, while the central request for bread has no parallel and is the only statement not beginning with a verb.

Luke 11:1-4 omits the full address, the third and seventh petitions, and the doxology, and has variations in the fourth petition (e.g. *hemeran*) and in the fifth (e.g., *hamartias*) with numerous poorly attested additions, such as the invocation of the Holy Spirit to cleanse us, attached to the second petition.

The difficulty of harmonizing rhyme and meter in the reconstructed Aramaic Vorlage of both versions argues against a common source.

Context: Matthew placed the Lord's Prayer in his Sermon on the Mount within the didactic triad on alms, prayer, and fasting (6:1-18); the basis for a new integrity in relation to God as one prays, to others as one gives, and to oneself as one fasts. In Matthew 6:5-8 Jesus contrasts the secrecy and brevity of true prayer with hypocritical publicity and Gentile verbosity.

According to Luke 11:1-4 the Lord's Prayer is Jesus' response to a disciple's request: "Teach us to pray, even as John taught his disciples" (the Didache [8:3] adds: "Three times daily shall ye pray thus").

Matthew's version was for Jewish believers whose prayers had become routine. Luke's version was for Gentile Christians who needed first to learn how.

Were the prayers of John, of the Essenes, of the synagogue (e.g., the Shemonah Esreh), and of the Psalms not accessible to the disciples or acceptable to Jesus?

Our Father in heaven: Jesus instructed his disciples to pray not to himself but to God. Jesus was a Jew and prayed as a Jew. His followers, however, are divided from Jews precisely by their prayers inasmuch as they pray to or through rather than like Jesus.

Deity is addressed as father in Homer and in Sumarian prayers long before Moses and the prophets. The Old Testament speaks of God as father on 14 occasions. Malachi 1:6 reproves Israel for not giving God the honor a father deserves from his son. Isaiah 63:13 cries, "Thou, O Lord, art our Father though Abraham does not know us and Israel does not acknowledge us." "Abba" (Daddy) replaces the mystery of the Hebrew tetragram JHWH with the intimacy and trust of an infant. As a Jew one would hesitate to address God in this familiar way. Jesus did it always—except in his cry, "My God, why . . ." For him the God far away ("in heaven" denotes transcendence, not location) was near at hand. According to Jesus one enters the kingdom only as a child (Luke 18:7). "The Spirit bearing witness with our spirit" inspired the bilingual Aramaic-Greek usage of "abba o pater" (Romans 8:15, Galatians 6:4) in both Jewish and Gentile churches.

1. **Hallowed be thy name:** "Exalted and hallowed be his great name in the world he created according to his will"—so reads the ancient Hebrew prayer, the Quaddish (Holy), with which the synagogue in Jesus' day concluded its service. Together with the Jewish synagogue, the Christian congregation anticipates the fulfillment of Ezekiel 36:23, "I will vindicate the holiness of my great name . . . the nations will know that I am the Lord, says the Lord God, when through you I vindicate my holiness before their eyes."

"Hallowed be thy name" expresses the paradox of Christian being both as imperative ("Ye shall be holy," Leviticus 11:45) and as indicative ("Ye are holy in Christ"). God is holy, and by his Holy Spirit we become what we are in the wholeness of holiness through the cleansing of our lips and the transformation of our heart.

Jesus prayed, "Consecrate them in the truth. . ." (John 17:19). Through ceremonial washing, anointing, and sacrificing it was to become clear that it is God and not man who sanctifies and consecrates Israel, including places, objects, and persons. Beyond separation from the unclean, sanctification implied re-creation, re-storation, redemption within the covenant context through which the hidden mystery of God's holiness is revealed as the ideal of Israel ontologically and existentially realized through Christ in the holy worldliness of sonship and discipleship.

2. **Thy kingdom come:** What does this second "thou" petition mean, and when and how is it to happen? How may we resolve the "schon jetzt aber noch nicht" (yet, not yet) of living in its presence while awaiting its appearance? Is it a unique once-for-all event or a universal truth? Does God himself bring it about? If not, why not? If so, in what sense are we to work toward its realization?

How do we interpret and harmonize the following texts? The kingdom of God is at hand (*eggiken* - Mark 1:14). The kingdom is within (in the midst of) you (*entos* - Luke 17:21). My kingdom is not of this world (John 18:36). Blessed are the poor (in spirit) for yours (theirs) is the kingdom (Luke 6:20; Matthew 5:3). The sons of the kingdom will be

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thrown into outer darkness (Matthew 8:12). Do not hinder (the children) for to such belongs the kingdom of God (Mark 10:14). Unless one is born anew he cannot see the kingdom (John 3:3). Through many tribulations we must enter the kingdom (Acts 14:22). Flesh and blood cannot inherit the kingdom (1 Corinthians 15:50).

In the words of the Quaddish the Jewish soul prays: "May he rule his kingdom in your lifetime and in your days and in the lifetime of the whole house of Israel, speedily and soon."

3. **Thy will be done on earth as in heaven:** This third "thou" petition (only in Matthew) reflects the agony of Gethsemane. Luther called it "ein schrecklich Gebet" (fearful, terrible prayer). With these words Paul declared his readiness "not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus" (Acts 21:14). These were the last words of Polycarp and countless other martyrs. When Jonah during that storm at sea was asked by the ship's captain why he alone did not pray, Jonah allegedly replied, "There is no prayer . . . that my God will hear unless I am prepared to do his will" (*The Burden of Nineveh*).

Compare Socrates' last words before he drank the hemlock: "Leave me then, Crito, to fulfill the will of God, and to follow where he leads" (*GB* 7, 219) with those of Jesus in Gethsemane: "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt" (Mark 14:36).

If all things exist and happen by God's will (Revelation 4:11) — even to birds and lilies (Matthew 6:26ff) and to the hairs of our head (Matthew 10:30) — why this "terrible" conflict of will expressed by Jesus? Is this petition so "frightful" because we presume to be men of goodwill? Must man's will be broken or suppressed in order that God's will "be done on earth as in heaven"? If not, why not? If so, does this petition not thwart our personality and lead to resignation and fatalism?

Paul said, "He has made known to us . . . the mystery of his will . . . to unite all things in him, things in heaven and things on earth" (Ephesians 1:9f).

Peter said, "It is God's will that by doing right you should put to silence the ignorance of foolish men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God" (1 Peter 2:15f). "Let those who suffer according to God's will entrust their souls to him" (1 Peter 4:19).

John said, "The world passes away . . . but he who does the will of God abides forever" (1 John 2:17). "This is the confidence which we have in him, that if we ask anything according to his will he hears us" (1 John 5:14).

4. **Give us . . . our bread:** In Matthew the first "we" petition reads: "Our bread for tomorrow give us today." Luke substitutes for the aorist imperative (*dos*), which denotes a single action, the present imperative (*didou*), which means "Keep on giving," thereby expanding "this day" to "each day," a generalization which literally means: "Keep on giving us our daily bread for tomorrow," in keeping with the request, "Give us this bread always" (John 6:34).

Origen (185?-254?) interpreted this petition metaphysically as a plea for spiritual bread (on the assumption that *epiousion* was derived from *epi ousia*, which with some imagination could be translated "ground of being," implying that "bread" was a metaphor for "logos").

Jerome (347-420?) emphasized the eschatological dimension of the petition on the assumption that it focuses not so much on the next day as on the great Tomorrow of the final day. Accordingly "bread for the coming day" (from the Aramaic *mahar*) means "bread of life" and points to the "bread of heaven" which those whom Jesus appointed will eat with him at the messianic banquet (Luke 22:30) in his kingdom, which has already come near (Mark 1:14) and is present in the Eucharist. This petition then urges us to realize today (Matthew: *semeron*) and daily (Luke: *hemeran*) the eschatological reality of that Tomorrow (*epiousion*), for "daily bread" acquires its Christian significance from the Last Supper.

Gregory of Nissa (4th century) and Chrysostom (345?-407) interpreted this petition to mean that Christians may ask only for the bare necessities of the body, only for the rough barley loaf required to satisfy one's hunger, whereas Luther held that it includes everything that furthers nourishment and physical well-being for one's self and one's friends!

Do we assume that Christians owning property, bank accounts, insurance policies, and retirement funds can as sincerely and authentically pray for "bread" as if they were careless about such investments?

For breaking bread with tax collectors and sinners Jesus was derided by the orthodox as "a glutton and a drunkard" (Matthew 11:18). To them he responded, "Many will come from the East and the West and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into outer darkness" (Matthew 8:11f). Why do *we* celebrate "communion" with saints only when Jesus himself communed with sinners?

5. **Forgive us . . . as we forgive:** Matthew 6:12 reads, "Forgive us our *debts* as we also have forgiven (perfect) our debtors. Verses 14, 15 qualify what is to be forgiven, in both instances, as "trespasses." In Matthew 5:24 Jesus urges, "First be reconciled to your brother" before coming to the altar.

Luke 11:4 records, "Forgive us our *sins*, as we ourselves forgive (present) every one who is indebted to us."

Mark 11:25 states, "Forgive if you have anything against anyone; so that your Father also who is in heaven may forgive you."

Is the emphasis of this petition upon obtaining or proclaiming forgiveness?

Does the reference to human activity (only here in the Lord's Prayer) intend a comparison, imply a condition, or indicate an effect?

In what sense is true forgiveness (God's and ours) conditional or unconditional? What about insisting on genuine repentance?

6. **Lead us not into temptation:** If the causative verb has a permissive nuance implying, "Let us not fall into temptation" for "God tempts no one" (James 1:13), how are we to understand the divine initiative in the temptation of Abraham (Genesis 22) and Jesus (Matthew 4:1)?

What constitutes "temptation"? Should we pray for exemption from it or perseverance in it?

7. **Deliver us from evil:** What is the nature (external/internal) of "the evil" (one) from which we seek deliverance, and how do we enable God to answer?

Doxology: "For thine is the kingdom and the power and the glory forever. Amen" occurs first in the Didache (2nd century) as the triumphant response of believers affirming the realization of these petitions in their lives. May our witness confirm theirs. •

News

Indian churches face challenging issues

Deliberations were never far from a congregational focus at the annual meeting of the Mennonite Indian Leaders Council (MILC) in Clinton, Oklahoma.

Despite a litany of problems there were psalms of praise. The emphasis on the nitty-gritty of being a church under pressure was striking.

Joy flecked with pain, hope tempered by realism, unity in Christ buffeted by cultural separateness, and creativity stung by paralyzing odds were clearly evident.

Soon after arriving in Clinton an Indian brother pointedly asked me, "Where are you at with the Indian?" He wanted to know my bias.

Held October 11-14, about 40 persons—delegates from Montana, Arizona, and Oklahoma; MILC staff persons; Stan Bohn and Jean Krahn of the Commission on Home Ministries; and Frank Keller of the Western District—attended the meetings in Koinonia Mennonite Church.

A key focus of the meeting was the question, What would you like to see happen in your church in the 1980s?

From Oraibi, Arizona, representing the Hopi Mission School, Hillis Tootsie said, "We want a better working relationship with the community while maintaining a Christian emphasis." Achieving longer commitments from voluntary service teachers is another goal.

The Montana delegation said one of their specific goals is achieving self-determination, including moves toward full financial responsibility. However, Don Littlewolf from Busby said, "Self-determination does not mean termination" (of relationships with non-Indian Christians). Also listed as goals were increased alcoholism ministries, family and marriage nurture, a permanent campground, and revisions in the Cheyenne New Testament and various educational materials.

Ted Risingsun said, "We need to be cautious about coming up with too many goals, but also of limiting ourselves. We want to move out of just being there. We want our churches to be involved in all phases of reservation life." He likened Indian ministries today to "the time of the pioneer."

For the Oklahoma delegation the central issue now and in the future is pastoral leadership. All four Indian congregations in the state are without pastors. Dispirited, Henry White Shield of Hammon said, "The churches are dying. I'm afraid it might be too late. I don't know what we can do or say."

But Bertha Little Coyote from Seiling responded, "I never give up. I love my Jesus too much."

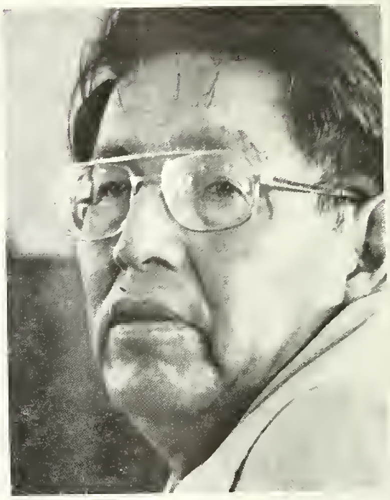
Lawrence Hart, Clinton, said, "Three to four years ago our churches had many community projects. We are at a low now. We are kind of like the Israelites who had their highs and lows in influence. Mobility has shattered the goal of independence. Now our goal is to continue to be the remnant."

After this extensive sharing MILC chairperson Willis Busenitz led the group in setting goals. They decided: "The purpose of MILC is to share the good news of God through Jesus Christ by supporting member churches and their ministries, encouraging leadership development, exercising self-determination (but not termination), cooperating with the General Conference through CHM and the districts, seeking to develop urban Indian ministries, and nurturing cross-cultural relationships."

Delegates also decided to present a "needs" budget of $199,000 to CHM for 1980. No budget cutting was done because they want to communicate to CHM what their total needs are. The 1979 CHM budget for MILC is $148,000.

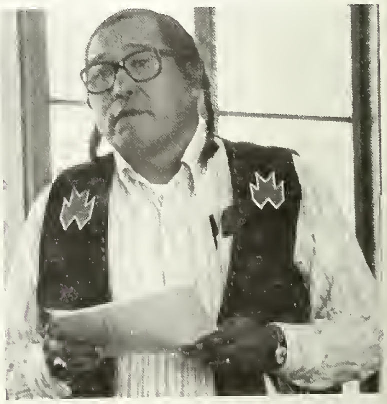
Mennonite Voluntary Service director Jean Krahn fielded a tough question. One delegate asked, "Do voluntary service workers use their terms to train themselves and learn about Indians?" Krahn said MVS tries to eliminate applicants who simply see the Indian as an object of curiosity.

The MILC executive has two new members: Emma Hart of Hammon, Oklahoma, replaces Anola Waters as secretary, and Eileen Randolph of Hotevilla, Arizona, replaces Elmer Myron as vice-chairperson. Willis Busenitz, Busby, Montana, continues as chairperson.



Risingsun—"We want to move out of just being there."

Littlewolf—"Self-determination does not mean termination."



A fellowship gathering of Indian churches will likely be organized for the General Conference triennium at Estes Park, Colorado, next July.

Guidelines for spending a leadership training grant of $5,000 from Mennonite Mutual Aid will be formulated from recommendations made by each of the Indian fellowships (Arizona, Montana, Oklahoma).

Throughout the sessions, particularly Friday evening, the sharing was intense. At one point Friday evening the group sang "Amazing Grace" in German, Cheyenne, Arapaho, Hopi, and English. *Vic Reimer*

MCC seeks channel to aid Kampuchea

A hospital in Kompong Speu, Kampuchea

Akron, Penn. (MCC)—Kampuchea, formerly Cambodia, is wracked by extreme human suffering. Two million people are threatened with starvation.

Eighty percent of Kampuchea's children are suffering from the worst form of malnutrition. United Nations International Children's Emergency Fund (UNICEF) officials believe most babies and children under five have died. Recent visitors say the reports are not exaggerated.

The pending famine follows years of wars and internal upheavals. After Kampucheans were driven from their fields to urban areas by bombing from US planes during the Indochina war, two to three million, including almost all educated people, were killed during the four-year regime of Pol Pot. In 1979 more have suffered during the conflict between the Chinese-backed Pol Pot forces and the Vietnamese and Russian-backed regime of Heng Samrin, which occupies most of the country.

Food production has been nearly stopped in the confusion of massacres and war. Only about 5 percent of rice land is still being planted. Seeds and seedlings have been eaten by the hungry. Max Ediger, Mennonite Central Committee Thailand representative, said it is estimated the country will need 700 tons of rice daily for several months if a famine is to be prevented.

A refugee camp in Thailand, October 1

The lack of medical care is equally threatening. There are virtually no medical supplies or hospitals in the ravaged country. Ediger reported that of "500 doctors who worked in Kampuchea before Pol Pot, only about 58 have survived."

MCC has been working through contacts in Thailand, Laos, Washington, DC, and New York City to find a way to assist. "We are prepared to move in a significant way, but at this time we have not been able to respond," said Edgar Stoesz, MCC associate executive secretary for overseas.

Giving aid is being blocked by both factions in Kampuchea. Direct aid into Phnom Penh has generally not been allowed by the Heng Samrin government. This stance is thought to be, according to the September 25 *Christian Science Monitor*, "inspired by fears of pro-Pol Pot espionage and political manipulation under the guise of foreign assistance."

A partial breakthrough occurred when both the Heng Samrin and Pol Pot regimes agreed to allow UNICEF and the International Committee of the Red Cross (ICRC) officials to supervise a long-delayed emergency aid program. UNICEF and ICRC flights have gone into Kampuchea, carrying food and medical supplies.

MCC recognizes that the United States could play a major role in assisting Kampuchea. The US still recognizes the Pol Pot regime but earlier passed a law forbidding food aid to Kampuchea to show disapproval for massive violations of human rights there. The US also had refused to give aid to the Heng Samrin government to protest Vietnam's invasion of Kampuchea.

In a recent letter to Secretary of State Cyrus R. Vance, MCC's Edgar Stoesz joined representatives of 11 other religious organizations to request the US use nonrestricted Food for Peace (PL 480) commodities and Disaster Assistance funds for Kampuchea.

October 10 the US Administration announced that it would give $7 million in aid, including 10,000 tons of rice worth $5 million to Kampuchea.

MCCer Ediger also called for the US to normalize relations with Indochinese countries to "relax the present political tensions in Southeast Asia. With those tensions eased, Thailand would be willing to allow flights of much needed food and medicines to leave Bangkok for Phnom Penh."

Interested in pursuing a career in mental health services? Need financial assistance? The Mennonite Mental Health Services organization, Mennonite Central Committee, and MCC (Canada) each year award scholarships of $500 to mental health students. Applications for the 1980 scholarships must be received by March 1, and awards will be announced April 1. For application information write to Director, Mennonite Mental Health Services, 4905 North West Avenue, Suite 118, Fresno, California 93705.

Singing, storytelling, visiting, and relating to South American Mennonites on a grass-roots level was the purpose of a 26-member group from Canada that toured Paraguay and Brazil July 16-August 7. Most of the members were accomplished singers, musicians, or choir directors who had been invited to participate at their own expense by George Wiebe, music director at Canadian Mennonite Bible College, Winnipeg, Manitoba. During the three weeks the group visited colonies in the Chaco of Paraguay, then Eastern Paraguay, and Brazil.

Listening with Love and **Dialogue with Death**, two workshops with Abraham Schmitt, will be presented November 9-11. The former will be held November 9-10 at the Fountain Retreat Center, Sterling, Ohio; the latter November 11 at Oak Grove Mennonite Church, Smithville, Ohio. Schmitt was one of the forerunners in teaching courses on death in graduate schools of universities in America. Participants are urged to read his book *The Art of Listening with Love*. Write: Oak Grove Mennonite Church, 7843 Smucker Road, Smithville, Ohio 44677.

BC seminar stresses sociological factors in evangelism

The Conference of Mennonites of British Columbia sponsored an evangelism seminar September 21-23 at Cedar Valley Mennonite Church in Mission, British Columbia.

Resource persons were Don Jacobs, former missionary in Tanzania and presently executive secretary of the Eastern Mennonite Board of Missions and Charities in Pennsylvania, and Leonard Wiebe, former secretary for church planting in the General Conference and presently pastor of Faith Mennonite Church in Newton, Kansas.

Attendance was at times minimal; but at rallies or evening services some 200 were present.

The major thrust was the presentations of the two speakers. Small group discussions did not materialize beyond coffee breaks or meals.

The speakers related evangelism to the Anabaptist orientation. The faith aspect was explored largely in the context of two Bible passages, Matthew 28 and Psalm 34. Early Anabaptists used these fondly as a source of inspiration and direction. Historically Mennonites showed evangelistic and missionary involvement during the first 30 years (1525-1555); a "complete" breakdown occurred during the next 300 years; and they again responded to their calling beginning in 1875.

Sociological and anthropological factors in methods and techniques for training in evangelism were emphasized. Evangelism needs to be ongoing. Evangelistic gifts can be modeled. Leaders largely determine the evangelistic quality and involvement of the local church.

From Acts 1:6ff, 6:1ff, 8:14, 10:1ff, and 13:1ff it was shown that God's message is for all persons everywhere, and cultural interference cannot stand in the way of it. When the "first mission board" met in Antioch its members came each from a different culture: Barnabas from Cyprus, Saul from Tarsus, Simon from Niger, Lucius from Cyrene, and Menaen from Herod's household, a Gentile.

Ethnic and cultural barriers which hinder church growth were illustrated by means of graphs, indicating that trust relationships can be developed best in a neutral place such as a home, and from there into the church. Cultural considerations in evangelism are as important as theological ones. Love enables cultural variety to be a plus.

Conversion and discipleship factors focused largely on children and youth with heavy emphasis given to religious education in the home. It was strongly affirmed that Christians must give evidence of a conscious identification with Christ and his kingdom. The quality of discipleship will largely depend on the nurture and modeling that home and church exercise as faithful followers of Jesus.

Was the action worthwhile? There was no doubt among participants. Said H. J. Gerbrandt, executive secretary of the Conference of Mennonites in Canada: "The Lord is liberating us from our ethnic past." *Bruno Epp*

Child-care workers

For an opportunity to provide care for children within a Christian group-home setting send inquiries to: John Duerksen, Director, Grace Children's Home, Henderson, Nebraska 68371; telephone (402) 723-5725

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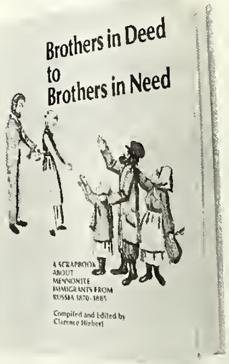

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"The keeper of the conscience of a great state is not always, or even usually, its government," wrote Harrison Salisbury (*Red Square at Noon*). "The conscience is much more likely to be kept by a few small, not well-known individuals who feel more keenly than their comrades and see life and the world with greater depth and vision.... There will always be in Russia 10 men who are willing to stand up and risk their lives if necessary for the sake of truth and justice." But Keston College asks, Who will remember Georgi Vins two years from now?

Herold Mennonite Church, Cordell, Oklahoma, voted August 26 to build an educational addition to their church building. During a year-and-a-half process each member was allowed to submit a floor plan. Pastor Robert Coon drew the total of 23 floor plans to scale and placed them on display for several months. Over a period of eight months the congregation narrowed their choices to one plan, which was accepted. The long process allowed time for prayer, discussion, and decisions.

The Common Ground, a gift and thrift shop combined with a hospitality room, opened October 6 as a new community service near the Kansas University Medical Center in Kansas City, Kansas. Sponsored by the team ministry of The Sharing Community, Inc., the project is an effort of volunteers from the Disciples, Mennonite, and United Methodist congregations in the Rosedale community in Kansas City.

Yoder says Mennonite view of power faulty

The Christian use of political power was the theme of a series of lectures in Winnipeg, Manitoba, by John Howard Yoder, September 21-22.

The series generated much interest. Yoder is professor of theology at Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

The first lecture was "An Anabaptist View of Political Power." Yoder said one could accurately characterize 16th-century Anabaptism as emphasizing the separation of church and state. This position has led both Mennonites and their critics to assert that Anabaptism and pacifism are apolitical. Yoder said this is incorrect because it assumes there is only one kind of power.

The fallacy of this view is its restricted notion of power. Participation in the economy, emigration, immigration, forgiveness, love, disobedience to unust laws, and voluntary service are all forms of power.

We must not assume, said Yoder, that the state is the only institution which establishes order in society and that only participation in its functions nvolves us in political action. We exercise political power, no matter what we do. The issue is to wield power consistent with the New Testament ethic of nonviolence. Power does not necessarily equal violence as is often asserted. Pacifists will discriminate between the various forms of power, he aid, and choose those compatible with he welfare of both the oppressed and he oppressors.

In the second lecture, "Mennonite Political Conservatism: Paradox or Contradiction?" Yoder observed that lthough Anabaptists were considered radicals, contemporary Mennonites sually support conservative politics.

Yoder said this is a distorted evaluation. In every society there will be values which Christians will want to conserve and others which they will want to criticize. The early Christians were conservative since they refused to rebel against the state. Yet, they were critical because they did not bear arms nor accept political offices, and at times even refused to obey the state.

Hence, said Yoder, to ask whether one should be radical or conservative is to ask the wrong question. Christians must be both. We will be seen by outsiders as conservative because we believe that violence does not produce positive social change. We will be viewed as radicals because of our bias for society's victims and support for minority groups.

This seeming contradiction, he said, results from our acceptance of the lordship of Christ. Although we do not take our cues from Caesar but from Jesus, this is not an apolitical stance, for the church's task is to change the very nature of the state. By supporting such causes as prison reform and arms limitation the church encourages Caesar to become less violent and coercive. Nevertheless, Yoder said, Caesar never becomes so good that the church will want to do his work for him.

In his final lecture Yoder evaluated liberation theology. On many points Anabaptism agrees with this theology, he said, such as in its insistence that one needs to do the truth in order to know it, or in its concern for the needs of the poor and oppressed.

Anabaptism and liberation theology part company, Yoder said, over Anabaptism's critique of the history of the church. Liberation theology has not truly rejected the Constantinian synthesis whereby the church and state became allied. Liberation theology denounces the ties of the church to present oppressive governments and social orders but does not reject the allegiance of church and state in principle. It allies itself, said Yoder, with the next Constantine, that is, with the political group which it hopes will come to power in the future and eliminate much of the existing misery.

Yoder also noted the uncritical acceptance by liberation theologians of the Western notion of historical progress. This notion assumes that man needs some form of liberation which is achieved through revolution. The more gradual forms of social evolution, said Yoder, do not make the news because they are not exciting and are difficult to document.

Yoder's lectures were sponsored by the recently established chair of Mennonite Studies at the University of Winnipeg and the university itself. *Daniel Tiessen*

Writers workshop

Where? Canadian Mennonite Bible College, Winnipeg, November 23-25

Resources? Katie Funk Wiebe, Larry Kehler, LaVerna Klippenstein, Adolf Ens, Laurence Martin, Willard Waltner, Bertha Harder, Menno Wiebe, Helmut Harder, Bernie Wiebe, Allan Siebert.

What? How to market; how to write features, news, devotionals, and poetry, for children, youth, or educational purposes; how to photograph.

Write: The Mennonite, Box 347, Newton, KS 67114, or 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4.

Carl E. Thomas, director of Lutheran Social Services of Michigan, said recently that private social-service agencies "are technically strong but conceptually weak." Asserting that "the non-profit sector of our society is in grave danger because it is unclear in its identity and cannot deal with the ethical ambiguities we face today," Thomas told an association of non-profit nursing homes that we must ask, "What is our business?" and in so doing reestablish our identity. Operating nursing homes, he said, is "strategy to implement our business."

Hebron Mennonite Church in Buhler, Kansas, will celebrate its centennial November 3-4. It was founded 3 September 1879. Visitors and former members are welcome to attend the celebrations. On both Saturday and Sunday evenings a historical drama of the congregation's history will be given. Displays including documents and antique furnishings for a whole house will be at the church beginning Saturday. Tickets for a Saturday barbecue can be bought from church members. Former pastors will speak Sunday morning and afternoon.

Freeman, South Dakota, has a new self-help/thrift shop on Main Street. Nearly a dozen churches in the area are sponsoring the Et Cetera Shop, which features handmade crafts produced overseas as well as donated items which may be recycled and sold locally. Managers of the new venture are Joe Matt and Marie Hofer with assistant managers Clarence and Albena Deckert.

Motorcycle mishap spawns network of miracles

Last summer three young Mennonite men from Pennsylvania were motorcycling in the Canadian Rockies west of Calgary, Alberta.

Their enjoyment of God's great and wonderful world was shattered in an instant. A car braked sharply in front of the trio. Unable to avoid a collision, one of the cyclists, Mike King, catapulted over the car, suffering a broken back and legs, and other injuries. He was taken to Foothills Hospital in Calgary.

On their way to the hospital his two uninjured friends saw a Mennonite church. Eventually, after some searching, they contacted Jacob Wiebe, pastor of First Mennonite.

From that point phone lines hummed as prayer chains were organized. Mike's parents, Paul and Dorothy King, arrived in Calgary to be with their son. Special prayer services were held in Calgary and in Pennsylvania. Funds were raised for expenses.

All three young men were members of the Choraleers singing group; its conductor, Arnold Moshier, called repeatedly for progress reports.

After several weeks it became apparent Mike would survive, but that he needed surgery on his back. For economic as well as personal reasons the King family wanted this done closer to home. While arrangements for space for a stretcher and a full-time attendant were being made with an airline, a phone call brought an answer to prayer.

The caller said, "You don't know us, but we have friends in Pennsylvania who are neighbors of Mike King's parents. We have a friend who is a pilot in northern Alberta, and he has offered to fly Mike home." In addition, the doctor who treated Mike offered to go home with him at his own expense.

After the flight Mike was taken immediately to Herschey Medical Center for surgery. By the end of September 1978 he was again singing with the Choraleers, although still confined to a wheelchair.

The group regularly tours in Central and South America and the US. This past summer, however, they toured the West Coast and made a swing into Calgary.

On August 15, two days plus a year after the accident that brought Mike into the life of First Mennonite Church, the Choraleers sang to Mennonite congregations in Calgary. First Mennonite was filled with people who had in one way or another been involved in the Mike King story. They came to rejoice with him now.

Mike is confident that he will walk again. "It is a matter of awaiting God's time," he said. *Irene Klassen*

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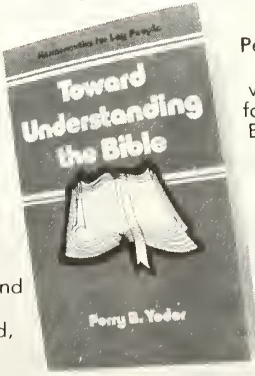

Perry B. Yoder, Associate Professor of Bible and Religion, Bethel College, writes this book, with leaders' guide, for those who want to learn from the Bible what they do not already know and accept its challenge to do what they do not already do.

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Administrative assistant
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MCC Peace Section

The work includes supervising work flow, some administration of projects, editing of Peace Section publications, and assisting Peace Section administrators. Contact: Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501.

A list of positive guidelines for TV viewing was complied by 33 participants of a Television Awareness Training workshop held September 14-15 at Sonnenberg (Ohio) Mennonite Church. The list includes the following points: (1) Children need adult supervision: Guidelines that are good for children are also good for parents. Agree on programs to watch. Watch some TV together and talk about issues raised. Avoid using TV as a babysitter—promote creativity. (2) TV is a servant: When watching TV actively listen to what is happening. Turn TV on only when you intend to watch/listen. Don't allow TV to dictate your schedule. (3) Beware of negative values promoted by TV programs/spots: Sexuality, stereotyping, violence, lifestyles, sports are areas. Watch commercials with a questioning mind. Watch news carefully. Evaluate the number of hours you watch TV. Be aware that commercials are made to sell you on a product. (4) Promote good healthy use of TV: Compile a bibliography of articles concerning TV use. Work on creative alternatives to watching TV. Look for information on upcoming programs. Hear others' reactions to programs that you may object to.

Subscription increase

Effective 1 January 1980 the subscription price for *The Mennonite* will increase by $1.00.

For the Congregational Subscription Plan (US) and the Every Home Plan (Canada), the new price will be $9.00 for one year.

Individual subscriptions will cost $11.00 per year; $19.00 for two years; and $28.00 for three years.

Record

Workers

Henry and Esther Born have accepted six-month missionary assignment to each in the Linz Bible School in ustria beginning in September. The orns served in Paraguay (1954-60), razil (1961-64), and Ecuador (1969-71). e has served as pastor in Kansas and ritish Columbia in recent years.

Jan Brubaker, Akron (Pennsylva-a) Church, has begun a one-year term voluntary service with the Eastern ennonite Board of Missions, Salun-a, Pennsylvania. He is serving as a rpenter in John's Island, South arolina.

Michael Eby and Richard Olfert, ennonite Central Committee workers ansferred from Chad, have begun ork in northern Uganda. They are rving with Christian Rural Service, e Church of Uganda's rural develop-ent program.

New faculty members at Rosthern (askatchewan) Junior College include e following: *Irene Enns*, who is the ident life coordinator; *Rick Janzen* d *David Conan*, who are deans of en; *Joan Yoder*, who is dean of omen; *Tim Epp*, who replaces Bernie iessen; and *David Warkentin*, who is ad of the music program.

Jeffrey Ivey, Morden, Manitoba, has urned to medical staff of Eden ental Health Centre, Winkler, Mani-ba. Ivey has an MD from the Univer-y of Manitoba and served as staff ysician at Eden from 1974 to 1976.

William Klassen, who has been head the department of religion at the University of Manitoba since 1971, has resigned from that position effective 1 September 1980. He wants to return to full-time teaching and writing.

Bill Luginbuhl, Bluffton, Ohio, has been named director of voluntary services at Bluffton College. Luginbuhl, a 1979 Bluffton graduate, will coordinate volunteer services needed by the college, including clerical, maintenance, and administrative assistance.

Brubaker

Ivey

Petkau

Whitten

Erna Petkau, Morden (Manitoba) Bergthaler Church, is serving a two-year assignment with Mennonite Central Committee in Winnipeg, Manitoba, as housemother in a respite home for the retarded and handicapped. Formerly she was a nurse aide.

Linda Suter, associate professor of English at Bluffton (Ohio) College, has been named assistant dean and registrar for the college. Suter received a BA and an MA from the University of British Columbia and is completing work for a PhD in English from Bowling Green State University.

Rick Whitten, Des Moines, Iowa, is working for one year at the Welcome Inn Friendship Center in Hamilton, Ontario. His work is under Mennonite Voluntary Service and began near the end of August. A high school graduate, Rick has worked at the Woodward State Hospital School in counseling mildly retarded adolescents. His parents, Lee and Etha Whitten, live in Des Moines.

Calendar

November 2-4—Women in Ministry conference, Elkhart, Indiana

November 23-25—Writers workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

28 January-1 February 1980—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

8-9 February 1980—Mennonite Disaster Service all unit meeting, First Church, Saskatoon, Saskatchewan

8-12 February 1980—Council of Commissions, First Church, Newton, Kansas

Canadian

29 March-3 April 1980—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Northern

November 16-18—Marriage Encounter, Sioux Falls, South Dakota

Western

November 16-17—Midwest New Call to Peacemaking, Hesston, Kansas

Planning to plant

photo taken Sept. '79
by Ernst Harder

A people of the Word in an uncertain world

Planting a new church isn't as easy as turning over the land and idea to an architect. It takes plenty of planning and praying and lots of cash. You help the planners and the doers when you send your check designated for the Commission on Home Ministries.

The picture above was taken during an investigation/touring and planning session for Hispanic Ministries. Pictured are (from left) Don Yoder, CHM church planter; Allan Yoder, pastor, Spanish church in Surprise, Arizona; Hector and Maria Munoz of LaPuente, California, church planters in the central Los Angeles area; and Olin Krehbiel, Pacific District Conference Home Missions Committee. The group stressed the need to locate and train congregation builders to respond to the dramatic increase of Latino people in the US and Canada.

General Conference Mennonite Church

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Front view/
sanctuary

Christians and
world events—

The savor of SALT

United States foreign policy is once again very much in the news, focused mostly on the ratification process of SALT II. Gerald Ford, at the signing of SALT I, together with Leonid Brehznev, laid down the principles which were to guide Soviet and US technical experts at Geneva in their discussions toward SALT II. That process took seven years to complete, much longer than expected. The resultant agreement does little to decrease actual nuclear stockpiles, although in one category the Soviets do have to dismantle 200 units.

The Senate, that dubious partner to the President in world affairs, must now decide whether it will ratify this agreement. The Senate is divided into the following categories: (1) Those opposed to the treaty because it does not decrease but increases in a legal, agreed upon way, the level of possible terror. This faction includes the Evangelical Republican Mark Hatfield. (2) Those who have made their support conditional on the fact that there be no increase of military expenditures as a result of a "yes" vote, and some indication that real arms reduction will occur in SALT III. (3) Those who will vote for SALT as is. Many of these hope for real reductions in SALT III, and others are good "foot soldiers"—a rare breed these days. (4) Those who will vote for SALT II only if granted certain conditions. These can be further subdivided into those whose conditions would include a drastic increase in US military spending; those who want more adequate measures regarding the enforcement of its provisions; those who want parts of it renegotiated; and combinations of these three. (5) Those who are opposed to any negotiated settlement with the Soviets.

The President must now negotiate with these various competing interests to produce a two-thirds majority vote to pass the treaty. So far Carter is leaning toward increasing arms spending in order to get votes from Senate moderates.

Some of the senators have been suggesting a 5 percent plus increase in annual military spending *above inflation* for the length of the SALT agreement. What would the Pentagon do with the extra money? One Pentagon spokesperson has admitted that not even they could spend that much money. In the past the Pentagon has always fought for its budget "tooth and nail." Now there is a possibility they can have all the money they want.

When a government agency tells us they cannot increase spending at that rate, what does it tell us about the current spending rate?

One clear factor is that renegotiation of SALT II with the Soviets is not an option at this time. The Kremlin also has its hawks who would like to see the treaty defeated. In the Soviet system, however, it is past the point of defeat. Their hopes rest with the US Senate. Having recently traveled in the Soviet Union, it was amazing to realize that SALT II enjoys popular support among its people. They have been told that it is a giant step toward peace. In a sense the people have been set up. If the US fails to ratify this treaty which the Soviet people have endorsed, the US name will be smudged. It must be realized, however, that no free and open debate on the terms of the issue have been allowed in the Soviet Union.

Where do we as Christians—endorsing a peace position—give our voice? I have attempted to show the complexity of the issue. Here are some personal conclusions regarding SALT II: (1) Brehznev and Carter are genuine in their desire for lessening the possibilities of world atomic warfare. Nevertheless, their method for accomplishing such a task is a negotiated rough equivalency in kill power. We reject an agreed-upon increase of terror.

2. If the treaty is rejected, the proponents of SALT II insist there would be a dramatic increase of nuclear weapons on both sides. This theory is dubious on two counts. First, as already indicated, the Pentagon is running out of fresh ideas. Second, Carter says he would set policy as if SALT II had been ratified. In this writer's opinion the results of a possible rejection are not known.

3. With the exception of the nine senators who fall under categories one and two above, the other 91 senators are committed to increased military expenditures.

Consequently, I would register a qualified "no" to the SALT treaty. Anything that moves in the direction of peace is good, but it is doubtful this treaty brings the world closer to peace.

Assuming there will finally be a "yes" vote, we must now begin to educate our public—first in our own churches—that public opinion is important if SALT III is to provide any meaningful reduction of terror.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is half-time youth worker for Ontario Mennonite Youth and half-time college student.

Letters

Perverted justice

Dear Editor: In the light of the fact that our country has had many bases located near the borders of Russia for years and years, I find it hard to see how our leaders can have the audacity to self-righteously condemn Russia for having one military base near our border. Our harsh condemnation of Russia for doing to us as we have so arrogantly been doing to her for years and years should convince any thinking individual that our leaders must have a perverted sense of justice, or perhaps even worse, have slipped to the point where they are no longer concerned about justice. Our leaders' repetitious condemnation of Russia for having one base near our border, while they are so provocatively holding many bases near the borders of Russia, surely proves that our leaders cannot take the medicine they mete out to others, even though the medicine they get is probably only one-tenth as deadly as the medicine they mete out to others. Surely our leaders do not have the right to assume that they have special rights and privileges that other leaders do not have. *Vernon Stucky, Hesston, Kansas 67062* October 1

Criticism too severe

Dear Editor: The criticism (October 2 issue) of *The Mennonite*'s typeface was too severe. I'm glad we have an editor who can take all the static and continue to put out a good paper. Experts in any field tend to become less humane. To Ferd Wiens ("Mennonite Flagellants," October 2 issue): I liked the poetry you wrote while at Bethel College in the twenties more than the blanket judgment you pass on Mennonite peace activists in our conference and its institutions. Aren't you using "flagellant" and "cult" rather freely in your application? You say you refuse to back these people in their illegal actions "because we appreciate the freedoms we enjoy in the US and Canada" and "overemphasis on world peace is responsible for the problems that now confront our General Conference."

You are right. There are problems. There are those reminding us of the real world and all it portends. That is disturbing. But don't forget, Ferd, what a disturbing force Gandhi of India was. Would there be a Mennonite church if Simons, Grebel, Manz, and Blaurock had been silent, conforming church members in their day? Jesus was and still is the biggest disturber the world has known. Unless this element is present in today's church and we accept one another as sisters and brothers in Christ, the Holy Spirit cannot be present.

If we seriously compare Anabaptist history with our day, isn't there the unpleasant discovery that the idols of nationalism, militarism, and materialism have quietly invaded our churches while we were enjoying our freedoms so much? Can we distinguish between the Christian way and the American way? Where is Caesar's domain and God's domain? Real problems? We need each other and the Holy Spirit to give answers to us and the world.

To Milt Sprunger on "Communism is to Blame" ("Letters," October 2 issue): Hadn't we better leave judgment on who is to blame for the boat people to those who worked there and lived among them? I'm thinking of those who stayed after our defeat and pull out.

To Erna Fast on "Singleness and Tactility": Your letter (October 2) is a gem in thought and expression. Thank-you. *Mrs. D. P. Ewert, 309 S. Cedar, Hillsboro, Kansas 67063* October 4

Absurd ignorance

Dear Editor: We quite enjoyed the article in the October 2 issue by Ferd J. Wiens. As members of a General Conference voluntary service unit we consider ourselves members of the "Mennonite flagellants." It is apparent the author is actually one of our kind who merely promulgates such extreme conservatism and absurd ignorance in order to discredit the same. We recognize that there are several sides to any issue, but statements like "there would be no Mennonite church if our forefathers had engaged in various forms of civil disobedience. . ." leave us convinced that there is very little basis for the overall argument of the article. *Gordon and Carolyne Fransen, 504 Northeast 16th Street, Oklahoma City, Oklahoma 73104*

October 5

Not Simons or Jesus

Dear Editor: Ferdinand Wiens ("Mennonite Flagellants," October 2 issue) represents the views of many Mennonites today, but not that of Menno Simons.

In 1539 Simons wrote: "The evangelical faith cannot be dormant. It clothes the naked. It feeds the hungry. It comforts the sorrowful. It shelters the destitute. It serves those that harm it. It binds up that which is wounded. It has become all things to all men."

And Jesus! He did not join a march when he viewed people polluting the temple. He took more drastic measures. What do you suppose he thinks of today's polluting of air and land? I think he would have something to say or do about it. I appreciate the courage of those who follow in his train. *Helene Wiens Dick, 819 West Washington, Bloomington, Illinois 61701*

October 9

Memories

Paul Mares

Memories
That bring back deep sorrows
Only to complicate living tomorrow.

Pain
Growing pains
Pains from having grown old

Fright
Hurting the whole body
Keeping eyes closed

Fear
Hiding from yesterday
Always waiting, never resting

Laughter
Coming from the inside out
Relieving so much

Joy
Reaching a destiny
Achieving accomplishments set long ago

Love
Reaching out, holding
Never letting go

Tears
Come flowing from within
Universal language.

Meditation

Because of love

It takes a lifetime to begin understanding the story of the prodigal son.

When everything is going well in your family the point of this story—forgiveness—is lost on the reader.

However, the truth of the story came to heart when my 19-year-old daughter wanted to go camping with her girl friend.

"I suppose since you are a veteran scout camper and there are two of you, it will be all right," I reluctantly agreed. "But why must you go so far away? There are parks closer than three hours from home."

"Well, it's supposed to be so beautiful and I have never been to this one. And we will be careful," she assured us.

At 7:30 in the evening she called to say they had arrived safely, but as yet they had not been assigned a campsite. Yes, she would call back when they had one.

About two hours later my husband and I wondered why we had not heard from her. We decided to telephone the park but, much to our amazement, no site was listed under her name. Anxious now, our next step was to call her boyfriend who lived in the area. Perhaps she had gone to his home.

"He is not here," his brother said. "He has gone camping at the park."

Fury engulfed my husband and me. We were under the impression there would be no rendezvous on this outing. We had been duped and we were irritated.

Upon calling the park again we finally got connected. Her father's first angry demand was, "Come home!"

"It's rather late for that long drive back," said the familiar male voice that had taken over the conversation at that end. Realizing he was right, my husband gave some stern orders to our fallen-from-grace daughter over 150 miles away.

The homecoming was next day. What would we say and do? I thought perhaps it would be best to "play it cool" and listen first to the explanations.

But I was hurt. All those years of moral training seemingly had gone for naught. The trust we had bestowed on her had been dashed.

Our meeting was surprisingly low-key; not a big scene.

We had to accept her word that nothing happened. "Honest, Mom, we even asked the ranger to come around and check on us hourly." But because all concerned were over legal age he had declined the offer.

The crucial test came during the following week. I was ironing when a defensive young lady came down to breakfast with another question.

"What would you do if I went camping with my boyfriend on his grandfather's farm? I have got to let him know my plans when he calls, and I really want to go."

This was extremely short notice which demanded a fast and important answer. Things are usually pretty much black or white for me. Shades of grey are not often present in my thinking. But this time I was faced with uncertainty.

"Dear God," I prayed, "please tell me what to say. My own conviction is that this is wrong—all wrong. Yet I must let her know how I feel and at the same time not drive her away."

Hesitating momentarily while trying to organize my thoughts, I responded, "The decision is up to you. You know how your father and I feel about this."

"But would you put me out of the house if I went?" she persisted.

"How could I?" I replied. "I love you."

She left. Shaken by the encounter, I put my ironing board away to get ready for a meeting. I went with a heavy heart.

The day was a dreary one for me in spite of fair skies, but upon coming home my daughter greeted me.

"I decided that I'm not going to the farm," she said.

Relief overwhelmed me though I tried not to show it. The day brightened and the air had cleared. God had given me the right words to say. Most of all I learned that love is stronger than anger, hurt feelings, and crumbled faith. Love has the power to bind the wounds and to help us freely forgive.

Marie Louise Dagnall

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A new reformation

A task force is preparing a statement on evangelism to be presented for General Conference consideration and, hopefully, adoption at Estes Park, 1980.

For about a decade the word "evangelism" has not been used much in our conference discussions. We are part of those who realized it was being used too carelessly.

We created "church planting" and "congregational growth" ministries. These helped us to look at our home mission from a fresh perspective. And the 50 new fellowships, plus many goal-setting, lay witness, and other church growth ventures, are ample evidence that our conference is evangelistic.

I've been sorry we could not endorse and use mass evangelism as freely as we urged church growth ministries. It reflects a reluctance to boldly confront people with a challenge to be "born again."

Statistics suggest that less than 5 percent of church members were won to Christ in a crusade. About 75 percent say they were won to the Lord by friends, family, or the overall nature of certain congregations.

That does not negate mass evangelism. It may reflect that it's not been done much and that we have been unwilling to learn how to use it effectively.

The 16th-century Reformation lit a spark that set churches aflame for sharing the good news. I sense such a potential today. We have the insight that evangelism begins with each of us. But key factors are missing.

Evangelism cannot be done by proxy voices. Lives alone are inadequate witness; our faith must be verbalized freely from us to unbelievers.

We fail to utilize the technology at our disposal. The media are people shapers. Many are using this potential to create one-person-oriented electric churches that come close to being cults. Believers' church models are poorly represented on the media.

We fail to give appropriate emphasis to certain gifts of the Spirit. His gifts were that some should be "evangelists" . . . (Ephesians 4:11) . . . "to another gifts of healing . . . to another the working of miracles" (1 Corinthians 12:9b-10a).

We need to infuse our believers' church model with an aggressive, assertive spirit; appropriate those gifts of the Spirit which we have been reluctant (afraid?) to claim; and harness that to the multiplication power of today's media.

"By evangelism I mean reaching out to others in Christian love, identifying with them, caring for them, listening to them, and sharing one's faith with them in such a way that they will freely respond and want to commit themselves to trust, love, and obey God as a disciple of Jesus Christ and a member of his servant community, the church" (Richard Stoll Armstrong, *Service Evangelism*, page 53).

Service Evangelism is a stimulating book. The above definition seems compatible with our Anabaptist believers' church understanding.

Armstrong says evangelism must be service-oriented. For us to evangelize our own lives must be deeply rooted in dynamic faith experiences with the Lord. When we share how God is helping us toward cope-ability, response-ability, and joy-fulness, people listen and respond. It relates to their needs.

When we take service evangelism seriously there is no conflict between personal salvation and social activism.

Salvation that is "personal" is also relational or social. We mistakenly assume that personal is the same as private or individualistic. Salvation is personal because God is personal. That automatically implies involvement with another person.

Social action not deeply anchored in Jesus Christ is not evangelism. It can at best be "pre-evangelism." Usually it is secular humanism, "do-goodism."

Faith is *both* personal and social, not *private* and *individualistic*. If we can harness this foundational truth to the vitality in our congregations, we will see great things. Jesus planted the church on a solid rock. Armstrong says in our churches are too many "rolling stones, too many church shoppers, church hoppers, and church droppers" (page 64). The private, individualistic me-ism of today's society has grabbed many Christians. Jesus calls us to a new birth which spills over as redeeming witness to others.

Our commitment to such evangelism will begin a new reformation. *Bernie Wiebe*

The Mennonite

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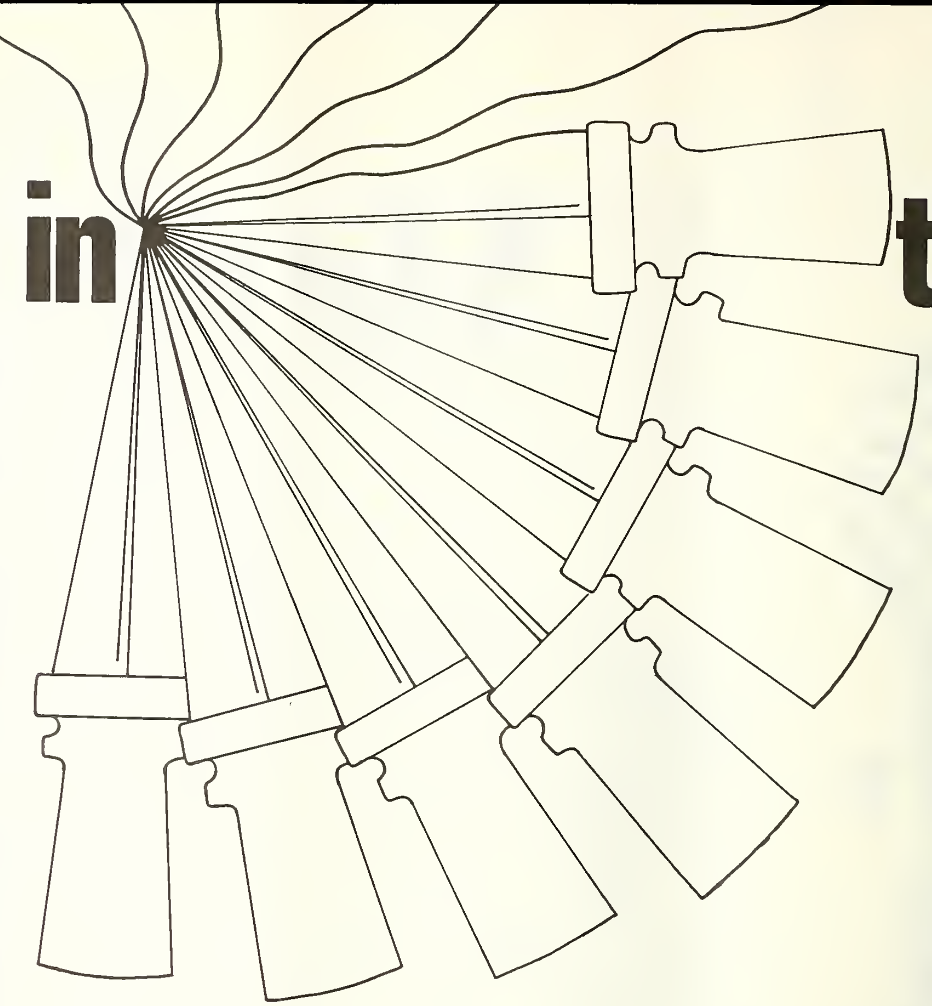

A frequent question to Christian pacifists is "... but what about war in the Old Testament?" This question has been variedly treated by pacifist and nonresistant writers. I want to examine three positions taken by contemporary Mennonite authors.

Old versus New Testament

The first approach is to oppose the Old and the New Testaments. From this perspective it is affirmed that in the coming of Christ a New Covenant or dispensation was inaugurated. Therefore the ethical norms for the saint-figures of the Old Covenant, related in the OT, are not *the* example for those living under the New Covenant or dispensation. In *God and War* (Mennonite Publishing House, Scottdale, 1951) J. Irwin Lehman writes, "This record of men's understanding and practice of the love of God and their understanding and practice of God's justice by violence and vengeance does not in any way obligate saints of the New Testament to do the same things. God in his being and attributes never changes, but his will for the conduct of his saints changes with his change of covenants. . ." (page 22).

The emphasis on the new dispensation leads to varying opinion on the place of the old dispensation. Lehman stresses the "fulfillment" relationship between the Old and New Covenant. On the other hand, J. M. Shank tends to emphasize just the opposite. His tract *A Time to Kill and a Time to Heal: A Treatise on the Sanctity of Human Life, War and Human Government, and Nonresistance* (Mennonite Messianic Mission, Meyerstown, 1967) spends nearly 20 of 24 pages in commentary through the OT demonstrating that violence and vengeance were not only present in the lives of the OT saint-figures, but that in fact such action was commanded by God and they would have sinned to refuse these commands. Shank, recognizing that both the righteous and the unrighteous shed blood for righteousness' sake, would continue to see this as the function of state authority in the new dispensation. He would silence Christian opposition to this function. For example, on capital punishment Shank states, "Let no Christian feel called upon, as some do, to admonish the government to deal gently with criminals" (page 20).

For Shank the key to the difference between dispensations is that in the new dispensation the sword of vengeance is withdrawn from the hands of the righteous. Here he says, "Regardless of the reason for it, we must face the stubborn fact that God commanded Israel to go to war, and laid upon them the solemn duty of capital punishment; but he has forbidden both in the jurisdiction of the church. It is this fact which gives the strongest backing to our priceless doctrine of nonresistance. Nonresistance, which in its broader application forbids participation in war and human government, is therefore distinctly a New Testament doctrine. . ." (page 21).

A further voice of this dispensational school is J. L. Stauffer. In his pamphlet *The Message of the Scriptures on Nonresistance* (Sword and Trumpet reprint, Harrisonburg, no date) Stauffer uses the paradigm of law and grace to express the opposition of the Old and New Testaments. Characteristic of his time and place, Stauffer claims that it is this "rightly divided" Scripture which yields the correct answer to the problem of warfare in the OT. In the OT, the dispensation of law, there is no distinction between the civil and the religious. In the NT, however, the dispensation of grace, there is a strong distinction between what is Caesar's and what is God's.

Again there is present the idea of continuity so far as civil authority is concerned. Its tool is the sword in both dispensations. But in the new dispensation the children of God do not use the sword. "The Lord directed Israel to take vengeance, but in the NT the Lord forbids his children to have any part in the taking of vengeance" (page 16).

The Hershberger approach

The second treatment of warfare in the OT can be characterized as the "Hershberger" approach, after Guy Hershberger, whose writing and preaching have influenced the current Mennonite scene.

Recognizing a difference in moral emphasis between the Testaments, Hershberger nevertheless sees ". . . that the entire Scriptures correctly interpreted will show the Old and New Testaments to agree that the way of peace is

Old Testament

Dan Liechty

God's way for his people at all times; that war and bloodshed were never intended to have a place in human conduct" (*War, Peace and Nonresistance*, Herald Press, Scottdale, 1944, page 15).

Absent in this view is the radical discontinuity between Covenants. Instead, Hershberger introduces the concept of the "permissive will" of God (page 26). In this understanding the relationship between God and humans is much more synergistic than in the dispensational view where God commands and men act. Hershberger recognizes that the moral condition of the human agent affects the type of command that God will give. The lower standard of ethics in the Old Testament is due to the moral condition of the people. Permissive law and warfare come "because of the hardness of your hearts."

Divorce is an illustration of this point. According to Jesus' teaching in Matthew 19 divorce was never intended. But "because of the hardness of your hearts" the lower state of morality was not only permitted but written into the Law of Moses. Jesus' New Covenant restores to its original intention the moral order of the Old Covenant.

In relation to warfare in the OT Hershberger demonstrates that the possession of Canaan was intended to take place not by means of savage fighting but by miracle. God would drive the inhabitants of the land out before the children of Israel. But this would happen only as the Israelites kept themselves free from abomination. Hershberger cites the many sins of idolatry—human sacrifice, blasphemy, and the like—prior to the failure at Kadesh-barnea. The question is then posed (page 33), "When we look at this picture do we need to wonder that God's plan for a peaceful possession of Canaan was not realized?"

Because of its low moral state the law of cause/effect (divine wrath) gave way and the need to fight savage warfare came as a judgment or punishment for sin. The commands to kill and destroy the internal and external enemies "were permissive commands given to a sinful, lean-souled people who had chosen to live on the lower 'sub-Christian' level" (page 34).

God's intention is that his people live above the "kill by the sword, die by the sword" cause/effect system. But if the people do not live the ways of God, then the chosen people also will find itself punishing the wicked by the sword, only to be punished in turn by the sword of the Gentile.

At the same time God allowed this lower state for Israel he kept up a constant prophetic plea for repentance and peace. This tradition of prophetic call to repentance and peace is the line in which Jesus stands and is the strand of continuity between the Testaments.

In the dispensational view continuity is maintained by the heathen who continue to wield the sword, and discontinuity is emphasized for the children of God. This approach has generally appealed to the millenarians, who would tend to emphasize discontinuity in ethics in various dispensations. The Hershberger approach has generally appealed to the amillenarian who would tend to emphasize continuity in all ages.

Recent Lind studies

Millard Lind has done extensive work on the subject of warfare and the OT, including his doctoral dissertation, numerous related articles, and a forthcoming book. Lind points to the relatedness of his work with Hershberger, who was one of his primary mentors. However, he has developed some significant ideas that are not part of the Hershberger treatment and represent an interpretation which has integrity in its own right.

In the Lind view it is the Song of the Sea (Exodus 15:1-18) which becomes the focal point or paradigm for the understanding of warfare in ancient Israel. In this poem it is nature miracle and not human fighting which receives attention. The Lord is a warrior and it is the Lord who gains victory over the enemy.

The warrior-god is not an uncommon theme in the ancient Near East. But there is an important difference in this text. In the surrounding nations the focus of the actions of the warrior-god is the earthly omnipotent warrior-king. With ancient Israel there was no warrior-king in the early period, and therefore the mythological correspondence (as with Mesopotamia and Canaanite kingship) between the earthly omnipotent and the heavenly omnipotent is shattered. Yahweh, the heavenly warrior and king, did not require a human counterpart to gain the victory. In the experience at the sea Israel was witness to an event in which the political leadership of their God was not a mediated event and did not require the office of a human warrior-king.

This becomes the basis for the pacifistic tradition which denigrated human fighting and emphasized absolute trust in waiting for Yahweh to act for the protection of his people. This faith in the immediacy of Yahweh's political leadership, founded in the experience of historical event (how else account for the presence of such a tradition?), is a faith that Israel would fall away from later in the demand for a human king. But it is a tradition that she could not forget and by the word of the prophet would be called back to again and again. In this system of alternative political order it is the prophet who becomes the human counterpart of God's leadership; but prophet as the unarmed messenger and not as warrior-king.

Lind sees in the biblical materials a firm break with established political norms, which assumed leadership in the office of the warrior-king, and a society rooted in structures of hierarchy and warfare. This tradition of faith in the immediacy of the political leadership of Yahweh is developed in the prophetic line and is passed, via Daniel, to Jesus himself, forming the foundation and basis for Christian pacifism in the New Testament.

Conclusion

While the millennial approach would emphasize discontinuity between the Old and New Testaments, both Hershberger and Lind would see continuity. But while Hershberger would attempt to find an ethical ideal (nonresistance) in the OT, Lind would see in these materials the beginnings of a fundamental challenge to the political norms of the world. And just as the ethic of warfare and violence is the outcome of the political norms of the world; so love, trust and nonresistance are the ethical conclusion of this challenge to the political norms. It is faith in the immediacy of the political leadership of Yahweh, who communicates his will through the prophet-messenger, which is the root of the ethical principle of nonresistance. •

Our church was at a crossroads

Betty Willms

In fall 1977 the Hamilton congregation stood at a crossroads. In March 1978 we would be celebrating our 25th anniversary. The hard pioneering years were over.

Through volunteer labor our church building had been completed, and recently we had burned our mortgage. Welcome Inn, a service center in the inner city, had been in existence for over 10 years and had provided an area of service and outreach for many.

We seldom had a full-time minister, and the shared ministry provided opportunity for much participation in worship and other areas of church life. After careful planning an internship training program was launched. Our first interns were Peter and Sheryl Dyck. As they were finishing their year the program was brought to an abrupt halt by the sudden death of the program supervisor, Herman Enns, former minister of our congregation. Thus one of our chief involvements ended.

The years had been rich and rewarding; the congregation was growing, and many members were busy and involved. Yet a common focus seemed to be lacking. Our pastor, Gary Gerber, and others felt it was time to evaluate and restate our goals and objectives. To do this we used the *Goals Discovery Plan* from the Commission on Home Ministries of our General Conference.

A coordinator was named and the plan set in motion. One committee surveyed our church community and soon large maps appeared on our church walls. The congregation was divided into groups of 8-10 people, and our leaders guided us through several sets of questions. We were forced to look at the past, present, and future of our congregation—at our strengths and shortcomings, at our dreams and aspirations.

We gained new insights and realized how different we were. We had come from diverse cultural and church backgrounds—from the large rural Mennonite churches and from small house churches. Some had no Mennonite background at all. We recognized unmet needs but also untapped potential among us.

After the information from all the discovery groups had been tabulated the congregation met to study it and identify trends. We listed the following needs: involvement in mission, spiritual growth, and involvement in church activity. Out of these needs arose two goals for the church year beginning in September 1978. First, every member and participant should spend at least 10 minutes in Bible study and meditation every day. Second, every member and participant should become involved in one church activity (approximately three hours) other than Sunday morning.

The implementation of the first goal was given to the education committee; the second to a newly appointed committee. The education committee suggested we read the daily Bible readings listed in the *Rejoice* devotion book or in the *Adult Bible Study Guide*. The adult Sunday school classes were asked to allow time regularly for sharing of positive experiences as well as frustrations and to serve as accountability groups.

The committee for the second goal personally interviewed every member, participant, and young person. Each of us was asked to think about our involvement in the past, present, and future. One question was, "If you look at the church as a body, what part of the body are you?" Some realized they were spreading themselves too thin already.

We were then given a list of involvements and asked to prayerfully consider

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Children of the church enjoy a lunch at the Welcome Inn during an open house at the Inn.

Susan Pries leads our congregation in singing on a Sunday morning worship service.

where we should participate in the coming year.

We cannot say that we have realized our goals. Not everyone has carried through on the daily Bible reading and meditation program. There have also been other difficulties. Because committees wanted to keep close watch on progress, some people felt guilty and manipulated. Sometimes we got wrapped up in the "letter" of the goals instead of their "spirit."

On the positive side recruitment for choir has been made easier, and about 40-50 percent of people in the church are more active than they were before. A new group—The Family Cluster—has been meeting regularly.

There have also been less tangible results. Through this process we have all become more aware of the meaning of our commitment to the church and have come to a better understanding of other members. After a particularly intense sharing session last February the consensus was that honest sharing and confrontation are good.

It is hard to measure the personal growth that has taken place. We are not looking for new goals for the coming year but want to refine our present ones. We want to continue helping each other to identify where and how to serve. We hope that the awareness we have gained in the past year will be something to build on so that we may become "more nearly perfect" in the part that we are to be in the body of Christ, the church. •

VS workers Tim Wiens (Kansas) and Debra DeZeeuw (British Columbia) present a dialogue sermon. Note the shoes, cup of water, and keys on the pulpit. They were used to illustrate parts of the sermon.

Conversations with Hamilton members

Adelia Neufeld Wiens

Adelia Neufeld Wiens spoke with three people from Hamilton Mennonite Church. They are Gary Gerber, the pastor; Albert Willms, Sunday school superintendent and deacon; and John Cornies, congregational chairperson.

Was your congregation unified in its conclusions concerning the needs identified by the Goals Discovery Plan?

Willms: There was fairly good agreement. The results of each of the study groups were scientifically and statistically tabulated to draw out the most consistently mentioned needs. There was less unanimity, however, in pursuing and implementing the goals.

Cornies: In our many small group discussions we tried to generalize the needs into specific areas of focus. These areas were outreach, devotional life, and commitment.

Was there dissension about the direction of the goals? How was it dealt with?

Willms: Yes, there was dissension, and it was recognized and acknowledged. Most concerns revolved around the spirit and letter of the goals—whether they were to be a "law" or not.

Can you spell out the nature of your accountability to the adult Sunday school classes?

Gerber: Unfortunately this accountability got lost. It didn't go the way it was supposed to. Initially time was allowed for people to share how their devotional life was going; but due to lack of responsibility on behalf of both the participants and the leaders this faded away.

Willms: There wasn't very much agreement on how to look at this idea—were we to be sharing with each other or to be accountable to each other? The education committee is now thinking about a workshop on the devotional life.

Cornies: Some people appealed for more variety in their devotional reading.

How does the congregation understand "mission"? Is it totally within the congregational life or does it reach out beyond its borders?

Cornies: Some of us understood it as mission both inside and outside the church. We have had some trouble, though, in coming to grips with that. Welcome Inn, a center for Christian aid in the north part of our city, is a good involvement for some of our people; but it's not for everybody. In this coming year, however, we have decided to strengthen our existing programs. These include family clustering, which involves 30 people of all ages; the Welcome Inn, the choir, and the continuing load of administrative responsibilities.

Gerber: With about one-third of our members involved in Welcome Inn, mission for us has meant that involvement. We are struggling though. Should we be looking at mission which would involve groups of people in another sense?

Willms: We have not specifically had any missions other than Welcome Inn. We have worked in the neighborhood somewhat and have tried to interact with foreign students. None of this has really materialized yet. One thing that may well arise out of this need is a missions committee, which we don't have now.

How about those people on the "fringe" of the church—the nonmembers, or those who attend irregularly?

Gerber: We encouraged everyone to get involved in the process of goals discovery. The goals, however, pertain more to members.

Willms: Each person, including youth, who was involved in the church was visited by a group of 12 whose task it was to offer involvement to all. Some people clearly did not want to be involved.

Has the plan opened up potential within your congregation?

Cornies: I found it to be a good growth experience for myself. I am excited about the growing awareness of the need for planning ahead. Recently our committees were instructed to project and plan ahead one year. These projections will allow for new committee members to join more easily in January.

Willms: The activities outlined in the plan have been conducive in getting people to discuss what we had taken for granted until now.

Gerber: We still have groping and struggling to do in our goals, especially in our commitment. The novelty has worn off and we're now looking at the hard realities. That's good for us. We don't feel badly about our achievements either. We are working towards revitalizing the goals that are meaningful for us.

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News

Let's plant and build "Mennonite" churches

Missions is not the place for an identity crisis

Let's plant Mennonite churches.

Does everyone agree on that goal for the 1980s? It depends.

"The churches we plant should reflect what we consider ourselves to be about," a Bible teacher told folks entrusted with the work of starting new congregations in the United States and Canada. But did the word Mennonite really describe what they wanted to be doing?

"Evangelism and the type of churches we found," Perry Yoder told the Home Ministries Council in its annual meeting in mid-October in Wichita, Kansas, "show us our Mennonite future ahead of time."

In sketching the biblical view of the kind of congregations needed now, Yoder, who is professor of Bible at Bethel College, North Newton, Kansas, took for granted that these workers from several Mennonite and Brethren in Christ bodies would maintain their integrity as Mennonites in the presentation of the gospel.

"To put it very bluntly," he said, "we should plant Mennonite churches. Let the Baptists plant Baptist churches; the Methodists, Methodist churches; and so on."

Yoder spoke of "body" churches and "disciple" churches. According to the images used by the Apostle Paul in his writings, members of the church are like the many parts of the human body. Though differing in appearance and uses, these parts unite in one organism—the body of Christ.

Being a disciple church means that the members obey Christ, their Lord and head. They will involve themselves in mission and serve the needs of those around them.

"We should not be ashamed," said Yoder, "that our understanding of the gospel and the Christian life involves a rather radical obedience."

Working for social justice certifies a group of Christians as a disciple church and as a Mennonite church. Yoder hoped that no one had any doubts about this. "Missions," he said, "is no place for us to be continually suffering an identity crisis."

In reflecting on the council's discussions Floyd Bartel, home ministries executive for the General Conference, was impressed with the "almost overwhelming readiness to affirm our Mennonite identity." He found that the "name Mennonite doesn't have as negative an image as it did in the past."

Bartel, who also serves as chairperson of the Home Ministries Council, admitted that defining this Mennonite identity is still an unfinished agenda item. For some the essence is in a crusade for social justice; for others, its marks are grace, forgiveness, and personal liberation.

Evidence of continuing ferment on the old and new meanings of being Mennonite surfaced all around the circle in Wichita's First Mennonite Brethren Church. Following Yoder's lecture half of the 20 questions raised by the 40 church workers (all male but three) showed that there is still lively dialogue.

"Should we call our new churches 'Mennonite' or 'community' churches?

"Will we plant churches that will be in tension with society?

"How do grace and obedience fit into being faithful?

"If healing and social issues are central, how does that affect the choice of location for new churches? Will we locate more churches, for example, in the inner city?

"Can we honestly use the name Mennonite if we are not peace-oriented?"

A findings committee at the end of the three-day meeting admitted to two streams of thought about whether Mennonites should be planting "remnant churches" or success-oriented churches.

Remnant churches, according to Yoder, are those groups conscious that they are living in a pagan environment. But aware that they are part of the body of Christ, they do not respond to the tunes

Continued next page

How to match brick and mortar to theology

Pews and stained-glass windows came in for a verbal drubbing, and "meetinghouses" captured all the accolades at a seminar on church facilities held at the Hesston (Kansas) Mennonite Church—that is, Meetinghouse—October 12-14.

About 35 persons representing Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren congregations listened good-naturedly during the weekend as "church architecture" concepts were systematically dismantled and rebuilt by Leroy Troyer, Jan Gleysteen, and Paul Lederach—architect, historian, and theologian, respectively. Gordon Zook of Mennonite Board of Congregational Ministries, Elkhart, Indiana, directed the MBCM-sponsored event.

The resource persons made the point repeatedly that there is no such thing as "church architecture" — at least as North Americans have generally understood it—in the Anabaptist/Mennonite vocabulary. Whatever structure best serves the need for the various activities of the gathered body should be built—or used. Whatever structure used should be viewed as a "meetinghouse" for the church rather than as "the church" of common parlance.

Too long, indicated the trio of speakers, have Mennonites borrowed building patterns from theologies that are alien to their own, "and when we put that theology into brick and mortar, that begins to change us," they warned.

When rows of pews face a platform in front we are adopting the Calvinist understanding of the church with its main focus on the minister, "the gospel rightly preached, the sacraments properly observed," said Lederach, from Scottdale, Pennsylvania. A circle or semicircle of chairs is more appropriate for Mennonites, who have historically stressed mutual admonition and fellowship.

When multicolored panes of glass cast their rosy hues over the congregation, he added, we are party to the idea that a sanctuary is somehow more sacred than the world outside, which we want to shut out of our windows and minds. The Anabaptists refused to make such a dichotomy, preferring to bring to their assembling their "total life for worship and admonition."

Continued next page

The new has come

Numerous letters to the editor and other communications told us that our former typeface was too small. For over a year we searched for a replacement. Since the September 25 issue we have been using a new Schoolbook typeface.

Because of the new typeface we also looked at our margins and departmental lines in the news section. Beginning with this issue we are using a new grid and softer departmental separation bars.

These changes are attempts to serve you, our readers, better. *The Mennonite* aims to be a servant leader in the conference. Your counsel has helped us to make changes. Thank you for helping us to be better servants. Please continue your assistance.

The Editors

"The students from Columbia Bible Institute (Clearbrook, British Columbia)," wrote a prison inmate, "by visiting, sharing, and fellowshipping with us as inmates (who are basically social outcasts), have given me a view of life from a totally unexpected angle. I have formed lasting, loving, and caring relationships with several of the guys, and I look forward to seeing them again either when they come here or when I get out next year." Another reported, "Some of my best times this past year were spent with the young men from Columbia Bible Institute."

Church planting *continued*

called by the dominant world culture. For these persons, said the findings committee, it would be "unthinkable not to be upfront" with peacemaking and social justice concerns. But to others with an equally strong faith the peacemaker mode is "one of a number of doctrines" that the church carries along in its history.

A report of one of several recent successful ventures in church planting seemed to show that churches grow faster where traditional Mennonite distinctives have a low profile.

Don Shafer, Upland, California, described the aggressive program of church planting being followed by the Brethren in Christ on the West Coast. His plan included research and survey. "Trusting the Lord," he said, "is getting out and getting with it. Not much research takes place apart from faith."

He also highlighted the need for vision and the willingness to take risk in church-planting ventures. "Living on the edge of failure," he said, "is where faith happens."

When asked what rank he gave to peace church teachings in his strategy, Shafer admitted that it was left up to the leadership of the new congregations. "It's in our doctrinal materials," he said, "but we don't insist on it."

Yet with the coming of new churches a changed attitude may be in the making.

"Church planting," said James Nikkel, Mennonite Brethren Church, Winnipeg, Manitoba, "is the most effective way of evangelism. We could have evangelistic crusades, but they don't have the same effect."

New churches, he noted, also provide the means for the involvement of more people in the work of the church. Such experiences may also give Mennonites in the older churches a better understanding of who they are.

The Home Ministries Council heard a proposal calling for Mennonite conferences to exchange information on the location of such members and the names of regional church-planting leaders. It was a cautious first step to work together across Mennonite family lines to promote the growth of still more Mennonite congregations.

The Home Ministries Council was formed in 1970 as the domestic counterpart of cooperative Mennonite efforts among mission agencies working overseas. *Maynard Shelly*

Church building *continued*

"I'm concerned that our buildings have been taking the shape of providing us with an emotional chiropractic experience," declared Lederach. Instead, he suggested, buildings should be organized for the worship offerings brought by the total group of believers.

Architect Troyer, head of a firm in Mishawaka, Indiana, stressed that congregations who are building or adding should first clearly work through their goals and mission. That is 90 percent of a building committee's work, he said.

Multiple use of space is good stewardship and good economics, maintained Troyer. Big parking lots—"the biggest land consumer we have"—point out our preoccupation with the auto, while big lawns don't make sense when Mennonite Central Committee is talking about a hungry world, he said. Energy concerns should mean that we pay more attention to such details as direction of the building, door arrangements, and amount of window surface.

Jan Gleysteen led the seminar participants on a visual tour of Mennonite meetinghouses, many in Europe. Gleysteen pointed out that the use of crosses in North American Mennonite meetinghouse design was not learned from European Anabaptists, who preferred symbols such as the lamb, alpha, and omega.

He sent a stir through the heavily-Mennonite Brethren group when he commented about the placement of American flags in Mennonite meetinghouses, noting that the MBs have been tempted to equate "Americanism with Christianity" because of their appreciation for freedoms in their new nation.

Throughout the weekend high priority was placed on group interaction and concrete examples. Participants felt free to question the idea of a tower being added to the Herold Mennonite meetinghouse in Bessie, Oklahoma, and an upstairs library at the Salem Mennonite meetinghouse of Tofield, Alberta. Groups from the Calico Rock (Arkansas) congregation and Hesston MB congregation also shared their building plans.

The resource persons kept the group alternately entertained and sobered by "family" stories: of the "early I-W-style" church that "had the guts to rip out their pews"; the Protestant-patterned facility that burned down and was rebuilt in exactly the same fashion at the insistence of a wealthy donor; or the neighbor to one meetinghouse who vigorously opposed building an educational wing but gradually became the chief laborer as the building took shape across his street.

Leroy Troyer commented that an enthusiastic Catholic co-worker had taken some of his "Anabaptist concepts" to a meeting of Catholic leaders who gave them good reception. But the Hesston seminar participants admitted that to propose these same concepts "back home" in their Mennonite congregations might mean to step on the toes of major contributors.

Sometimes it may just be necessary to step on those toes, allowed one participant: "That's why we have the *Martyrs Mirror*"—and the whole Anabaptist movement, he might have added. *Bruce Leichty*

The Church of the Brethren Symposium on Urban Ministry met September 7-9 in Oak Brook, Illinois. One speaker, William Stringfellow, noted attorney, author, and lecturer, suggested that church people need to rethink "success" in the context of urban ministry. Church growth, he contended, was not a priority among biblical people. Faithfulness was the priority. He encouraged the contemporary urban church to adopt the lifestyle of its urban predecessors in the early Christian era when the early church practiced a vocation of poverty. Renouncing its tax-exempt status would be a step in the right direction, in Stringfellow's view, since present tax privileges curtail the church's freedom to speak out on important matters and keep it from engaging in tax resistance. "The church," he said, "must be a patient, resilient presence standing against every status quo until the coming of the Lord." In addition to the sessions featuring individual speakers one session brought together all the speakers for a panel discussion on "The Homogenous Unit Principle," a tenet of some church growth models which suggests that churches grow best when all their members share common background and values. The panelists were unanimous in their rejection of this principle.

Growth spurs Russian evangelical reorganization

Neuwied, West Germany—The results of a special meeting of presbyters of the large, sprawling Russian Soviet Federated Socialist Republic (RSFSR) have been announced in the *Bratskii Vestnik* (Brotherly Messenger, No. 4 1979) the official periodical of the All-Union Council of Evangelical Christians and Baptists (AUCECB). Meeting in Moscow on May 30, 120 participants and 15 guests from autonomous Pentecostal and Mennonite Brethren churches voted to organize a special church administration for the RSFSR, commonly called the Russian Federation.

The Russian Federation is the largest of the 15 republics that make up the Soviet Union. It covers 76 percent of the nation's area and is almost twice the size of the United States.

The presbyters of that republic elected a senior presbyter, or superintendent, for the RSFSR, three deputy senior presbyters, plus a five-member advisory council of presbyters.

This is a major reorganization of the All-Union Council structure in the direction of more decentralization. Following the Ukrainian pattern, where there is a senior presbyter with two deputies and two assistants, local churches will now be more in touch with their leadership, and church policies can be adapted much more to regional requirements.

The reorganization also represents a public acknowledgment by the Moscow leadership that because of their responsibilities for the Evangelical Christian-Baptists throughout the Soviet Union they had been neglecting their leadership responsibilities in their home region, namely the Russian Federation.

The senior presbyter for the RSFSR and his team face a rather daunting task. They are responsible for a vast area from Leningrad in the west to Vladivostok in the east and from Astrakhan in the south to the Arctic Circle.

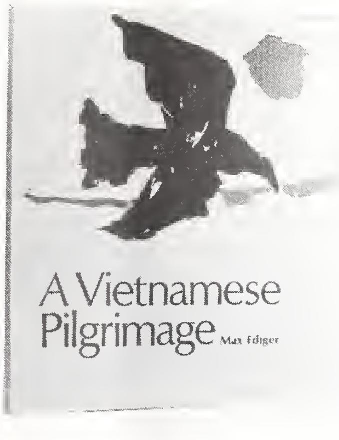
The reorganization became urgent because, although churches are so widely scattered, a major revival is in progress.

The RSFSR also includes the vast stretches of Siberia, which still constitute the Soviet Union's industrial frontier. Already in 1966 the senior presbyter for eastern Siberia and far east had invited dedicated preachers to move to cities in his area to help in the evangelical task. That was similar to asking affluent Westerners to accept the rigors of the Third World.

At present this region still contains great numbers of unregistered congregations, quite isolated, and with fewer Bibles per congregation than anywhere else in the Soviet Union. Here too there are congregations whose existence is still unknown to Moscow. Some congregations started after persons were converted following a religious radio broadcast and the radio speaker remains their presbyter to the present day.

In the north and east are many Pentecostals and Mennonites. Pentecostals are strong in the far east, while Mennonites are clustered in western Siberia and in Orenburg Region, the latter on the European side of the Ural Mountains. Although both denominations are officially part of the All-Union Council of Evangelical Christian-Baptists, many of their members have refused to join.

Many autonomous Pentecostal and Mennonite congregations are located in this region, and it will be the task of Deputy Senior Presbyters Shatrov and Fast to persuade them to join the AUCECB. Perhaps by offering more direct organizational contact they will be more successful. AUCECB presidium members Jacob Fast and Peter Shatrov were elected deputy senior presbyters, representing Mennonites and Pentecostals, respectively. *Walter Sawatsky*



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Jaffa, Israel (MBM) — Immanuel House and Center, located in Israel's largest urban area, has announced a $250,000 "Project 80" development effort to expand its Christian witness among Jews, Arabs, and Gentiles. Hoping to raise all the necessary funds during 1980, the staff wants to provide a congregational complex, a library/study center, a hostel, several one-room apartments, a youth club, and offices. The program offered by Immanuel House today began to take shape about 1970. Since then its ecumenical congregation has become increasingly "local," encouraging closer links with other Hebrew-Christian congregations.

A Mennonite colony in Paraguay has agreed to connect its electricity network to those of the Indian settlements nearby, and Mennonite Central Committee has agreed to furnish $12,000 for help on this project. Yalve Sanga has become a major center for Indian settlement activities. It has its own limited gas-powered electricity generating plant, but the costs have become prohibitive. To reduce costs and improve efficiency, ASCIM (Indian Settlement Program) has obtained a commitment from Fernheim Colony to connect the Yalve Sanga system into the Fernheim network.

Canada Food Bank is organizing a farmers' tour to Africa in February or March 1980. The trip will be for one month and include approximately 15 people. Upper Volta and Zaire, countries that have been major wheat recipients, will be on the itinerary as well as a visit to a game park, possibly in East Africa. The tour is intended to be an educational/familiarization trip for farmers who are contributing wheat to the Food Bank. Some US farmers will be welcome to join the group. Write: Food Bank, MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Black resettlement schemes receive adverse publicity in South Africa

Umtata, Transkei—The South African government is systematically resettling several million black people. Only now has the general South African populace become aware of the forced removal of so many people from their homes to distant and undesirable areas.

Recently a South African newspaper investigated resettlement activity in one area of South Africa, Ciskei, where about 120,000 black people have been resettled in several camps. These huge camps or towns, far from cities and employment are provided with few facilities and little permanent housing or land for farming and grazing. Most are desolate areas where food and firewood are extremely hard to find. Many of the resettled people in these areas suffer from undernourishment, and there are regular reports of deaths due to starvation and nutrition-related diseases.

Representatives for Mennonite Central Committee's Southern Africa program visited this area in July, met with personnel of the Border Council of Churches (regional body of the South African Council of Churches) who work in the resettlement areas, and toured some of the camps.

Poverty, sickness, and despair were evident, but as one MCC worker said, "Perhaps the greatest tragedy in this situation is the total lack of options for these people."

Forced by government policies to live in areas where there is no possibility of living comfortably and no chance for employment, and strictly controlled by laws and regulations once they are there, resettled people have little hope for a better future. Energy and initiative for self-help or development programs are hard to stimulate among people with so few possibilities for change and so little for which to strive. Government controls curtail many of the community development efforts which are initiated.

Is spiritual comfort for refugees sufficient?

The Ciskei is only one of many such resettlement areas in South Africa.

As population increases and unemployment figures soar, these areas are used increasingly for what the government calls "superfluous" people, those who cannot work for white South Africa and are a drain on the economy: the aged and sick, wives and children of migrant laborers in South Africa, squatters who have come to South African cities seeking work, former farm laborers whose jobs have been eliminated by mechanization, and the destitute and unemployable. This has led some South African church leaders to call the resettlement areas "dumping grounds."

The South African government plans that eventually all these resettlement camps will be incorporated into the existing black homelands and that, when the homelands have all received "independence," these unwanted and "unproductive" people will no longer be the responsibility of the South African government. According to figures published by the Africa Institute in Pretoria, to achieve their hoped-for goal of having 72 percent of all blacks living in the homelands by the year 2000 (47 percent lived there in 1970) the government will have to resettle 9 million *more* Africans. That would mean resettling 1,000 people every day of the year for a quarter of a century.

Although strenuous efforts continue to be made to perpetuate white minority rule (and, some suggest, to achieve the actual elimination of excess people through crowding, hunger, disease, and disorder in resettlement areas), the recent exposure of the conditions under which many resettled people live, coupled with the inherent difficulties and expense of actually disrupting and moving so many people, seems to be forcing the government to reassess its policies. *Suzanne Lind, MCC Transkei*

"It is easier to imagine a world without war than a world *after* war," said Robert C. Johansen, president of the Institute for World Order, in a public affairs lecture at Goshen (Indiana) College September 20. "The military economy is inherently inflationary," he said, arguing that military goods are economically useless. Is arms reduction really possible? Within a time context, he said, it could be possible. He referred to the early days of slavery when no one believed its abolition would be possible. He added that there are no technological barriers to a peace system.

"How much TNT makes a megaton?" asked famed physicist Philip Morrison, speaking at the World Council of Churches' conference on "Faith, Science and the Future," held at the Massachusetts Institute of Technology in July. Morrison gave two illustrations to help envision a million tons. Suppose the megaton were to be transported by freight train. It would be 300 miles long. Or let this amount of TNT be stored in two 50-story buildings. They would not contain the whole mass. This is the quantity of destructive power packed into the nose of one Polaris missile.

The Mennonite Voluntary Service unit in Arvada, Colorado, is in need of a unit vehicle. This vehicle, preferably an 8- to 12-passenger van, will be used at Yarrow Gardens, a low-income housing project owned by Mennonite Housing Development Corporation, to transport people, mainly children, to various types of activities. It will also be used by VS personnel for unit activities and projects. Persons wanting to help should contact Victor Janzen, 7912 Oberon Road, Arvada, Colorado 80004.

Record

Workers

Valerie Braun, Zion Church, Elbing, Kansas, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. She is working as a physical therapy aide at Elks Rehabilitation Hospital, Boise, Idaho. Before entering service she worked at Bethel Deaconess Hospital in Newton, Kansas, as a nurse's aide. She is the daughter of Anne and David Braun of Elbing.

Braun

Shoemaker

Sprunger

Pat Shoemaker, Zion Church, Souderton, Pennsylvania, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. She is serving in a voluntary service discipleship unit at Richmond, Virginia. Before entering service she worked at Eastern Mennonite Home in Souderton, Pennsylvania, as a nurse. Her parents are Lorraine and Richard Shoemaker of Souderton.

Denise Sprunger, First Church, Berne, Indiana, has begun a one-year term of voluntary service in a voluntary service discipleship unit in Phoenix, Arizona. Denise is a 1977 graduate of Indiana Central University, Indianapolis. Before entering service she worked in Monticello, Indiana, as a second grade teacher. She is the daughter of Gladys and Eugene Sprunger of Berne.

Ministers

Peter Froese, formerly pastor at Winkler (Manitoba) Bergthaler Church and West Abbotsford (British Columbia) Church, was installed pastor at MacGregor (Manitoba) Bergthaler Church October 1. Froese's most recent assignment was with Mennonite Central Committee in Germany.

Elsie Miller, a recent graduate of Union Theological Seminary, Richmond, Virginia, is serving full-time as associate pastor of Oak Grove Church, Smithville, Ohio. The congregation has requested the Central District to license her.

Margaret Richer was installed as minister of Christian education at Mennonite Church of Normal (Illinois) October 28. Richer is a 1979 graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Published

The remaining supply of the study guide *Parables of the Kingdom* are available in English free of charge to anyone writing to the Mennonite World Conference office, 528 East Madison Street, Lombard, Illinois 60148.

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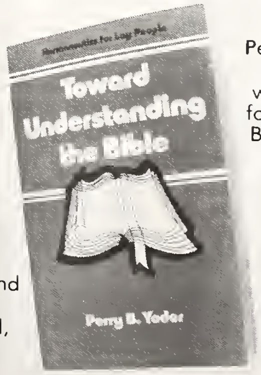

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Reviews

Authentic witness

The Authentic Witness, *by C. Norman Kraus (Eerdmans, 1979, 199 pages) is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

In *The Authentic Witness* C. Norman Kraus, director of the Center for Discipleship at Goshen (Indiana) College, addresses a basic question for the church: What is its role and identity in the world? Rather than orthodoxy, correct organization or clerical structure, perfection in lifestyle, or ecstatic experience of Holy Spirit power, authentic witness is posed as the key factor in identifying the body of Christ in the world.

In developing his thesis—that the mark of the true church is its ability to remain true to its original prototype in character and purpose—Kraus moves carefully along a stream of concepts which reflect the characteristics of an authentic community. He offers definitions which keep the reader in touch with what he's saying. Although he works with scholarly sources his style is readable, and he tries to avoid theological jargon, succeeding for the most part. His inclusion of illustrative examples and his interaction with current trends clarify his argument, which he develops carefully without plodding.

I found *The Authentic Witness* exciting to read and helpful in putting together a perspective on the church's mission in the world. Two statements in particular helped center my focus on who we are to be as God's people. "The church, as the New Testament speaks of it, is the re-creation of the human possibility for community which was implied in creation and realized first in Christ" (page 119); and "community is a gift to be appreciated through participation, not a right to be demanded from others" (page 128). Also, his review of the biblical perspectives and historical developments of our identity as individuals-in-community is a much needed corrective in our self-exalting society.

In discussing authentic community as a sign of the kingdom, Kraus delineates six images of the witnessing community which, though simplistic and deprecating, illustrate the different emphases or styles among Protestant groups. He also lists several Christian communities which to him exemplify some measure of authenticity.

C.NORMAN KRAUS
THE AUTHENTIC WITNESS

FRANZ JÄGERSTÄTTER

Kraus has written an important book for the church, and he communicates well. People at different levels of education can follow his argument. The book needs a supplement which deals with specific issues of implementing his ideas. But perhaps his intention is to promote discussion and action on the part of small groups within churches. That, it seems, would be a good use for this excellent book.

Solitary witness

In Solitary Witness, *by Gordon Zahn (Liturgical Press, Collegeville, Minnesota 56231, 1964, 278 pages) is reviewed by Richard Blosser, North Newton, Kansas 67117. Richard is a member of the Bethel College Mennonite Church.*

In Solitary Witness by Gordon Zahn is an in-depth study of the life and witness of Franz Jagerstatter, an Austrian peasant whose religious convictions led him to reject the Nazi movement as anti-Christian and to refuse service in Hitler's wars in the 1940s. This refusal led to his conviction and execution by the German Government in August 1943.

Zahn, a Catholic sociologist now on the faculty of the University of Massachusetts, Boston, earlier had written a book entitled *German Catholics and Hitler's Wars*. While doing research for this book in Germany in 1956 Zahn learned of Franz Jagerstatter. He was intrigued by the question of how this unlearned peasant farmer, living in an isolated rural village, came to take his stand—one of the few in Austria to do so. Zahn spent two months in the summer of 1961 in St. Radegund, Austria, to learn all he could about Jagerstatter from family members and those villagers who remembered him.

The book provides a fascinating account of Jagerstatter's background, his dramatic change in early life from a nominal Catholic to a new life of earnest faith and devotion to his Lord. He remained in the Catholic church and served as sexton of his parish church. His rejection of the Nazi movement came after his "conversion" and a brief period of military service.

Two chapters of the book are devoted to the five months in 1943 when he was imprisoned for refusing to be inducted into Hitler's forces, his trial, sentencing, and execution. This section quotes extensively from his letters to his wife and three young daughters, affirming the beliefs that led to his position, his faith in God's power, and his love and concern for his family.

Jagerstatter was indeed alone in his open denunciation of the Nazi regime and his willingness to pay for his convictions with his life. His fellow villagers, his pastor, and leaders in the Catholic church all tried to dissuade him from his position. He was strongly critical of leaders of the Catholic church in Austria when, in the spring of 1938, they gave their approval to the incorporation of the country into Nazi Germany.

Jagerstatter's wife, also a devout believer, sympathized with his position but apparently was not fully convinced that he should make the ultimate sacrifice. Time and time again those trying to persuade him to compromise and save his life pointed out his responsibility to his wife and children. Commenting on this point, Jagerstatter wrote a few days before his death, ". . . I cannot believe that just because a man has a wife and children he is free to offend God by lying (not to mention all the other things he would be called to do). Did not Christ himself say, 'He who loves father, mother, or children more than me is not deserving of my love'?"

Mennonites, with their 450-year-old tradition of opposition to war, can appreciate the courageous witness of Jagerstatter, made in the face of opposition from his community, his church, and most members of his family. His "solitary witness" is indeed amazing. His act is not without relevance to North American Christians facing the issues of the nuclear arms race, payment of taxes for the military, and the peacetime draft. The book points up the ease with which Christians often justify their acquiescence in militarism and its accompanying evils. Jagerstatter's witness is a reminder that dissent is costly, and that religious convictions must be backed up with a consistent life. He causes us to again ask the question, "At what point am I prepared to sacrifice all—possessions, family, life itself—for my beliefs?"

Canada's new government

Canada has now lived for several months under Joe Clark and his Progressive Conservative administration.

It is the first change of party since 1963, and therefore certain changes are to be expected.

Some of the major promises to the electorate were: (1) A mortgage tax deductibility scheme similar to that in the US. It has been condemned by most Canadian economists and by the opposition parties as helping the middle to upper class, not the poor. (2) The dismantling of Petro Can(ada), Canada's national oil company. This is opposed by the Liberals, who created Petro Can, and the New Democratic Party, who inspired its creation. Polls have indicated that 80 percent of the public is also opposed to its sale. (3) The moving of the Canadian Embassy in Tel Aviv to Jerusalem. After harsh Arab reaction Clark has appointed former party leader Robert Stanfield to study the issue. (4) A right to information act similar to current US legislation. (5) A more conciliatory attitude toward the provinces. (6) A reduction of government spending by the elimination of 60,000 civil servant positions.

Since the election Canada has heard an enormous amount of talk on these issues. The Clark cabinet is ideologically split from David Macdonald and Flora Macdonald on the party's left to Sinclair Stevens, the Treasury Board chairperson, on the right. They have carried their debate in public to push their point of view.

The mortgage tax deductibility scheme is opposed by the left wing because they see their programs losing out, and by some on the right because it would not balance the budget. Clark insists, however, that he has made a solemn vow to the Canadian people.

Ray Hnatyshyn, the minister of energy, has taken the case of Petro Can to the public. He suggested that his government would not dismantle it but merely study it and make some changes. He made it sound as if the people of Canada had misunderstoood the government's intentions. When Prime Minister Clark returned from abroad, however, he said that Petro Can would be dismantled as per promise. It is ironic—especially in light of the fact that there is a movement in the US toward the creation of a national oil company—that Canada would allow the multinationals once again to decide where we get our oil and how much we get.

The right to information act—the dream of house leader Gerald Baldwin—is hitting snags. Baldwin admits that his fellow cabinet ministers are in positions of power and that they are not so happy about allowing the public to roam about government files.

The more conciliatory tone to the provinces, if their first agreement is any indication, is in reality a capitulation to the provinces. Trudeau describes Clark as a head waiter, handing out the goodies. Only time will tell if this approach is better for preserving Canadian unity. It is true that Clark's views are closer to Claude Ryan, the Liberal leader of Quebec. They may be better partners in salvaging Canadian unity than Trudeau was. Nevertheless this writer is worried about the possible erosion of economic power from the center, because the government would no longer be in a position to redistribute wealth among the regions.

On the issue of cutting civil servants it first appeared that the various ministers would not allow their programs to be cut, but Sinclair Stevens, the president of the Treasury Board, insists that the cuts will be carried out.

Of special interest to Mennonites is Jake Epp, the first Mennonite cabinet minister, who is in charge of the Indian Affairs portfolio. To date his statements have been regarded as "encouraging" by the Indian leaders, but nothing has yet been said on the crucial subject of land claims. The party's emphasis on decentralized power could be beneficial, allowing the Indians to establish regional governments with sufficient power to control economic development, protection of the environment, and cultural concerns. On the other hand, this party, even more than the Liberals, is development oriented and inclined to favor business interests. We as a Mennonite community have a special interest in native ministries through Mennonite Central Committee and we must become Jake Epp's second constituency calling him to responsible policies regarding Canada's first people. If I had voted for this government I would be very confused. What is the government doing with its promises? The answer is unclear. Joe Clark must be given marks for integrity. He is the holder of the promises and seems to be insisting that they be carried out. His ministers, however, must also be given marks. Now in responsible positions, they realize that many of the promises were ill conceived. The result seems to be a stalemate. Time will tell.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is half-time youth worker for Ontario Mennonite Youth and half-time college student.

Letters

Appreciated recent article

Dear Editor: I was happy to see Kent Hoffman's article on Thomas Merton, "The Ground of Doubt" (September 25 issue). This Trappist monk has had a vital impact on my life and the lives of many people I know. I hope others will be encouraged to read Merton's writings. *Gordon Houser, 1027 North Ash, Newton, Kansas 67114* September 22

Afraid of Holy Spirit?

Dear Editor: Your editorial on the Jesus 79 convention (August 21 issue) was excellent. I could not agree more that today the body of Jesus Christ needs more of the power of the Holy Spirit. The church of today has been called "the sleeping giant." Asleep it is not. We have the Spirit without question, but it is certainly true that our witness could be much stronger.

Our churches today appear to grow largely by way of the hospital. Our Anabaptist forebears were people who loved the Word, knew it well, and shared it everywhere they went. Is it not true that many of the present-day Mennonites are embarrassed to speak of Christ in a casual social context? God is eager today to restore among us a spirit that delights to share Jesus Christ with others and does so with joy and power. This happens more easily when God's Spirit is released in us, for Jesus said of the Spirit, "He will glorify me."

Yet I sense we are afraid of such a release of God's Spirit. Why be afraid? Surely God can be trusted. Would God give us anything that is not all good? He simply invites us to yield our life to the full control of his Spirit and then to walk by that Spirit in costly obedience. In the believers' church we have spoken of this as discipleship or the lordship of Jesus Christ. The heartfelt cry "God fill me with all of yourself now" has given more concrete and often painful reality to these terms.

Yes, you are right. Charismatics have much to learn. Too often the focus has been more on an experience than on entering a more challenging relationship with Jesus Christ. Too often they have left the impression that with that one experience they have arrived rather than begun a new walk in the Spirit. Too often they have not shown love enough. We can chalk that up to immaturity and human weakness. May the Lord give us the grace to see—beyond the failure of man—the hand of God moving; and may he give us the grace to hear—among the many voices that speak their view about the charismatic movement—his voice calling us not only to have his Spirit but as Paul says to "be filled by his Spirit." *David Adrian, Box 14, Plum Coulee, Manitoba R0G 1R0* September 27

Profile is changing

Dear Editor: As pastor of the Bergthaler Mennonite Church of Plum Coulee I want to thank you for publishing our congregational profile (September 11 issue). The fact that the article was written in winter 1978 and published now has given me a new appreciation of the difficulties you face in selecting the articles that will be given priority each week. You surely do not lack for material to print. While I also feel that the article could afford to wait, I feel in this case it waited so long as to become somewhat outdated. We are, thank God, a living, growing, changing congregation. Since the article was written we experienced such deep changes in what we are as a people that I made up my mind to call you and ask you to hold the article until certain changes could be made. This may be something valuable to keep in mind for the future. *David Adrian, Box 14, Plum Coulee, Manitoba R0G 1R0*
September 27

Grateful for recent articles

Dear Editor: Thank you for Ferd J. Wiens' "Mennonite Flagellants?" (October 2 issue). As I have contemplated peace postures in the conference the word "cult" also came to mind, but trepidation kept me from ever breathing it out loud. I am glad someone had the boldness to call this what it is, and someone else the boldness to publish it.

Reinhold Niebuhr called attention to a vital distinction between religious pacifism and political pacifism. The first he said was good and needed; the second was preposterous and disastrous. We no longer want separation from the world, but now the world is supposed to comply with our notions on politics. I am not endorsing neo-orthodox theology, but perhaps some of our cultists could be helped by getting acquainted with the perspectives of Niebuhr on pacifism.

I was grateful also to see the article on Phil Ens in the same issue. Too often I have felt all we do is criticize businessmen without listening to them. I also want to thank David Janzen for his excellent response to the review of the NIV by Perry Yoder. Yoder's review reflected a lot about the reviewer but nothing about the translation.

I trust *The Mennonite* will continue to better reflect all the issues behind the questions we face. *Gus Konkel, Route 1, Box 27, Winkler, Manitoba R0G 2X0*
October 9

Maybe we are to blame

Dear Editor: After reading Milt Sprunger's letter, "Communism Is to Blame" (October 2 issue), I keep wishing he could have been with me at Riverside Church a year ago to hear Hans Kung, today's most prominent Catholic theologian; and also in Goteborg, Sweden, this summer to hear Jan Lochman, Protestant theologian and teacher in Basel, Switzerland.

Instead of simplistically blaming all of our ills on communism, these men, living next door to the Iron Curtain countries, are trying to honestly understand communism, and come up with Christian answers. We must do the same.

These men contend that Marx, Engels, Freud, and others have something to say to which we should listen. Their analysis of the church and its practices in their time produced more "grist for their mill" than is comfortable for us to admit.

Kung and Lochman say that we should have listened—and must listen to their contemporaries—carefully, sympathetically, and honestly; and then proclaim the unsearchable riches of God in Jesus Christ, and put them into *practice.*

Christians gave Marx, Engels, Freud, and others some valid things to say. Recognizing this, we must let their followers know that we have so much more to say.

My visit recently through East Germany and East Berlin convinces me all the more that communism has within itself the seeds of its own destruction. I don't fear the communist any more than I do our shallow thinking Americans who want to sweep our problems under a rug and go on contentedly in their affluence largely ignoring the dire needs of the world.

In Goteborg I had breakfast with Methodist William Cannon, one of the 10 churchmen invited to Camp David by President Carter. They spoke candidly and forcefully. The President really listened. The real problem is not so much Jimmy Carter. Rather it lies with the Pentagon, the State Department, the Foreign Relations Committee of the Senate, and the public. *William H. Stauffer, Stone Creek, Ohio 43840*
October 12

Meditation

Death and funerals

Answering God's call to the Ozarks in 1941, my wife and I fell instantly and intensely in love with the solid, simple traditional lives of the hill people.

Sometimes it was a combination of responsibility and opportunity for me to help make the coffin and rough box for a funeral, or to use our family carry-all for a hearse and then conduct the public service of worship and committal.

Someone from the family would choose the burial site. In some cases there were family plots in the community cemetery. Men from the community brought their picks and shovels and worked together to dig the grave.

In cold weather women made flowers of crepe paper or ribbons. They were artisans of simple beauty. In summer they brought flowers from the gardens. One funeral had no flowers at all. The child's body was brought in from another community. Even so, additional sadness flowed through the people because none of them had thought to bring flowers.

One coffin I helped with was made of solid walnut that had been milled on the land. Money can't buy a coffin like that one nor purchase the sentiment built into the box. Another was made of "store-bought" lumber. Much friendly discussion, human personality, and family preference went into the design, the shade of color (for the covering) and the final ornamental trim. I can still see one man crawling in and laying himself down in a newly built coffin "just to see how he would fit in the box."

Many ceremonies were simple graveside services. If there was no undertaker the coffin would be set on the rough box by some of the men who had helped do it before. Someone would remember to bring an armload of songbooks which would be passed out among the people gathered there. Everyone was welcomed to gather in close and help with the singing of familiar funeral songs. There was a Scripture, a sermon, and prayer—maybe some words from "the little black book"—and then the committal.

With ropes or heavy straps some of the men would then lower the pine-scented rough box into the grave. That was followed by the coffin and then the cover over all, as the crowd began to wander slowly away from the gathering of the day.

Someone would likely linger to lay some of the flowers on the freshly mounded earth.

Embalming was not necessary if the burial was within 24 hours after death.

Many funerals were more conventional. The illustrations I mention perhaps were not typical, but they were practical, personal, and pleasantly presentable. I recommend a return toward this kind of application to "the simple lifestyle."

1. Do not be overpersuaded by "What will people think?"
2. Request some kind of memorial gifts to the poor in lieu of large displays of fading and unneeded flowers.
3. Think through a plan—make a will—and write out a choice of memorial service. Some plan their own.
4. Consult with the pastor or other good counsel before going to the funeral home.
5. Bury the body and then come together, not to look backward but forward for a triumphant resurrection celebration. Photos, happy memories, and testimonials might well be shared as part of the joy and rejoicing together.
6. See that you sorrow not as those that have no hope, but rejoice that another of earth's pilgrims has been promoted and transported from time to eternity.

Frank Horst

God loves rich people

It's fashionable these days to proclaim that God loves poor people. Sure he loves poor people. But that's not the whole truth. There's also good news for those of us who live in North America: God loves rich people. "For God so loved the world. . . ." Concerning the rich young ruler, "Then Jesus beholding him loved him."

What an encouragement! Even we are never beyond the reach of God's love.

Why should we suffer under a load of guilt? Why not admit that the system has been good to us and then go on.

We are blessed with unprecedented opportunity: To use our possessions for the benefit of those in need. To feed the hungry. To extend the kingdom of God.

One does not need to baptize wealth. There's a better way: To liberate it. To let God redeem it. To put it to good use.

John H. Rudy

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Four days in September

September 9—Freeman, South Dakota — The day was clear and hot. About 1,000 persons were present for the College and Academy opening exercises and the inauguration of new president Art DeHoogh.

The air was filled with celebration and expectancy . . . another day "that the Lord hath made."

I had been invited to bring the main address. In 2 Corinthians 3:7-11 Paul speaks to the Corinthians about the importance of the "law." It is unavoidable wherever people want to live and grow together. God gave the original law "carved in letters on stone tablets" and "God's glory appeared when it was given" (verse 7a).

But Paul goes on to say that the law "brings death when it is in force" (verse 7b). The law was never intended as an end in itself. It was intended to prepare us for the "activity of the Spirit" (verse 8) which brings salvation and lasts forever.

September 13—Winkler, Manitoba — It was cloudy and occasionally misty all day. By 2:00 p.m. about 800 persons were assembled in the Winkler Mennonite Brethren Church. The occasion was the funeral of my father-in-law.

I had led the morning family service at the funeral home and wept with the rest of the family. Now I was to speak the English sermon. Had I been foolish to agree to do this?

In my mind there is no doubt. There was a special enabling grace from God as I stood to the pulpit. The Scripture from Revelation 21:1-7 speaks of a new heaven and a new earth with New Jerusalem, the holy city, at its center. This perfect city is for God's people and God himself will be with them.

At the reception several friends came by and told me they'd been praying for me during the service. I felt it unmistakably with each word.

September 26—Novosibirsk, Siberia, USSR — A 5:00 p.m. Wednesday evening service? Surely even in a Soviet Union Baptist church there wouldn't be many people. But they kept on coming. I estimated 400 persons.

Our Intourist guides were with us. All of us were invited to sit in front so the congregation could see us. Jacob Fast, local pastor, made the opening and then invited our group to do some sharing. When the first ones each took only about three minutes, he whispered to me that I should take at least 20-25 minutes. He would interpret from my German into Russian.

Most people appear much older than their years. What do you say to a people halfway around the world? Especially when their last half century has been one of ridicule and persecution?

Philippians 3:12-14 came to mind. Paul confessed even in his life not to have attained the fulness of Christ. All of us can look over our shoulders and see much left undone. For Christians in the USSR there may have been more justification for not "reaching the goal." Christians in Canada and the US have not suffered ridicule and persecution; but we suffer from materialism and secularism.

The warmth and oneness we found with one another in Christ was beyond imagination.

(Jacob Fast was one of those at the World Conference in Wichita. Bernhard Sawatzky, Novosibirsk Mennonite pastor who attended the Wichita conference, was also present.)

September 30—Alma Ata, Kazakhstan, USSR — The little Mennonite church, registered only in 1977, was said to have a capacity of 200. After the Thanksgiving festival meal that day, the head usher told me 330 persons had been fed!

It was a different world. Three lengthy sermons. All told about God's miraculous protection in past times of hunger, dispersion, and family breakup.

Early in the morning service three state officials joined the service. They never bowed a head or stood for prayers, and they sat right in front of the pulpit.

How would our churches react? How would the Alma Ata believers respond?

The officials ate lunch and left. We convened for a further afternoon program. I was asked to make a 20-minute closing in Low German because "more young people would understand it."

Once again I read Philippians 3:12-14. Then I spoke of different ways we assess today's world and project the future. Too often we are either "gloom and doom" oriented or we trust totally in technology and human ingenuity. Paul shows us yet a third way. We need to be humble and bold; repentant and assertive; learn from the past but move forward in confident faith.

The warm response was again overwhelming. "Can't more of your people come to visit and share their faith with us?" I promised to pass the word. Many tears flowed as we parted.

Those four days in September keep replaying in my mind. "For everything there is a season and a time for every matter under heaven. . ." says the wise writer of Ecclesiastes (3:1).

Four days . . . four worlds . . . four opportunities to witness for Christ . . . four moods . . . four winds . . . God's Spirit so obviously present in all. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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perspective on Asia

Christian faith under test: lessons from China

Robert Kreider

The People's Republic of China is now 30 years old. We really know little about the new Marxist-Maoist society in China. A few of us have visited briefly this intriguing country. We have only caught glimpses. Any discussion of China must begin with an acknowledgment that this complex country is a land of mystery, paradox, and enigma. Make two contradictory statements about China and both may be true.

We cautiously offer a few simple facts about China. China is large—as big as the continental United States. China is populous—perhaps one billion people, almost one quarter of all God's children on earth. Three-fourths of this billion is compressed into the eastern third of China. China feeds one billion people with less arable land than in the United States. China is poor by Western standards. China is isolated from the rest of the world by the highest mountains on the earth—the Himalayas, the arid high plateaus of Tibet and Sinkiang to the west, the Gobi Desert and wastes of Siberia to the north, and the widest ocean to the east. An isolated people, the Chinese have seen themselves for millenia as the hub of the universe, the Middle Kingdom—a people who are proudly self-sufficient.

The Chinese are a unified people—94 percent of Han ethnic background with the remaining 6 percent distributed among 54 minorities. China is the oldest nation-state on earth—a continuous history 40 times older than Canada, 20 times older than the United States. In its 4,000-year history China has been occupied only briefly by outside powers—beginning in 1840 with the Opium Wars when British and French gunboats shot their way into the harbors of China to sell opium in the markets of China. China has called this period a "century of humiliation" and "the bitter years." The Chinese have embraced a variety of major religions: Confucianism, Buddhism, Taoism, Islam in the northwest, and only in recent centuries—and by less than 1 percent—Christianity. Thirty years ago China was conquered by a secular religion, Marxism. For 40 years a Mennonite missionary presence was in China; that ended 30 years ago.

The General Conference Mennonite mission station in Kai Chow circa 1925. Shown are a hospital, middle school, and a church which seated 800 persons.

perspective on Asia

This China of Mao Tse-tung has fascinated and offended us. We North Americans have seen ourselves as so generous to the Chinese: building universities, organizing YMCAs, establishing missions, providing famine relief, refusing extra-territorial concessions like the other big powers. Having done so much good, in 1949 Mao's China expelled us all from China. Not a word of thanks. The Chinese are an offense, of course, because they are communists, and therefore atheists. We have accepted as fact that they are bent on world conquest. We may recall that Lenin said, "The road to Paris lies through Peking." Twenty-nine years ago *Time* magazine (11 December 1950) described Mao as "the most successful warlord since Kublai Khan. . . . He had laid down the terms for all Asia's subjugation." *Time* warned that any thought of appeasement was like "kissing a buzz saw." The United States has fought two wars based on such terrifying assumptions.

China is an offense because among developing nations it claims the role of being the world's prize development model—a role once held by North Americans. It presents itself as a model of how to pull oneself up by one's bootstraps. Add also that offensive thought that a billion multiplying Chinese might spread and engulf Asia and the world. China is an offense because they worship the state, the party, and the leader—all of which is known to be idolatry. China is also an offense because they are both so conservative and so moral—all that decency in an atheistic system. It must be a monstrous trick.

The Chinese seem to be taunting us when they operate a society with no pornography, no beggars, no bars or night clubs, no income taxes, no smoking by women, no beauty parlors, no red-light districts, no legalized gambling, no drug pushers, no inflation, little venereal disease, little malaria, few locks on doors, no Miss China beauty pageants, no persons in rags, no jewelry, no lipstick, no film celebrities.

In our quick changes of mood we lunge from feelings of fear and hatred toward China to adulation and euphoria. China has become a bosom friend as hostility toward the Soviet Union intensifies. We dream of fantastic markets for American technology, grain, and expertise. We hear eager talk of reopened doors for Christian missions.

What lessons can we learn from this ancient, self-reliant people who have been hidden from view for 30 years? What lessons can we learn from a remnant Christian church which has survived all these years in a Marxist, totalitarian environment?

China is a parable for us—like Nineveh and Assyria were a parable for the Hebrew prophets. God may be speaking to us through events in China if we but have the ears to hear.

Some are negative lessons: (1) A state which takes over from cradle to the grave your believing—telling you what is right and what is wrong, whom to hate and whom to adore, how to nurture your children. China has a civil religion with a state church with a Marxist-Maoist theology, a cheerleader liturgical system, and varied exercises in transcendence. (2) A society where all issues are sharply stated in black and white with no grays. (3) A society which glorifies the army and the gun. (4) A society where one risks life and family to worship with others, speak dissenting thoughts, write prophetically, witness for one's faith, or even make fun of the established powers. (5) A materialistic society.

Parables for us? He who has eyes to see will be struck by the fact that those very characteristics of Chinese society are written large over our society. If we cannot see what is idolatrous in our society, probably we are blind to what is evil and tragic in Chinese society.

Some are positive lessons: The Chinese appear to have found ways of feeding, clothing, and giving shelter to a billion people. They have found ways of surviving in a world with rapidly diminishing resources. They have provided inexpensive medical services to the most remote villages. They are checking runaway population growth. They have introduced universal elementary education. Chinese society appears to be compassionate to its very young and its very old. They practice sound patterns of stewardship of land, water, and forests. They seem to have ways of resolving family and community conflicts with few laws and lawyers—a suggestion of the Matthew-18-way of handling conflicts. They affirm the joys and worth of manual labor, even asking (requiring) each young person to "volunteer" two years of manual labor to farm or factory. They preserve patterns of working together as teams: harvesting crews, neighborhood hog butchering, barn raising, communal road building. Despite their revolutionary Marxist rhetoric, the Chinese have not erased those 4,000 years of family and communal patterns which hold their society together. Again we must remind ourselves that we know so little about China. Time will tell whether this society is as just and fair as it purports to be.

We have said little about the faith of Chinese Christians under test. As yet there is little we know about the Christian church which seemed to disappear from sight as China closed its doors in 1949. Fragmentary stories are being reported. We will be learning of congregations and "mission fields" which have disappeared and Christian leadership decimated. We will be learning of pockets of faithfulness and stories of martyrdom. We will hear of trusted co-workers who abandoned their faith. We will be meeting Chinese Christians who will turn to us and ask, "Now tell us, have *you* been faithful?" We may sense that they feel some of us are backsliders. We may find Chinese Christians who are disinterested in hearing us tell our success stories. We probably will find Chinese Christians who have no interest in returning to a pre-1949 acquisitive society. We may find Christians who will just want to hear Bible stories and sing hymns and are uncomfortable with many of our slogans and figures of speech. We may find the Chinese more open to the fraternal and evangelistic ministries of Asian than North American Christians. We may be disappointed because China probably will continue to remain a relatively closed society. It may be a long time until we can worship with brothers and sisters in Kai Chow, Kaifeng, and Ta-ming.

This is a time to study the parables of China. We have lessons to learn. We pray that we can meet Chinese Christians and learn from them of their spiritual pilgrimage these 30 years. We shall want to share simply and humbly our faith but without political and commercial trappings. This is a time to study all about a 4,000-year-old people who comprise one quarter of all God's children. This is a time for some to learn to speak Chinese. This is a time to be skeptical about all slick, quick schemes to sell any bill of goods to China: nuclear weaponry, Kansas wheat, industrial technology, or even prepackaged North American Christianity. This is a time to pray for the remnant church in China and for grace, sensitivity, and patience in "breaking down the middle wall of partition."

The man-made walls are still there. As we seek to renew old friendships, we will experience deep disappointments and great joys. We may discover that our Chinese brothers and sisters will be presenting us with spiritual gifts beyond any gifts we can offer them. We can then give thanks, rejoice, and be glad. •

Representative of ferment in China today, a Peking youth stands before a poster on Democracy Wall. The poster protests the assignment of "intellectual youth" to rural communes and shows a mother calling on the "force of heaven" to bring her children home.

Why a new mission effort

Hugh D. Sprunger

Hong Kong is an international byword. Mere mention of its name evokes many responses. For some persons it represents an exotic oriental place they dream of visiting some day. Tourists fondly remember Hong Kong as a shoppers' paradise, a gourmet heaven for lovers of Chinese cuisine, and a panorama of fascinating sights. Business persons view Hong Kong as an investor's utopia promising quick returns on investments and attractive profit margins. Hong Kong is a chief monitoring station for China-watchers and now also a principal gateway for visitors to China. For numberless throngs of refugees and would-be refugees Hong Kong appears as a haven of hope. For many Christian organizations Hong Kong is an area of great physical, social, and spiritual needs as well as a possible springboard for new mission efforts in China.

Hong Kong will become a more familiar name and place for members of the General Conference as its Commission on Overseas Mission sends its first workers there in 1980. COM is joining with the Eastern Mennonite Board of Missions and Charities of Salunga, Pennsylvania, in a joint mission effort in Hong Kong. Both groups will provide personnel and funds to establish a united Mennonite mission and plant congregations and fellowships in Hong Kong.

Initiation of this joint program, as with any new program, inevitably raises questions. Where and what is Hong Kong? Why new mission efforts now in Hong Kong? The vision and challenge for Mennonite mission in Hong Kong can best be seen with some historical perspective and description of the current situation there.

Hong Kong is a small British Crown Colony which adjoins the Chinese province of Kwangtung (Guangdong in the new Chinese romanization for Canton in the older, more familiar form) on the southeast coast of China. Hong Kong, in Chinese, means "fragrant harbor" or "incense port." The name is due, perhaps, to the shipments of incense from the island to the mainland during the Ming Dynasty.

perspective on Asia

Hong Kong came under British rule as a result of the defeat of China in the opium wars of the mid-19th century. The initial concessions of Hong Kong Island, Kowloon on the mainland peninsula, and Stonecutters Island total about 33.5 square miles. Another 365 square miles of land was added to the colony in 1898 through a 99-year lease (due to expire on 30 June 1997) of the New Territories which includes a large extension on the mainland peninsula of Kowloon plus some 200 small islands in the harbor area.

The Hong Kong government is still headed by a governor (appointed by the Queen of England) who presides over the two main policymaking bodies—the executive and legislative councils. Any legislation passed must be signed by the governor to become law and is subject to veto by the queen.

The population of Hong Kong exceeds 4.4 million, 98 percent of whom are ethnic Chinese. The minority 2 percent includes larger groups of British, Indians, North Americans, and Japanese, plus some Australians, French, German, Swiss, etc. The population numbered about 600,000 in 1945 but jumped to about 1.6 million in 1947 and has climbed steadily to the present figure of almost 4.5 million.

About 55 percent of the population is under 25, and 25 percent are students. The literacy rate is high, and 85 percent of those over 10 years of age can read and write at least one of the two official languages, English and Cantonese Chinese. Subsidized primary school education in Chinese schools is open to all children and plans for an additional three years of junior high school are being implemented now. Upper-level secondary and college education is much more restricted.

Housing is a major problem in Hong Kong where density of population averages over 11,000 per square mile. The vast majority of the people live on Hong Kong Island and in Kowloon, which have a total area of about 30 square miles. Kowloon is one of the most densely populated cities in the world. Nearly half of the population lives in crowded public housing estates where space and facilities are minimal. Another 275,000 poor people live in illegal, makeshift huts in hillside villages or on rooftops. Thousands of others live on small boats. Only a small fraction of the people live in what North Americans call middle-class housing, which is very expensive.

Hong Kong is a leading commercial and manufacturing center in Asia because of its excellent communications, superb natural harbor with modern

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n Hong Kong?

handling facilities, and large productive low-wage work force. The free trade, free enterprise policies have resulted in the establishment of about 22,000 factories producing mainly items for export. The principal industries are textiles, plastics, electronics, light metals, and shipbuilding and repairs. Value of exports in 1977 was $9 billion.

The predominant religions among the Chinese are Buddhism, Taoism, and local folk religions mixed with Confucian ethical precepts. Roman Catholicism and most Western Protestant denominations are well represented along with some indigenous Chinese Christian groups plus most of the leading Western sects. The Hong Kong Church Directory for 1976 lists more than 1,500 Protestant-related churches, schools, institutions, and organizations.

Mennonite involvements in Hong Kong began in 1950 under the Mennonite Central Committee. Its Far East office there was closed in 1952. MCC returned to Hong Kong in 1957 to join other relief agencies in ministering to the needs of the refugees flooding into the colony from mainland China. Clothing distribution, feeding programs, medical assistance, family assistance, and educational assistance programs were carried on.

In 1965 the Eastern Mennonite Board of Missions and Charities investigated mission possibilities in Hong Kong and placed personnel there to work with the MCC program. The EMBMC took increasing responsibility as MCC terminated its work in 1973. The EMBMC workers took over the MCC center in the Lok Fu Resettlement Estate and initiated youth-oriented programs—a reading room and study center, Sunday morning worship, Bible studies, etc. Twelve persons were baptized in December 1978, and another group of about five were preparing for baptism in early summer of 1979.

Why are the Mennonites emphasizing a new mission effort in Hong Kong and planning to send four to six couples there? First, the study of the 120 Christian groups, which included the Mennonites, revealed that less than 10 percent took seriously the diaconic or service ministries. Jesus' model of mission on earth was a holistic approach of proclamation, teaching, service. Jesus' mandate to his followers was to follow his example (see John 20:21). The Mennonites, who traditionally, biblically, and theologically believe and practice this holistic approach to mission, need not only to continue this kind of witness in Hong Kong with similar-minded groups but also to join in establishing Chinese congregations and fellowships which from birth are worshiping, witnessing, and serving communities.

Further, there are still many openings for mission and church planting in Hong Kong in the new industrial complexes and housing developments, among student groups, among blue-collar workers, and in follow-up of Chinese Mennonite Christians, persons who became Christians while students in North America (especially in Canada).

A third reason is that Hong Kong is a strategic place in Asia. There are Mennonite churches in several Asian countries, and in 1971 the Asian Mennonite Conference was formed to foster closer fellowship and cooperation among them. Hong Kong is unique in that almost anyone and everyone can enter the colony for a short visit. Hong Kong may serve as one center where Mennonites from all over Asia can meet periodically in face-to-face fellowship and planning sessions.

Last is the significance of the proximity of Hong Kong to China and to Taiwan. In light of recent startling developments in both China and Taiwan, Hong Kong may become a "hinge" for communications and ministries in both directions. In regard to China, the new freedom for foreigners to enter and visit China and the lifting of the restrictions on religious freedom for citizens in the People's Republic of China brightens the immediate prospect of renewed and more frequent contacts with Chinese Christians, and the future hopes for some indirect and low-key mission efforts in China. The outlook is pessimistic for any immediate, overt missionary activity in China by Westerners. There is hope, however, that Chinese who emigrated from China in the last few decades or come from the Chinese diaspora may be able to return to China, though not in any capacity as a full-time paid Christian worker to share the good news of Christ and his kingdom. Christians in Hong Kong will have a vital role and responsibility in responding appropriately to any opportunities which the future brings. •

KWANGTUNG PROVINCE
NEW TERRITORIES
KOWLOON
HONG KONG ISLAND

Should we not bloom wherever we are planted?

Banchha Nag

The Bharatiya General Conference Mennonite Church (BGCMC), with a communicant membership of 3,960 and a total membership of 8,544, is dispersed in 16 congregations in the eastern part of the state of Madhya Pradesh. It has 17 full-time pastors and 20 evangelists. The churches face many crucial issues in the 1980s.

The most immediate challenge is an adequate sense of Christian stewardship that will not only maintain the status quo but will push out the growing edge of the church. There seems to be too little desire to give for the work of the church—financially, in kind, or in service. It is true that the Christian church is composed of 90 percent poor people. Some members originally came from the lower strata of society, who at this time themselves need help. Others, mostly the employed ones, could be giving more than they do. Giving is at a low ebb. The decrease may be due to lack of spiritual insight or the lack of teaching in stewardship or both. Realizing that the bedrock in Christ's kingdom is poverty, not possessions, all believers can be well reminded, "Lovest thou me? Then feed my sheep."

Unless there is an increase in tithing and giving, the church may be forced to amalgamate some churches. This would cut down real pastoral care and open the door for a brain drain. Probably the best-trained and most enthusiastic younger pastors will be lost to our churches, which may then become even weaker than they are now.

Economically depressed church members and church workers fall easy prey to the enticements to join other groups where there is more money.

Another important matter is the method of evangelism in the 1980s. Old methods no longer bring appreciable results. This is especially true in urban and industrial areas. More emphasis needs to be given to evolve suitable methods. More fellowship with neighbors, person-to-person contact, honest and conscientious service in the offices, and respecting equally the low- as well as the high-ranking officers will no doubt bring allurement towards the gospel. At all costs "Christ, who is our life," must be manifested through our mortal flesh and our improved ways of service.

"Social issues for the 1980s cannot be overlooked."

Disintegration of family life, a worldwide problem, is also one for India. While it is true that the great majority of our population lives in villages, the inevitable trend is to move to the cities and industrial areas where there is opportunity for employment. The high cost of living separates mothers from children, and wives from husbands, as women seek work opportunities to supplement the family income. This results in loss of discipline for children. The harmonious relation between husband and wife is marred. The allure of higher salaries in the cities is often accompanied by squalid living conditions and close living with incompatible neighbors. Leaving the social pressure of a Christian community brings on the temptation of trying bad habits like smoking, liquor, cinema, and imitating expensive urban ways of life that weaken the inner spiritual self. Working on Sundays is often required. These activities gradually destroy the spiritual fabric of Christ's body, the church.

Social issues for the 1980s cannot be overlooked. Mass unemployment is a problem, especially for Christian youth. This is not necessarily due to lack of intelligence, but for the lack of affluency and approach to people in authority. An inferiority complex also may be a factor. There are more opportunities for employment of educated Christian girls than Christian boys. The open field of nursing may be one of the reasons. In some cases, the girls possess higher educational qualifications than the boys. Then comes the serious problem of matching them in marriage.

Often intelligent Christian students are not admitted to certain schools, because admission is also based on caste, sub-caste, or economic backwardness cum merit. Further, "buying" admission into universities and professional schools is a common but not healthy practice in India.

The changing conditions in India have had an adverse effect upon the feeling of security and freedom of the minority groups. Where is the guarantee that conditions prevailing in the future will not bring persecution and repression?

The inescapable diseases of nepotism, egoism, and striving among ourselves for power and position in individual churches are the causes that have pushed the Lord to the rear and self to the front. We have seen these diseases nearly cause the death of other churches in India and we pray that it may not happen to us. The right-thinking persons who are real Christians at heart cannot be obsessed with these politics. The attitude of life should be a continual "living-out, loving-out, giving-out, and going-out" in complete dependence upon God.

The mission boards of the various Mennonite churches have done much good for the Mennonite churches in India through the years. Now there are about 35,000 communicant members organized into six autonomous church conferences in various parts of India. Is unification of these churches possible at any time in the future? Language differences and vast distances between the church conferences raise seemingly insurmountable problems. However, these groups do collaborate under the umbrella of MCSFI (Mennonite Christian Service Fellowship of India) on a few projects.

With boundless confidence we have to fight on, "looking unto Jesus and following him" at all hazards. Should we not bloom wherever we are planted? •

perspective on Asia

India

The good news does not reject, but completes culture.

Takeomi Takarabe

In the 1960s and 1970s the people of the world wondered at the rapid growth of Japan. The gross national product (GNP) of Japan today is over half as much as the United States' GNP. And wages are close to the level of the US. We think such a rapid economic growth will cause various distortions in our society and will bring many political and social problems.

Japan, however, is one of the most stable countries in the world. For instance, the crime rate for murder, theft, and violence is far lower than in the US. The gulf between rich and poor is small, and most of the people feel that they belong to the middle class. The illiteracy rate is less than 1 percent—lowest in the world. Ninety-four percent of the graduates from junior high schools, which are compulsory, advance to senior high schools. Over 40 percent of these graduates advance to colleges and universities. The life expectancy of Japanese is the highest of the world, surpassing Sweden in 1977. It is 72.7 years for men and 77.9 years for women. Japanese people frequently criticize their government. Most of them, however, trust the leadership of their government, which is supported by an excellent bureaucracy.

The land area of Japan is a little smaller than the state of Montana. Only 15 percent of the land surface is level or of modest enough slope to permit agriculture. The land has poor mineral resources. Japan imports 85 percent of needed energy resources from other countries. It has half the population of the US. Until 1859 Japan had closed the door to foreigners for 300 years. It was a backward country. These handicaps make today's prosperity more striking.

There are two main factors for the success of Japan. One is that about 100 years ago Japan was able to change to a strong centralized, authoritarian rule from a feudal system through emphasizing the authority of Tenno, the emperor of Japan, and the identity of all Japanese as one race. The other is that since then Japanese have diligently learned modern science, modern technology, and the systems of modern countries, and have grafted them skillfully to their traditional culture under the slogan of "Japanese Mind and Western Technology." It is not easy to pick off the fruit of a culture from the tree and graft it to another tree. Japanese have continued this difficult work with patience. Today Japan's culture and social systems are on the surface very similar to the ones of the West. But if people view them carefully they will discover that they relate closely to Japanese traditional culture.

"Today Japan's culture and social systems are on the surface very similar to the ones of the West." Dedication of babies at Oita Mennonite Church, June 3

"But if people view them carefully they will discover that they relate closely to Japanese traditional culture."

Japan will continue to walk more and more the course of blending Japanese culture and Western technology in the 1980s. And it will grow stronger economically.

But there is a dangerous trap in the way for Japan. It is egoism. Japan must understand deeply that the world is one family. That is, if Japan does not share its prosperity with other countries it will not keep it in the future. This is clear because Japan is dependent on other countries for most of its mineral resources.

Japanese know this already. But to know it and to understand it deeply are different things. It is more difficult to understand clearly that the world is one family than to be aware that Japan is one family, for Japan is surrounded by seas and consists of one race. It will be possible when Japanese recognize that Jesus Christ is the Lord of the world and that the world is one family which is created by him to serve him through the good news of Jesus Christ.

Japanese were born in Shintoism, a nature worship, and were fed with Buddhism and Confucianism and are baptized with atheistic modern science. So today's Japanese religious mind is atheistic or skeptical. Japanese society, consisting of such people, is one of the most modernized and secularized in the world. How will the good news of Jesus Christ reach the Japanese mind? How will we be able to build up the real living body of Christ in such a society? These are the crucial issues of the Japanese church for the 1980s. And the way will be found when we are convinced that the good news does not reject or is not against Japanese traditional culture as such, but completes that culture when properly understood and demonstrated by consistent Christian living. •

perspective on Asia

Japan

Herald Press: An excellent Christmas gift alternative to another necktie, blouse, or toy

Katie Funk Wiebe
Good Times With Old Times
Peppernuts
A Christmas Tradition From Grandmother's Oven
Eric's Discovery
Days of Terror
Barbara Claassen Smucker

Good Times with Old Times: How to Write Your Memoirs
by Katie Funk Wiebe

For young and old alike, here is a guide to capturing your experiences and preserving them for posterity. How to get started, how to make memoir writing more effective, problem areas, and how to get your material printed.
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by Norma Jost Voth

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Days of Terror
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Border by Ellen Jane Price from
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Fear in Algeria
by Marian Hostetler

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News

Western District accents quality of life issues

How can 20th-century Mennonites react constructively to quality of life issues? What does the Bible teach about quality of life?

These were the twin foci of the 88th Western District conference in Hutchinson, Kansas, October 26-28.

One focus was restricted, emphasizing issues related to euthanasia, abortion, and prolongation of life. The other focus was broad enough to raise pointed questions about personal lifestyles and community justice.

Set up to raise questions rather than arrive at consensus, the program emphasized the grey areas of decision making rather than the blacks and whites. It upheld grace rather than law, conscientized rather than polarized, and did so via well-orchestrated interaction. Although yeasty, the conference went smoothly with more participation from the 425 delegates than in other recent annual sessions.

Janzen

Guest speaker Waldemar Janzen, professor of Old Testament theology at Canadian Mennonite Bible College in Winnipeg, Manitoba (on sabbatical), provided low-key but weighty input.

He said the Bible raises four quality of life themes—life and descendants; land and property; freedom, justice, and equality; and personal fullfillment.

He said all life is blessed by God, and potentially redeemable. Those who respond "are raised to a fuller existence." The child is a blessing, Biblical writers viewed life as beginning with conception. "An attitude hostile to the child is antibiblical," he said.

Resources are necessary to sustain life. Hence, quality of life depends largely on the resources available, said Janzen. Observing that land ownership dominates history, he said the biblical message is that "the land is the Lord's." This precludes exploitive use. Every member of the Old Testament covenant community was to have a fair share. The Bible, he said, condemns materialism, which he explained as the "hardheaded pursuit of gain." The key factor, he said, "is graciousness in the use of the land and simultaneous concern for the neighbor."

Janzen said one practical answer to the ideal of equal distribution was to live below the level of possibility relative to one's income and society's practice.

Does the Bible affirm the Western notions of freedom, justice, and equality? Yes, he said. Freedom from captivity and oppression are key elements in both the Old and New Testaments. Justice is rooted in the character of God. He said, "Biblical justice often focuses on the victim rather than the offender." Equality is "equality before God." The great personalities of the Bible are "God's servants for the benefit of the community." Nevertheless, the ideal often stood in tension with the reality, he said.

A Westerner's pursuit of personal fulfillment is markedly different from that of persons in the Bible, said Janzen. Against our individualistic emphasis biblical society stressed the "incorporation" of the individual into the community of faith. Further, Westerner's think and act quantitatively. "If some travel is good, then a lot is even better." He said our love affair with quantity is an attempt to "cover the despair of our ineffectiveness."

In concluding his addresses Janzen said that quality of life for biblical people was to "have a foretaste of God's goodness and not necessarily to have it in its fullness."

Janzen's speeches bracketed discussion on euthanasia, abortion, and prolongation of life. Issues and situations related to each were presented and then discussed briefly in small groups. (An effective arrangement in which everyone stood, alternate rows turned to face the row behind, and groups of four to six were formed.) Following this each topic had a plenary session. Some of the comments:

Opening the conference in the First United Methodist Church, Western District president Walter Neufeld stressed optimism and enthusiasm for district ministries, but warned that the "electronic church is a threat which can dissipate our strength."

"We should not pray for what we are not willing to engage in. People pray for health, and we make efforts to heal the sick. People also pray for death. How do we engage in answering that?

"When Jesus said to the woman caught in adultery to 'go and sin no more,' what do we mean when we apply that principle to abortion? Is that to have an abortion or not? For our group an abortion would be another sin.

"Perhaps God is calling us to be a partner with him. As long as we struggle with how we use life support systems we will not undermine the sanctity of life.

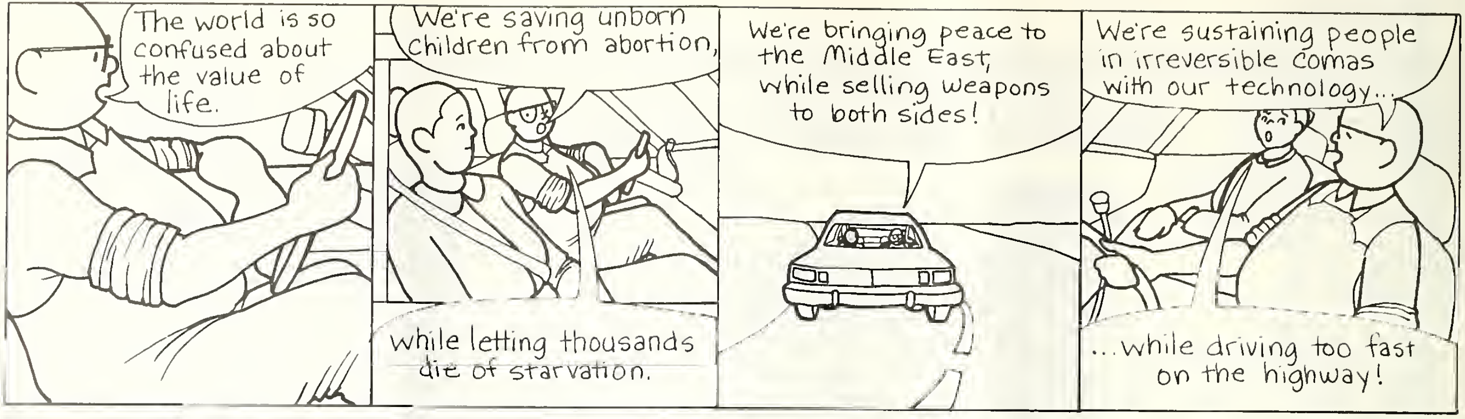
"We are already involved in decisions of life and death. There is only a difference of degree between the technology of the hospital and the feeding of one's parents in the home."

Among the highlights of the business sessions are the following actions and reports:

Continued next page

Menno and Anna Baptist

Kathy Bartel


The world is so confused about the value of life.
We're saving unborn children from abortion,
while letting thousands die of starvation.
We're bringing peace to the Middle East, while selling weapons to both sides!
We're sustaining people in irreversible comas with our technology...
...while driving too fast on the highway!

Western District *continued*

—Noting the "challenge to give everyone in North America the opportunity to unite with an Anabaptist-Mennonite church" the Western District intends to plant 10 new congregations in the coming decade. In preparation to implement this goal the home missions committee is compiling lists of nonresident members from the 69 Western District congregations.

—Adoption of a 1980 budget of $301,534. The largest budget item is $89,840 for home missions, most of which is used for personnel. Giving to the current budget is lagging. To the end of September the Western District had received $162,344 towards its 1979 budget of $279,815.

—Announcement of a speeded-up timetable for writing the history of the Western District. Researcher and author David Haury reported that in addition to other materials 7,000 pages of minutes and 50,000 pages of correspondence are in the Western District archives. He will begin writing in January.

—The peace and social concerns committee is preparing a peace bibliography designed to assist and encourage high school students to write on peace-related topics for their classes. The committee is working closely with their counterpart in the South Central Conference of the Mennonite Church.

—The ministerial committee said, "On the basis of a theological study (by Alvin Beachy) we think we are doing the right thing in ordaining women." Beachy, former professor of Bible, now retired, did a study for the committee.

—Delegates reelected pastor Walter Neufeld, Moundridge, Kansas, as president, and also reelected Lois Schrag, homemaker, of Kingman, Kansas, as secretary. Newly elected to be vice-president is Dorothea Janzen, Newton, Kansas, Hesston College Bible instructor. *Vic Reimer*

MEDA-MIBA courtship falters: distinctive mission of each cited

Lincoln, Neb.—It was to have been a wedding, of sorts. The groom had proposed, the bride had consented, and the guests were gathered for the ceremony. But then the groom had second thoughts and said, "Let's wait."

The groom was MEDA (Mennonite Economic Development Associates), a 26-year-old group of 330 businesspeople who invest money with overseas entrepreneurs who have difficulty obtaining regular loans. The bride was MIBA (Mennonite Industry and Business Associates), a much younger association of 840 that aims to bring a Christian perspective to business. The two organizations have been courting for several years, holding their annual conventions together and collaborating on ventures such as the MIBA-MEDA *Newsletter*.

When they gathered in Lincoln October 18-21 for this year's annual joint convention the idea of merger was high on the agenda. Both growing organizations recently hired full-time staff to aggressively recruit members, raise funds, and organize regional chapters. Those favoring merger felt the two groups might get in each other's way if they continued separately.

MEDA initially broached the idea of marriage, but backed off after discussing it among its board members. The problem in the view of some was money—the dowry wasn't big enough.

"The majority of our members favored merger," said one MEDA official, "but differences arose when we talked about dues."

MEDA, which has extensive overseas projects, requires heavy dues. In its early years MEDA membership cost more than $1,000 annually. Now its dues are $400 to join and $200 a year thereafter. Many members give more than that, however; the average MEDA contribution last year was $614 per member. This year it will take $580 apiece to support MEDA's administrative and overseas budget.

MIBA, meanwhile, requires a minimum contribution of $25 a year, and a number of MEDA people wondered if a merged organization could come up with a dues structure to finance the overseas work without losing many MIBA members accustomed to a lower fee.

Some MEDA members also preferred the exclusivity and focused goals of a separate MEDA identity. Commented one veteran member in casual conversation, "I just approved a check to MEDA for $6,000. I don't want some guy who paid $25 making my decisions for me."

Another concern was whether the purposes of both organizations could be covered by one umbrella. MEDA is chiefly involved in Third World development, while MIBA's efforts are domestic, such as local seminars on ethics, profit-sharing and the like.

"I think the uniquenesses of each group should be preserved," ventured one speaker. "We shouldn't scatter the base too broadly so that people don't know what they're joining. There are distinctive differences between the two organizations. We're not the same."

After considerable discussion the boards of the two groups huddled again and came up with a more palatable recommendation to form a "joint relationship committee" which will further study ways for the two organizations to work together.

Even though the wedding didn't come off, the 286 registered guests had plenty else to do. There were bus tours to local industries, vocational interest groups, special music, and a number of speeches on the convention theme of "The Christian Entrepreneur in the Marketplace."

The Chaco Indians of Paraguay have procured 30,000 hectares of land during the past year for new settlements. This will provide opportunity for settling approximately 400 families. The project was worked out between Indian and German-speaking Mennonite leaders in the Chaco in cooperation with the Mennonite Central Committee. MCC has been supporting the settlement program for the past 10 years.

"The simple, crucial fact about American broadcasting is that it cannot be reformed from within. The industry perceives television as a great *business*, not as a great communications medium." Les Brown, television correspondent of the *New York Times*, offers some compelling evidence to back up that statement in his new book, *Keeping Your Eye on Television*, published by Pilgrim Press ($4.95). It was written to inform ordinary citizens how broadcasting functions as a business, what Federal broadcasting regulation is all about, and where the public fits into the picture to protect its rights. Brown reminds his readers that TV is not just another household appliance to be plugged in and turned on. "Television is an environment," he says, and has its own pollution problems. Those problems have been caused by the type of programming networks offer in their scramble for ever larger profits, by the Federal Communications Commission's failure to enforce the Communications Act of 1934, and by the apathy of many disgruntled viewers. "No meaningful statement is made by tuning out," he says of disgusted TV watchers, "because that is not an action but a form of inaction. No pressure will yield no result."

Carl Kreider, professor of economics at Goshen (Indiana) College, told the businesspeople they have a unique function in the body of Christ. Their management skills are needed in the business activities of local congregations and in the wider institutional work of the church.

Christian entrepreneurs, he said, are different than their secular counterparts because they have a biblical concept of property ownership ("God is the real owner of all wealth") and they operate by different ethical standards. Some of these biblical principles make good business sense, he said. In the colonial era, for example, Quaker businessmen were known to be scrupulously honest and customers flocked to do business with them. He said Christian businesspeople today can set a good example for others by being trendsetters in the hiring of minorities, the disadvantaged, the handicapped, and the ex-prisoner. "By this we can show we operate by a different set of principles," he said.

In another address on lifestyles, Kreider outlined dangers of growing affluence among Mennonite businesspeople. With increasing wealth comes the possibility of wasting resources through profligate living. The "expense account" mentality could sap personal health through overindulgence in lush living. He singled out alcohol as an area needing more vigilance by Mennonites.

Roy Vogt, an economist, minister, and publisher from Winnipeg, Manitoba, lamented "a kind of cynicism, a mindless criticism of the entrepreneur" which he hears expressed in some circles. He said he appreciated the entrepreneurs' willingness to take risks in order to be creative and innovative. "We should rejoice that we have people who resist uniformity and who strike out in creative ways," Vogt said. But he cautioned against taking single-mindedness to the point of obsession. "Individualism must always be kept in balance with a strong teaching on brotherhood."

Another Winnipeg businessman, Rudolf Dyck, praised the entrepreneurial spirit as a major contributor to social well-being. "I am impressed by the impact of the entrepreneur on the economy and on our society. The highest payoff from the lowest possible investment results from promoting entrepreneurial activity in any society," said Dyck. He lauded the entrepreneurial process as the best means of sharing talents with the rest of humankind. "As such, entrepreneurship is profoundly Christian." Another virtue of this process is the diversity it produces, he said.

MEDA's Third World emphasis was encouraged by Fremont Regier, a development specialist at Bethel College, North Newton, Kansas. Citing examples of oppression in underdeveloped countries, Regier said many people in those nations see only two options—maintaining the status quo or else armed revolt to overthrow their oppressors. There is a third option, he said, and MEDA's programs can help make that option a reality by helping the "little people" become productive farmers and businesspeople.

It was a theme highlighted elsewhere in the convention, as well. One speaker said the big issue of the next two decades will be to resolve the worldwide polarity between the rich and the poor. "I am convinced that the next major war will not be between the east and the west but between the north and the south—between the haves and the have-nots," he said.

They were sobering words. But for the assembly of Christian businesspeople, who ranged from small shopkeepers to millionaires, they fortified the widespread MIBA/MEDA recognition that Mennonite entrepreneurs have a powerful role to play in making the good news a reality in the corporate marketplace.
Wally Kroeker for Meetinghouse

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James C. Juhnke

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"Churches should resist like the plague the placement of their ads on the church page of a newspaper," says Kurt Brokaw, New York advertising executive. Space near Ann Landers, on the comic page, movie page, sports page, or page two are better, in that order. A New Zealand study reported in the May 1979 issue of *Christian Ministry* found congregational newsletters outranked the pastor and the national church magazine as the important single line of communication to their church.

A recent visitor to the USSR decided to do research into the statement that an average of every third person deceased is buried by the church. From a cemetery in Leningrad he gathered the following information: Out of 222 graves he studied 59.5 percent were marked with a cross, 33 percent had no distinguishing marks, and only 7.5 percent were marked with a red star. Although a cross on a grave does not necessarily mean that the funeral was conducted by clergy, the fact of its being there is either a statement of faith by the relatives of the deceased or an acknowledgment of the religious convictions of the deceased.

Hyattsville, Md. (MBM)—In discussions held with Ray Horst, Rick Mojonnier, and Wilmer Martin of Mennonite Board of Missions (Elkhart, Indiana) leaders of five eastern conferences of the Mennonite Church and representatives of the Eastern District of the General Conference asked MBM to administer Eastern Area Student and Young Adult Services for them. "This was the result of a year-long struggle to find ways to streamline our work together in the East," said Rick Mojonnier, MBM's associate secretary for Student and Young Adult Services (SYAS).

Carter administration seeks support of religious community on SALT II

Nobody needs to tell William J. Dyess, deputy assistant secretary of state for public affairs at the Department of State in Washington, DC, it's tough to negotiate with the Russians. That's what he's been doing for much of his professional life. He is a specialist in Russian affairs.

"We used to talk about a convergence theory," he told a group of religious journalists gathered from around the country in a State Department pressroom October 22. According to the theory, the US and Soviet systems were to become more and more alike. We have since learned that this is false, said Dyess. "We are competitors, adversaries. The Russians haven't changed.

"There's one thing we have in common with the Soviets, though," he told the journalists. "We want to avoid a nuclear holocaust. We both want to survive," he said.

Organized by Bob Maddox, a Southern Baptist minister, former Carter speech-writer, and recently appointed liaison between the White House and the religious press, the October 22 briefing on SALT II was both an attempt to inform and persuade.

Asked why the briefing was set up Maddox admitted that the Carter administration would like the support of the religious community for ratification of SALT II.

Dyess told the communicators at the Monday afternoon session that intercontinental atomic weaponry was a moral issue, but in the subsequent discussion left it at that. Except for a mild challenge or two on the question of an increasing stockpile of atomic weaponry, the moral issue was not raised again.

"If the SALT II agreement is so good for the American people," asked one reporter, "why is it that our illustrious representatives have such a hard time seeing that?"

"I see that as a political matter," replied Dyess. If a senator can make himself look tough toward the Russians, it seems to make hay with the people back home.

Dyess explained the negotiating process. You can never get without giving. And what happens is that all amendments proposed in Congress favor the American position. "I have yet to see an amendment proposed by a senator that comes with a suggested 'give' for the Soviets." And the Russians are not about to allow an already initialed agreement to be changed to their disadvantage.

At this point, another observer raised the question of appeasement. "Is our government giving too much away?" he asked.

The US government never goes into negotiations on the basis of shared objectives alone, said Dyess. National interests are also brought to the bargaining table. A major US objective is to limit Soviet nuclear capabilities. Such objectives cost something. What is the price? We must be prepared to place comparable limitations on ourselves. And the limits are not symmetrical. They impact differently on each side, said Dyess.

"But," continued Dyess, "this is a terrible game. We are ruled by perceptions. Perceptions influence reality. They can also replace reality." What he meant by that was that governments make decisions on the basis of strengths and weaknesses "perceived" by them in their adversaries.

One gets the impression that international events and circumstances, especially those involving the superpowers, the US and the USSR, are bigger than mortals, meaning crack diplomats from both sides, can cope with.

Even if the SALT II treaty is ratified in the US Senate, the threat of nuclear war will continue to build daily, said speakers to a church-sponsored disarmament conference held at the Riverside Church, New York City, in mid-October.

"Under each day of SALT II, the use of nuclear weapons will become a more likely rather than a less likely event," Senator Mark Hatfield (Rep.-Oregon) told the 900 delegates to that meeting. At the rate the two major nuclear powers are producing ICBMs and other atomic weapons, said Hatfield, "we will outstrip the ability to negotiate arms reduction. Once SALT II is adopted, SALT III will become an unreality."

Hatfield's solution: "I propose that we freeze the status quo," he said. *David E. Hostetler*

Mennonite church formed in Oak Park, Illinois

The Oak Park (Illinois) Mennonite Fellowship is making moves to become the First Mennonite Church of Oak Park.

For the past three years interested persons have been meeting in homes under the leadership of David Whitermore. Whitermore is the coordinator of Chicago Area Mennonites, an organization which fosters inter-Mennonite ministries in the Chicago area.

On November 4 the group had their first service in the Oak Park YMCA. A dozen adults and some children presently participate in the church community.

The group intends to seek joint affiliation with the Central District of the General Conference, and the Illinois Conference of the Mennonite Church.

They have formulated three objectives: to express love and commitment to Jesus Christ through worship in many forms; to be a church family in which each person is encouraged and enabled to pursue gifts; and to be an open and caring body which is a part of the local community.

A new paper, "The Role of Women in MCC," requests that as new plans are submitted annually from each of the 40 overseas countries, the plans be evaluated by a team of men and women to verify that "the proposals make conscious provisions for the needs and participation of women." The concerns of women are crucial not only because women are frequently at the center of the economic system of a culture and because they are responsible for children, the future of a culture, but because women themselves are in great need. "The hard core of the development problem is constituted by women. Although 50 percent of the world's population is female, women receive only 10 percent of the world's income and possess less than 1 percent of the world's wealth. In addition, women comprise 75 percent of the world's illiterates and suffer a high rate of malnourishment," it was noted by Janet Mondlane, leader of the Mozambican delegation to the world conference on Technical Cooperation Among Developing Countries.

A world heritage list is being sponsored by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). The first dozen sites selected are Mesa Verde National Park and Yellowstone National Park in the United States, L'Anse aux Meadows National Park and Nahanni National Park in Canada, the Old City of Quito and Galapagos Island in Ecuador, the Rock Churches of Lalibela and Simien National Park in Ethiopia, the historical center of Krakow and the Wieliczka Salt Mines in Poland, the island of Goree in Senegal, and Aachen Cathedral in West Germany.

Elim music instructor Ben Pauls directs the school choir. Seated are principal Phil Bender (left), and Jacob F. Pauls, Winnipeg, who spoke on "Celebrating the Future."

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Elim Bible Institute celebrates 50th anniversary

Altona, Manitoba (GCNS)—Elim Bible Institute opened its doors to 59 students on September 25. On October 13-14 the opening exercises were combined with the celebration of half a century since Elim's beginning.

From the vision of the Blumenort and Bergthaler Mennonite churches in Manitoba, Elim began operation in 1929 under the guidance of Johan H. Enns.

Through the 50 years Elim has enrolled over 1,000 students. Many serve in leadership of churches and in church-related work.

In 1975 the Conference of Mennonites in Manitoba assumed responsibility for Elim. Conference delegates declared an ongoing need for lay-level Christian education to serve the many young people who choose not to go to college.

A seven-month school term and a two-year course of study make it possible for many to attend school and also earn expenses. While they do not earn credits toward degrees, they become better equipped for discipleship.

Sunday afternoon Henry J. Gerbrandt, former long-term instructor at Elim, reflected on Elim's history. He called for tribute to the pioneer board members, the early teachers, and the graduates of Elim. All were people of vision for Christ, ready to carry forth a clear witness for Christ, and open to share in the growing pains of a small, struggling church institution, he said.

Jacob F. Pauls, also a former teacher and more recently a board chairperson, called for the constituency to look forward in even greater commitment, deeper firmness in the biblical foundation, and ongoing determination to provide the Bible institute option to our churches.

Plans are for the Conference of Mennonites in Manitoba to build a new Elim campus in the next few years.

Letters

Likes new typeface

Dear Editor: The September 25 issue gave me a pleasant surprise. You finally did it—changed the typeface. It certainly is an improvement and a much more readable magazine.

In my earlier letter (October 2 issue) I neglected to say that in my opinion the contents of *The Mennonite* really deserved better presentation typographically. That was the reason I wrote to you. I believe that if the operator (or the programmer, if you will) of your composing machines will maintain the correct "set" of the typeface and then space the words as close to each other as possible, the desired result of easier reading will be achieved.

Inasmuch as I was one of the readers of *The Mennonite* complaining about the difficulty in reading it I want to be one of those who commends you on the change. I believe you will receive other positive reactions to this change. Congratulations! *Holmes H. J. Raudenbush, 3015 French Street, Erie, Pennsylvania 16504*

October 12

About preaching

Dear Editor: *Preach the Word* is the title of a book by Russell L. Mast. Preachers and laymen are urged to read it. Citing 1 Corinthians 9:16 in the preface, ". . . necessity is laid upon me. Woe to me if I do not preach the gospel," Mast says further, "The church's proclamation is the responsibility of the whole church in the proclaiming, hearing, and doing of the Word. . . . For this reason the following pages are addressed to the whole church as well as to those who have the special call to preach."

Every church library should have this book, and Christians should read it, especially Sunday school teachers. After saying, "If it is true that much that passes for preaching is not preaching, it is also true that much that passes for the gospel is not the gospel," the author has a section of "Modern Substitutes for the Gospel." The four he mentions are humanism, moralism, subjectivism, and fadism, of which he says, "it is the gospel, and not the change that does the saving," and "we should be guided less by the contemporaneity of the world than by God's disclosure of himself in his Word." Preacher, *woe unto you if you preach not the gospel.*

This has been just a glimpse into the first chapter. The other three, "The Concept," "The Context," and "The Consequence of Preaching," are just as stimulating and challenging.

Excellent supplemental reading for preachers and lay people is the article by the same author on "Sermon Delivery" in the October issue of the *Builder*, page 22. Quoting psychologist Lawrence J. Crabb on "group addiction" he says, "Ages of faith are not marked by 'dialogue,' but by *proclamation*"; then goes on to say, "The object of preaching is decision, not discussion." Preacher, *preach the Word. C. B. Friesen, 400 North Main, Hesston, Kansas 67062*

October 12

Good article by Derksen

Dear Editor: Peter Derksen's article "Confessing Jesus Christ" (October 9 issue) is the first *good* article that has been written in *The Mennonite* for a *long* time. I praise the Lord that there are still some Mennonites who recognize that it is more important to be a believer in Jesus Christ than to be called a Mennonite (the two are *not* synonymous). *Leona Penner, 1025 South 24th, Lincoln, Nebraska 68510*

October 16

Grateful for peace witness

Dear Editor: Ferd Wiens in "Mennonite Flagellants?" (October 2 issue) calls certain persons Mennonite flagellants "for what they believe and what they want us to accept is far removed from the tenets of biblical nonresistance." It seems to me that many, if not most, of the young people he is criticizing are more committed to the true biblical nonresistance than most of us.

We should not be so concerned about "image" but rather about what true Christian commitment means. Pacifism is part of a *total lifestyle*—as the life *exemplified by Christ.* This needs to include, as Wiens states, (1) believer's baptism; (2) a holy life; (3) the Bible as guide; (4) stewardship of lives and possessions; and (5) the freedom of conscience. All must be part of a committed Christian life. Because of this some people of the Mennonite faith are finding that their total commitment is far-reaching and necessitates speaking to political, national, and worldwide issues which relate to life and death matters and which speak directly or indirectly to peace.

I am grateful that many young people are committed enough to say, "War is a terrible thing and I will do all I can to stop it—to prevent it." I am grateful that they are willing to say, "There are enough bombs, enough military hardware. We cannot let our money kill for us, because bombs and guns and tanks which are made will eventually be used." If statements like these cause problems in our General Conference, then we need to wrestle those problems! Then we need to look at what a totally committed Christian life is. We cannot separate our Christian life into little segments. How I live, how I relate to others, how I use my money (as well as how my money is used by the government), how I drive, what I do with my time, how and what I eat—everything I do, say, and think—says something about my commitment and witness to Christ. Therefore let us not be critical of those who are willing to disturb the status quo. Let us be glad that we have people in the General Conference who are willing to take their commitment a step further and live their lives as they feel Christ leads them.

My prayer is that God will give me the grace and courage to live up to my intentions—to live a more dedicated, committed Christian life. *Mrs. Ruth Linscheid, Goessel, Kansas 67053*

October 16

Real life

Ruth Naylor

Some of us
  Grasp at life—
At success in the things we do.
Then a mediocrity
  Or failure
Persuades that life is
  Passing us by.
Bitter despair—
  The urge to cry.

Others
  Meet life's challenge
But fail to touch its meaning.
With hard work
  And determination
They pass through time
  Earning a measure
Of success.
  Empty treasure.

Still others,
  Who in faith
Surrender all to God,
Discover real life
  Living within.
To "win or lose"
  is sanctified.
Purpose in all things
  Is verified.

Meditation

Multitudes

Multitudes is a word we do not use much in our daily conversation. However, it conveys a vivid mental image. Multitudes—of cars on the freeway at rush hour; of people at the exhibition; of Christmas shopping crowds; of people at the Mennonite World Conference or at an MCC sale.

I think of Asia! Asia has multitudes of people at trains and bus stations; in parks on holidays; in the night markets; at temples during festivals; of students thronging the streets when school lets out; and of workers in the export factory zones.

Multitudes of people everyday, everywhere. That is Asia.

Jesus and his disciples had slipped away to find a quiet place to rest. Yet there they were—the multitudes had followed them. How disappointing! But Jesus saw the multitudes and had compassion on them; he taught them. The shadows lengthened. It was time to eat and still Jesus was teaching. The disciples would send the crowds away. The hour was late; darkness would overtake them. Resources were few—"What is that among so many?" Jesus disagreed—"You give them to eat."

These multitudes had followed to find Jesus. The diseased, the crippled, the blind, the bankrupt, the curious, and those just hungry for truth—all followed to find Jesus. Jesus had compassion. He knew the resources available, divided the multitudes into groups of 50 and 100, and sent the disciples to serve them. Every individual was satisfied.

Sometimes I feel overwhelmed by the multitudes. I long for a quiet place with Jesus and his disciples; a safe, secluded spot like the church would be ideal. However, when we are with Jesus it is difficult to get away from the multitudes; they follow to find him. Is it that we as disciples get away without the presence of Jesus that we miss the multitudes, or are we so satisfied in the fellowship of believers that we overlook the multitudes who are looking for Jesus?

Then again the thought of Asia's multitudes overwhelms me because our resources are so few. "What is that among so many?" Perhaps it is best to put the multitudes out of our mind; send them away. The shadows are lengthening—shadows of revolution, communism, and materialism. This is no time to get involved with a hungry multitude. Besides, a multitude is so impersonal; it is depressing and unfriendly. It is when the multitude is divided into countable groups and ministered to as individuals that full satisfaction is realized.

If we live in the presence of Jesus there will be multitudes looking for him. He will assign groups for us to serve: a Sunday school class, a women's organization, a kindergarten, a family, or contacts on the job. Serve them with the resources he has blessed and the result will be satisfactory. Imagine the joy and exhilaration of the disciples as they witnessed the miracle before their eyes, the awe and wonder which filled the boy who gave his lunch; the satisfaction of the multitude even while they had limited understanding of the mission of Jesus.

When we go with Jesus we don't go to the multitude, they come to us, looking for Jesus to be with him too. What do you do with so many so late in the day? Follow Christ's instructions; let the multitudes become groups and individuals to whom we can minister in Jesus' name.

The Apostle Paul is an example of a life lived with Jesus and his limited resources empowered by the Lord. He left us a priceless testimony: "And the Lord said to me, 'My grace is sufficient for you because my strength is made perfect in weakness.'" Countless disciples have been encouraged by this text.

In Taiwan Chi-Oang was an unlikely instrument for evangelizing her people. In middle age when she was saved this lady went to Bible school, followed by tireless treks through mountains in the face of persecution and danger, bringing the message of Jesus to her people.

Each country, each historical period, has its version of ministering to the multitudes with limited resources which have been blessed by Jesus. The formula remains the same: go with Jesus; obey his commands. His compassion, his command, and his blessing make the difference.

Martha Vandenberg

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Partnership: limitation or opportunity?

Robert L. Ramseyer

Wichita 1978 made the worldwide scope of the Mennonite church graphically clear. At Wichita we saw with our own eyes the evidence of living Christian faith in those countries which have been traditionally thought of as "the mission field." Obviously the presence of active churches in the countries to which we send missionaries has profound implications for our understanding of mission. Precisely what these implications are has not always been clear, but it is clear that in Asia today North American Mennonite missionaries usually work in partnership with local Mennonite churches or church conferences.

What does partnership in mission mean for Mennonites working in Asia today? There is no clear answer to this question. Some see partnership in mission as a hindrance to effective mission work. For them partnership means that the work of the missionary is limited by the vision of small local congregations which have no real missionary vision. They express nostalgia for the good old days when pioneer missionaries could stand alone on the plains of China or India and in consultation with God alone decide where and how they should work. "Now," they say, "missionaries are forced to work in partnership with local churches; sometimes they have to work under the supervision of church leaders who have no real understanding of or vision for bringing the gospel to non-Christians. It is not possible to do effective work under these conditions." Working together with Asian churches in mission may seem to be a restriction, a complicating factor, a hurdle which stands between missionaries and the work which God's Spirit has brought them to Asia to accomplish. Because they have understood partnership as a restriction, there are some who have left Asia discouraged and disillusioned, feeling that it is no longer possible for them to function as ambassadors for Christ here.

It is certainly true that working in partnership is in many ways more complicated than working alone. Consultation with a number of people always brings new problems, especially for North Americans who prefer to act on their own initiative. It is also true that not all of the people in Asian churches share the missionary vision which has inspired missionaries from North America. Asian Mennonite churches, like North American Mennonite churches, have all sorts of people in them.

As with most things in the Christian life, however, partnership, which may seem difficult from one point of view, presents vast new opportunities when seen from a different perspective. Our first missionaries in Asia were strangers in a foreign land. Filled with zeal to share the gospel with men and women in Asia, they understood neither their language nor their way of life. Evangelism proceeded only slowly and with great difficulty because the missionaries and the local people had so little in common. Misunderstandings were frequent. When missionaries were depressed and loaded with problems there was no nearby Christian fellowship where they could receive counsel and help.

With partnership all of this has changed. In January of this year we moved to Hiroshima, Japan, to begin a new Mennonite church, but we have not been alone. The Japanese church conference which asked us to come here has also appointed leaders with whom we can consult about our work. We no longer have to work in ignorance of local customs because there are Christians who know this society from the inside. No longer is our "home church" thousands of miles away. There are home churches here in Japan where we are loved and supported and in which we can receive counsel. As we share the gospel here in Hiroshima we can share not only from our North American perspective, but also from the perspective of fellow Mennonites who are part of Japanese society.

In addition, partnership is a powerful testimony to the reconciling power of the gospel of Jesus Christ. Many people in Asia today are searching for an alternative to a society in which barriers divide, in which human beings are pitted against each other in a seemingly endless chain of hostility. Christians from East and West working side by side as partners in the gospel are a testimony that such an alternative exists.

Partnership provides an opportunity to share the gospel in new ways and to demonstrate concretely that the gospel of Jesus Christ really is the power of God which can save men and women from the situation in which we have mired ourselves.

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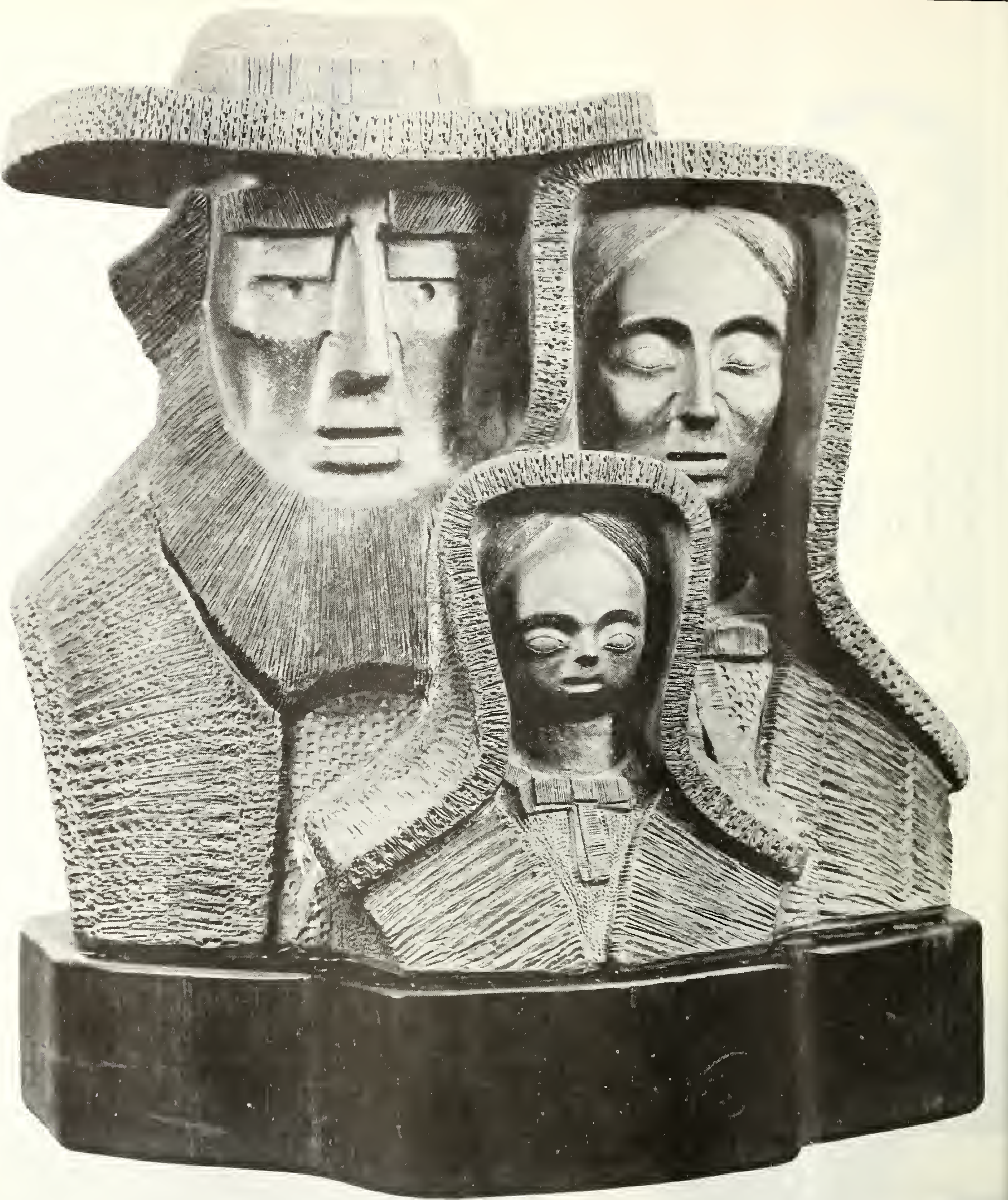
Thanksgiving and Mennonites

Katie Funk Wiebe

Thanksgiving Day can be embarrassing! How can you feel real gratitude when there is so much of everything—so much to buy, eat, and use; so many options for leisure activities, education, and travel? Last year you had plenty of everything. Next year shows prospects of abundance once again despite increasing inflation and high oil prices.

If you've never known hunger pangs or shivered because the wind was blowing through the cracks of the house, is it possible to feel real gratitude for God's gifts? Isn't all this your rightful due? Doesn't it represent the worth of your work? The tastefully furnished house, the cars in the garage, the closet waiting to be thinned out and the discards taken to the thrift shop, the freezer full of packaged food, even the church sanctuary so attractive and comfortable—would anything be there if you hadn't exerted yourself?

Admittedly, thankfulness is difficult. Lavish wordy phrases pumped full of sentiment sound phoney, and you know



American sculptor William W. Swallow has sculpted "As The Earth Sings—Pennsylvania Dutch Family." It seems to depict an intimate relationship of the family to nature. God's revelation in nature points us to God but we need to turn to Scripture for the story of the gospel.

it. To bend the knee before God to thank him for what you enjoy but what you uncomfortably sense is slowly leeching your spiritual strength is a tough assignment.

Another factor making it difficult for the words to come out with a shout is that you and I have been conditioned to believe that thankfulness is the attitude of the have-nots toward the haves (for only the haves can give), of the weak toward the strong (for only the strong can lift and bear), and of the undeveloped nations toward the industrialized and technologically advanced nations (for only they can produce).

Helpless Vietnamese boat people, hurricane and flood refugees who have received help from richer people, the Ugandans, and others like them should be truly thankful. Not us, for thankful-

"Those who worked and sacrificed and stood up for the truth that we might enjoy them say, 'You can't repay us, but you can show your gratitude by giving and working for others.' "

ness has become a one-way uphill street from the poor to the rich, from down-and-outers to those who give the handouts. Yet Scripture teaches thankfulness as a basic attitude of life all should acquire.

In a recent publication, *Mennonite Folklife and Folklore* by Rolf Brenich (National Museums of Canada), the author states that the Mennonites he studied in the Saskatchewan Valley north of Saskatoon identified themselves with two pictures they hung on their walls. The first is *The Angelus,* which shows a peasant couple in a potato field, bowed in prayer while the church bells toll in the distance.

The second is *Grace,* whose central figure is a white-haired, bearded man sitting before a table set with a simple meal, his hands clasped in thanksgiving. Brenich states he found this picture in half the homes he interviewed (I've seen it in many US homes as well). One person said to him, "This picture simply belongs in a Mennonite house."

Does it? Do Thanksgiving and Mennonites belong together?

Yes, if we are free from the prayer of the Pharisee who said, "I thank God I am not like this other person—this poor native American, this black person, this Chicano, this mother or father without ambition, thrift, and a sense of orderliness like we Mennonites have. I thank God I'm not like those people who get caught up in radical discipleship or radical evangelism, or who can't keep their religion and politics separate." The thankful person doesn't need to judge others, knowing that God will decide the final worth and contribution of each of his children. Ours is another task.

Thanksgiving and Mennonites belong together if our praise of God results from serious reflection on his Word and not merely from our reflection in a shiny dinner plate as we contemplate the feast ahead. The word for Thanksgiving originated from the Old High German *denken* (to think). The thoughtful person, the reflective person, the one whose nurture is in the Word of God finds thankfulness a meaningful activity. That person is sustained, not by the pablum of television, movies, and athletic events, or even by the grandeur and glory of God's creation in nature, but by an inner well of faith, hope, and joy.

It is fairly easy at Thanksgiving to get sidetracked—when we begin to tally scores with God—into thinking that it's enough to thank him for the beauty of nature, the glories of the passing seasons, for the mystery of growth and maturation. The thankful, thoughtful person recognizes that the beauty of a field of wheat shocks or of the mountains nearly covered with spiring trees point to God but do not reveal his message of salvation nor his relationship with humankind. A thinking thanker acknowledges that God is creator of all but turns to the Scriptures for the story of the gospel. The big orange pumpkin doesn't say it all.

Thanksgiving and Mennonites belong together if as we thank God for the abundance we enjoy we are aware that circumstances may change overnight and that we may join the ranks of the have-nots. Our forebears found themselves in this situation.

Thanksgiving and Mennonites belong together if we recognize our debt to the past for our freedom to worship, our cultural blessings and traditions, our general good health, our high standard of living, and our education.

All of the preceding were bought with price. Those who worked and sacrificed and stood up for the truth that we might enjoy them say, "You can't repay us, but you can show your gratitude by giving and working for others."

So the thankful person is grateful for daily blessings but aware that the world is not as God intended it. Such a person is willing to be disturbed by the spiritual darkness, by the many injustices, by the ravages of sin and evil.

The thankful person follows thoughts with acts. Our present personal economic and spiritual stability and strength is not a cause for pride but a summons to responsibility and action. And we can usually share what we are thankful for—our homes, our cars, our knowledge, our wisdom, our money, our sons and daughters, our church buildings, our traditions. Gratitude brings with it a compulsion to repay debts, not out of a sense of legalism, but out of love. Freely we have received, let us also freely give.

Most people know the story of Pinocchio, the little wooden boy who wanted to become real but who first had to learn to tell the truth. Every time he told a lie his nose grew longer and longer but returned to normal size when he learned his lesson.

There's another story about Pinocchio's cousin Peter, who was found on a trash heap by an older couple. They cleaned him up, and Peter's new father whittled a new leg for him. His new mother gave him some good used clothing and fed him. But he said to himself, "I deserve this and better," and never said one word of thanks.

One day a frightened Peter discovered his arms had shrunk. When his mother bought him a new coat at his insistence, his hands disappeared into the sleeves at least four inches. The next day he found he could no longer play ball with his new friend, and he couldn't stick his hands in his pockets and act smart. He felt lonely and unhappy with two little stubs dangling from his shoulders.

His parents took him to the doctor who diagnosed his disease as *ingratituditis.* There wasn't enough love flowing from the heart to the hands. His prescription was to say "thank you" at least 50 times a day. Peter hated his medicine but he began the routine. One day after his mother had made him some extra-good porridge the words came out automatically. He felt his heart thump a little. Next he noticed his arms were long enough to look for lost balls with Jennie across the street, and he could give his father a little hug now and then.

One day he looked up into the bright blue sky and was sure that if he waved God would see him, for his arms had grown so long they could almost stretch around the block and even around the boy who sometimes teased him. What is more, his heart was beating regularly and he was a real boy.

Thankful people have long arms, long enough to reach out with love and gifts to the lonely, the rejected, the bereaved, the poor, the hungry, the apathetic, the homeless, the misunderstood. Unlike Peter we don't need to wave at God to get his attention. What we do with our hands in response to his great love is the kind of praise he wants from those who are embarrassed by plenty. •

PEACE —and all that garbage

Mary Sprunger-Froese

"People could live off of the things we throw away." How often have you heard that? How much *do* we throw away? According to the Federal General Accounting Office, US consumers waste one-fifth of the money spent on food. "Through overbuying and poor storage we threw out 137 million tons of edible food last year—worth $31 billion" ("Health Foods Supermarket Style," *Family Health*, September 1978, page 44). After a month's experience of living on New York City garbage I am not surprised at this staggering information.

Five of us—my husband Peter, his brother William, friends Robert V. Peters and Albert Siemens, and I—were attending peace activities related to the June 1978 UN Special Sessions on Disarmament. Renting a basement apartment in the Bronx, we spent our days at the Plowshare Coffeehouse, a center for peace education and action sponsored by the Fellowship of Reconciliation. Evenings offered time to relax, read, and ponder the day's experiences. Suppers became times of celebration and surprise once garbage detail began.

William and Albert decided to check out the corner supermarket right after its 9:00 p.m. closing time. An hour later they returned. Chuckling down the hall, the delighted scavengers swayed to the kitchen where they cautiously unloaded a large, heavy box. Inside were cartons and more cartons, filled with eggs still cool. A quick survey of the boxes revealed the day's date. After a rigorous screening 25 cartons remained. The family upstairs accepted five. We inherited 240 eggs.

The "bargain basement" turned out to be a back shed attached to the store. A roof and door protected boxes of garbage from rain or wind. We took turns checking the shed. Heads weighted with new and fearsome knowledge, bodies stiff from sitting, and ears full of subway sounds, we looked expectantly to the day's "catch." Never did we come home empty-handed.

Suppers consisted of finds nearest to spoilage. Large green salads complemented our ever-present egg dishes—lettuce from the unending garbage garden, onions, celery, tomatoes, carrots, and bean sprouts carefully washed and pared, topped with three kinds of dressing from the cases of bottles left in the shed. Cottage cheese, yogurt, foil-wrapped imported cheese, and whipped cream cheese with bread (bought or made) supplied ample protein. Apples, grapes, watermelon, and fruit juice filled our menus. Every night was smorgasbord. Even sweets appeared . . . cherry pie, chocolate cookies, all-natural grape ice cream, and Robert's favorite—cheesecake.

Food on a limited budget was no longer the problem. Too much food faced us daily. I gave in to buying flour (after exhausting what we had found) and baking powder for making banana bread from the dark-skinned masses of soft fruit delivered from several expeditions. Peter exulted in hand-squishing the bananas till we produced 17 loaves. Fortunately we had use of our landlord's freezer!

What to do about the waste? Confronting the store manager seemed necessary. Peter imagined salvaging potential garbage in a daily hour of volunteer work in the store. I wondered why garbage candidates couldn't be put on a "reduced" rack a day or two before deadline. The second egg-stinction numbered 90 dozen. We sadly turned away, remembering our burdened refrigerator.

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"After a rigorous screening, 25 cartons remained. The family upstairs accepted five. We inherited 240 eggs."

Why couldn't large quantities of food be given to institutions—hospitals, nursing homes, schools?

Despite our good intentions we never did confront store personnel. Food redemption in addition to the day's activities left us with too few hours. But was that an excuse?

Garbaging did bring confrontation to us. Stopping at a small shop, William and Peter recovered several cantaloupes from the sidewalk garbage boxes. An employee stalked out and asked them to stop. "This isn't garbage! Look—isn't this good food?" Peter asked cheerily. A mollified man headed inside. When Peter paid for a store item, several melons more were placed in the sack.

Another day several of us sampled ice cream left outside a drug store. An irate clerk expressed disgust but didn't stay to talk.

Stopped by a red light one afternoon, I spied a white sack near the top of the corner trash can. Sure enough, inside were three warm slices of garlic bread, accompanied by a pat of butter and a napkin. The woman beside me exclaimed, "Oh, you poor dear! Are you hungry? Here, take this to buy yourself something to eat." I had to refuse the 25 cents, explaining that my danger was overeating from the good food we had been finding in the garbage.

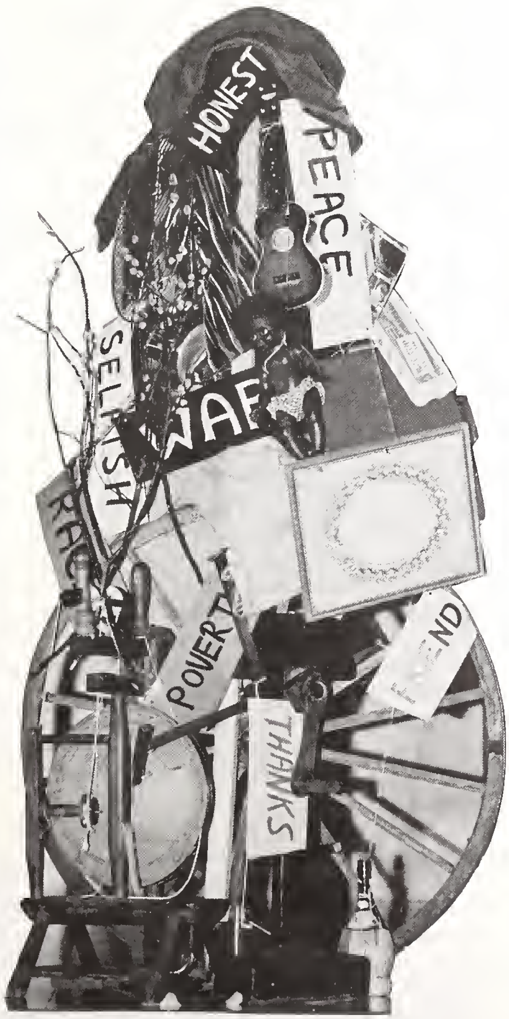
Even community could be found at the garbage bin. Passing an unfamiliar supermarket one afternoon, I ventured onto garbage territory. An elderly man was looking for his daily bread, and a woman sought supper fixings. She gladly accepted potatoes I'd unearthed, while I rejoiced in the carrots and peanuts she couldn't chew. A shopper passed by, noted the fine celery I had, and helped herself too. "I just paid 70 cents for one bunch!" she exclaimed.

The more we talked about the waste we saw, its connection with money spent for weapons instead of food, and the hunger that leaves over half of the world's people malnourished, the more my confidence grew. In searching out garbage I was reclaiming a bit of the earth's resources. I was doing a holy thing. As William noted, garbage to us would never be the same. As Peter confirmed, we would feel a responsibility to look for garbage. Garbage was only a small symbol of the hunger problem, of global injustice, of the rich versus the poor, the wasters over those being wasted.

The last day of our stay a small group began a weeklong fast for peace. How could we fast amid our ever-plentiful and quickly perishing food? The cleansing of a fast could not erase the sin of waste we had experienced so directly. Can we be personally cleansed without confronting that which pollutes? Can we reclaim food without seeking new and more equitable distribution patterns?

On the trip home we stopped to visit New Covenant Fellowship in Athens, Ohio. Supper featured fruit salad from the local "Dip 'n Save"—the garbage of an Athens supermarket. Arlene Kindy told of Goshen friends who had an arrangement with the downtown grocery for regular pickup of food designated as garbage. Back in Elkhart we joined with others in garbage hunting. Friends from Saskatoon, Saskatchewan, reported garbage finds too big to accommodate. They began freezing tomatoes and peppers for later cooking.

Stephen Handen, member of a small Christian community in Colorado Springs, told us about the loads gathered in a pickup truck after daily rounds to the supermarket garbage locations. After two years of trucking garbage his household confronted employees about the waste. One by one composters replaced the open garbage bins. An employee at one small store began pouring Clorox over the piles of plastic-wrapped sandwiches discarded nightly from the vending machines. Despite some sad reactions one supermarket did arrange to regularly donate food destined for garbage. That food plan now supplies a soup kitchen sponsored by local churches and the hospitality house Stephen's community manages.



"Peace—and all that garbage—are related . . . The affluence that produces neighborhood garbage heaps must be challenged. The government policy that oppresses the poor while leading us into destruction must be confronted. And our own consumptive lifestyles must be reordered."

What can we do? Edible garbage is not only in New York or Athens. We have found it in Elkhart, in Saskatoon, in Winnipeg. The waste doesn't harm the store; the cost is passed on to the consumer. Can we press our stores for "reduced" counters? Can we confront them with their irresponsibility? Can we work for food cooperatives where all consumers are partly managers, where all of us are responsible? Can we salvage the good in garbage until that better time when there won't be such waste?

Can even the best efforts with food change the world hunger picture as long as our nations continue to profit from arms sales to poor countries? Michale Klare of the Institute for Policy Studies had informed us that any money the US gives for economic development is cancelled out by the amount of profit received from weapons sold to those same countries. The poor and hungry get poorer and hungrier as the US—and Canada—convince Third World governments to buy weapons rather than bread. As former US president Eisenhower said in 1953, "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed." Our greed has spread the arms race around the world. The love of money (1 Timothy 6:9-10) has indeed become the root of all manner of evil.

Peace—and all that garbage—are related. As the findings committee of the New Call to Peacemaking conference in October 1978 stated, "An affluent lifestyle contributes to violence because it is based on waste, on competition, and on demanding more than a fair share of the world's resources." The affluence that produces neighborhood garbage heaps must be challenged. The government policy that oppresses the poor while leading us into destruction must be confronted. And our own consumptive lifestyles must be reordered.

To the world as it now is there is another reality. The good news has come. We can change. We can become new people of peace. And as we repent the earth will be renewed in the image of a loving Creator. •

News

"Where are we today? In, but still out."

When the wife of John Calvin, the French Protestant theologian of the Reformation, died, his telling epitaph was, "She never interfered with my work."

Most men continue to be chauvinists. This lack of recognition and understanding of women as persons, of their aspirations and roles, was a key issue among the 250 persons (20 men, 230 women) who met November 2-4 at Associated Mennonite Biblical Seminaries in Elkhart, Indiana. "Enabling for Action" was the theme for the fourth annual assembly of Women in Ministry, an ad hoc inter-Mennonite organization whose purpose is to provide a forum for discussion and affirmation, and a support group for action.

Although the tone of the conference was joyful, the messages were serious and sometimes pained.

"Men of quality are not threatened by women of equality."

"Usefulness is the key element in determining ministries, not sex."

"Jesus was not reluctant to define the divine in feminine imagery."

"Where are we today? In, but still out."

"A change in speech habits is necessary if we are to change attitudes."

"By questioning the church's tradition on leadership and language we are performing open heart surgery."

"By and large women's self-image is one of failure."

Diane MacDonald, assistant professor of religion at Goshen (Indiana) College, and Barbara Prasse, director of student services at McCormick Theological Seminary in Chicago, each presented three lectures. In addition a dozen workshops and resource persons highlighted particular themes related to service, leadership, relationship, and involvement of women in congregations.

MacDonald said men have formulated theologies for understanding the Christian faith and then made these theologies normative for all. "The truth we have today is not truth for all (male and female)," she said. "We have to formulate a women's theology which will not necessarily be normative for men or all women."

She cited overt and covert action against women, from the effects of militarism to the pain of competition among women for dates. Facing these issues is theology, she said. "We are called to a critique of the status quo, including a recognition of the ills of society. We cannot shrink from the dark side of truth. We need the courage to have maturity rather than be sexual objects."

MacDonald said traditional theology does not provide adequate interpretation for the problems of today. Claiming that "we live at the edge of a new reality, and that "the judgment of God is upon those who believe the abuse of power cannot be transformed," and that Jesus brought a new reality, she said, "Jesus rejected the traditional role society placed on women. He taught them even though it was forbidden. He can reorder the stuff of our lives into new patterns of meaning. Are we prepared to accept God's gift?" Somewhat pessimistically she continued, "We are often more willing to stay in the darkness than to accept the light, to accept the status quo rather than change. Self-development is a higher duty than self-sacrifice."

One expression of male domination needing change, she said, is the "religious symbol system. Male language is absurd."

"Sexism," she said, "violates God's principle of creation. The relationship between male and female is an image of God. God's will in creation is the standard for the new age."

"Jesus' world is discontinuous with our own. Our problems are different. We have new psychological and ethical perceptions. We are naive to apply the cultural ethics of the first century to ours. Jesus refused to let his culture set his agenda. He lived out a new reality."

Barbara Prasse touched on a similar theme in beginning her historical overview of women's leadership. "Jesus ignored some of the norms, both for women and men," she said.

The New Testament record shows, said Prasse, that "for cultural and sociological reasons women were given certain ministries." Deaconesses administered sacraments and visited unbelievers, widows did an "active, performing ministry of intercessory prayer," and virgins were to "offer their lives in praise of God." The latter, she said, was a recognition by the church that not all women had to bear children, a striking contrast to the cultural expectation of the role of women in that era.

Women tried to claim this alternative lifestyle — independence and personhood — through the cloisters of the Middle Ages. But when the cloisters achieved status and power the male hierarchy of the church created rules. "Either a husband or a wall," they said. Nevertheless, said Prasse, "the marvelous by-product of the cloisters was that some women became professionals in writing, social services, teaching, and administration.

By the 19th century women were speaking out for equality, and even though they did much of the spadework in the antislavery movement they were "locked out of policymaking at all levels." They also dealt with the problematic passages in the Bible. "Although these stirrings did not propel us into a new age," said Prasse, "women have a history in the church. Women have found ways of claiming the gifts of the Spirit." And men have found ways of taking over. In 1918, for example, the male hierarchy of the Presbyterian Church took over a worldwide mission organization which Presbyterian women had developed, funded, and led.

"Where are we today?" she asked. "We are not where we were 10 years ago. We have begun to discover our scriptural and historical story in a new way. Although implementation is slow, and there is tokenism, support among men is growing. A few years ago the women's movement was like the early stages of pregnancy—life was there but it hardly showed. Now we are in the ninth month.

Prasse

The course is inevitable." According to a *New York Times* survey of prominent historians the most significant event of the 20th century is the women's movement, she said.

Despite it being the ninth month two chief problems remain, said Prasse. One is the slowness of the male-oriented culture to respond, and the other is women's own lack of understanding of and faith in a new role. Prasse also spoke to the language issue. "Language has excluded us," she said. "Once you are aware of it you can't forget it. The church uses 'he' language almost exclusively. It is most difficult to accept this in the loving, forgiving atmosphere of the church and home."

"Women," she said, "lack confidence in who they are. Aren't both men and women made in the image of God? Do we think man is the image of God, but woman is the image of man? We fear rejection. We fear freedom. We carry guilt about not living up to the expectations of society. By and large women's self-image is one of failure."

In her analysis of the future for women's roles in the church Prasse said that as more women take on nontraditional leadership roles in the church the church could become "marginalized" if men take on the attitude that "church is one of those women's things." This could bring about an entirely new modeling. Did not the Anabaptists derive their vitality from their marginalization? Did not Jesus radically redefine the nature of power and authority? What kind of authority is it that dies on a cross and washes feet?

This new modeling, Prasse said, could produce a true partnership between men and women. "The women's movement will liberate men too," she said. "It will also mean overcoming the separation between clergy and laity."

Prasse expressed the hope that the church would become "an extended family" countering individualism, modeling partnership, and expressing servanthood. "We have the opportunity to move the church into a new kind of ministry," she concluded.

Mary Mae Schwartzentruber, Waterloo, Ontario, challenged MacDonald's view that women need to develop an academic theology. She said, "We assume the preacher is more effective than the 'theological mother.' Who is really doing theology, Nietzsche, Kaufman, or mother?"

MacDonald replied, "Our formal theology has excluded the contribution of women. Women have worked at a certain level of theologizing, but certain questions have not been in women's minds."

Another participant said, "There is need for increased wholeness in the theology which mothers have."

Eleven congregations in the Elkhart-Goshen area experienced a sample of one kind of women's ministry Sunday morning. Eleven women were invited to participate in preaching.

Among the findings of the conference are: (1) the need for a women's theology to meet the needs of women moving from limited participation in the church to fully integrated positions of leadership; (2) that women have been excluded from being bearers of the Christian story and the story told was one learned from a patriarchal structure; (3) that women are "in" a variety of jobs and roles but still "out" of decision-making roles; and (4) that there is an urgent need for dialogue and reeducation concerning the role of women in church and in society.

A fifth Women in Ministry conference will be held next year in the central Kansas area. An inter-Mennonite committee, Arlene Martin Mark, Karen Neufeld, Rosie Epp, and Ed Kauffman, was given responsibility to plan it. *Vic Reimer*

Women up seminary enrollment

Elkhart, Indiana (AMBS)—Associated Mennonite Biblical Seminaries have enrolled a record 222 students for the 1979 fall semester reports Weyburn Groff, registrar.

While total enrollments show a marked increase, from 199 last year to 222 this fall, the full-time equivalency (FTE) remained almost stable, shifting upward slightly from 158.3 to 158.75.

Another "welcome development" this fall, according to Groff, is the movement to offset the enrollment imbalance present last year between Goshen Biblical Seminary and Mennonite Biblical Seminary on the jointly administered campus. MBS has grown from 49.8 to 65.75 FTE while GBS registrations have decreased from 108.5 to 93 FTE.

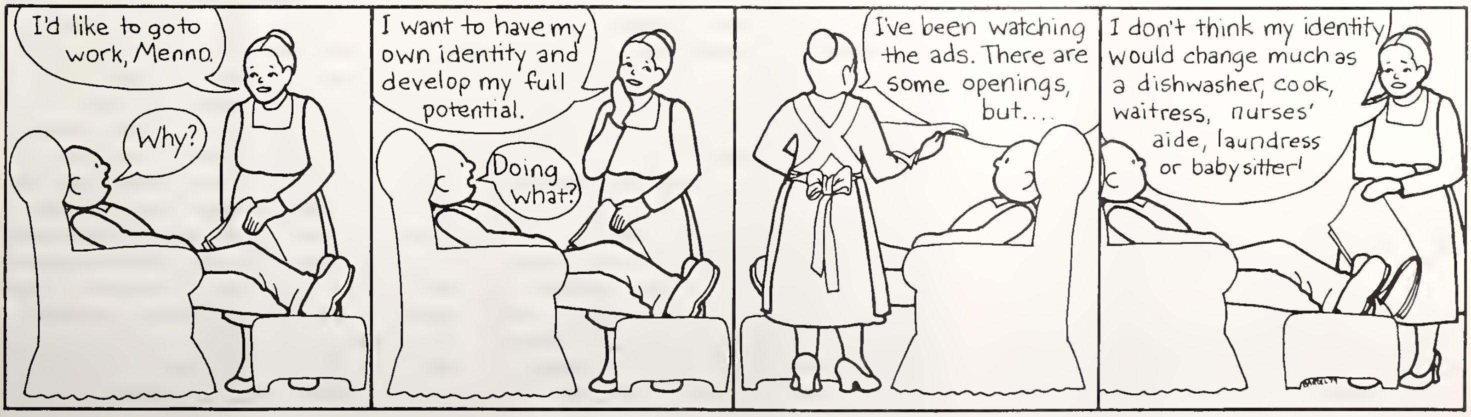
Students come from many conferences, denominations, and countries: 174 from the United States, 31 from Canada, and 17 from outside North America, including Asia, Africa, Europe, and Latin America. In addition there is diversity in church background with students from 17 denominations. New students outnumber returnees 112 to 110. The average age of an AMBS student is 31.

More women than ever attend seminary, up from 66 to 83, largely accounting for the jump in overall student enrollment. Many are part-time students. The male to female ratio is 98 full-time and 41 part-time men, total 139, compared to 31 full-time and 51 part-time women, total 83.

What are the main concerns of students enrolled at AMBS? Here are several student replies: "I came to learn the basic tools of Christian ministry"; "I hope to match my spiritual understanding and my intellectual development"; "I have been away from seminary for three years, and in practical situations I reformulated some of my basic theological questions. I want to explore them."

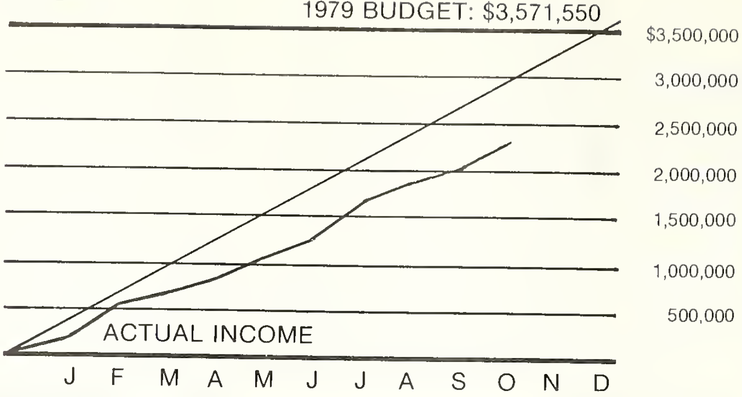
Menno and Anna Baptist

Kathy Bartel


I'd like to go to work, Menno.
Why?
I want to have my own identity and develop my full potential.
Doing what?
I've been watching the ads. There are some openings, but....
I don't think my identity would change much as a dishwasher, cook, waitress, nurses' aide, laundress or baby sitter!

Conference budget

Budget for 1979 includes:	
Commission on Education	$272,215
Commission on Overseas Mission	$2,335,143
Commission on Home Ministries	$649,508
Mennonite Biblical Seminary	$314,684
Total	$3,571,550



If $620,000 is contributed to General Conference ministries during each of November and December the 1979 budget will be met. Ted Stuckey, conference treasurer, said donations of that amount would be "the largest ever received in a two-month period" if the money is received. If the budget is not met, said Stuckey, GC programs would be cut "drastically" in 1980. Receipts in October were $319,544. Total receipts for the year to the end of October are $2,330,477 or 65.3 percent of the 1979 budget of $3,571,550. To meet the budget $1,241,073 is needed during November and December.

House churches look at marks of the church; seek regional staff persons

Don Yoder speaks about a healthy spiritual life

When does a church become a church? What are the essential marks of the church? These were the questions at a weekend retreat of 17 house churches October 19-21 at Camp Menno Haven near Tiskilwa, Illinois.

The approximately 50 representatives of these Mennonite-related house churches came from as far as Sioux Falls, South Dakota, Wichita, Kansas, and Washington, DC, but most were from the area of the Central District Conference: Iowa, Illinois, Indiana, Ohio, and Wisconsin.

The house church movement has gained momentum in the past decade. Close to 40 house churches within the Anabaptist tradition have been formed during this period.

House churches have, in general, been distinguished from the more traditional sanctuary model churches by their emphasis on face-to-face encounter, caring discipline, and more flexible structures.

Although many of the house churches represented at the retreat have fewer than 30 members, some are larger. But all value the benefits of the small group, and some of the larger churches have subdivided for Sunday meetings or midweek meetings to retain the advantages of smallness. House churches at the retreat were experimenting with new structures and searching for definitions of the church not dependent on a building or a certain number of members.

David Habegger, Western District church planter and apostle for Mennonite Church of the Servant in Wichita, defined the church as "where two or three are gathered self-consciously under the lordship of Christ."

While Catholics have traditionally defined the church as the place where the sacraments are rightly administered, and Protestants said the church was where the Word is preached and the sacraments rightly administered, Anabaptists emphasized a committed, visible body of believers.

Mark Weidner, Central District church planter and minister for the Cincinnati Mennonite Fellowship, also defined the church in ways that did not depend on size, a building, a paid pastor, or particular programs like the Sunday school.

Weidner identified additional marks of the church as forgiveness, teaching and nurturing, mission, suffering, and worship.

Don Yoder, minister of the Koinonia Fellowship in Tempe, Arizona, and church-planting coordinator for the General Conference, spoke on models for mission. "A healthy spiritual life is necessary for a congregation to reach out and draw others in," he said. "Love for one another is a primary evangelistic tool."

Workshops focused on more specific needs of house churches. How do house churches take care of the Christian education of children? While some felt they had too high a child-adult ratio, others complained of too few children. Should house churches affiliate with conferences, and if so, with how many? Other workshops dealt with evangelism, discipling and pastoral care, peace and social concerns, and worship.

Denominational offices of the General Conference and the Mennonite Church were represented at the retreat and at a meeting just before the retreat began. There they responded to a proposal for more cooperation among house churches, the hiring of a minister to house churches, and more clarifying of the relationship of the house churches to the larger church structures. The proposal was circulated among house churches by the Evanston (Illinois) Mennonite Fellowship during the past year and a half.

Out of that proposal and the preretreat meeting came another proposal which the retreat participants affirmed: that MC and GC structures jointly commission regional staff people to serve the needs of house churches through regular visits, that several local churches might want to share paid pastoral resources (since full-time pastoral leadership is not affordable or perhaps desirable for some house churches), and that denominational church planters help emerging congregations to develop relationships to the conferences. *Lois Barrett*

Three churches opened recently in the Shanghai Province of China. On September 2 Moore Memorial Church held its first public worship in decades, and 1,200 people attended. The next week a second church was opened while 1,600 attended the Moore service. A week later 2,200 were at the Moore service while 1,500 attended the other church. On September 30 a third church opened. Three pastors from the Three-Self Movement officiated at each service. What is the Three-Self Movement? The name refers to the long-held goals of former missionary work in China: self-support, self-government, and self-propagation. The new communist government formed the Protestant Three-Self Patriotic Movement (TSM) in 1951 to carry out their nationalistic policy among Protestants. By 1956 the TSM was the only organized body of Protestants. China's government believes that religion will die out, but temporarily it has given Protestantism a certain recognition and status in the TSM. Some TSM pastors hope to be able to nurture Christianity in China legally this way and perhaps influence the government to be more lenient. Other Christians are involved in house churches and have little to do with TSM.

Assistant to the pastor

The West Abbotsford Mennonite Church, Clearbrook, British Columbia, requires a half-time assistant to the pastor. To commence 1 January 1980 or as agreed upon the duties include youth and Bible ministries. Apply to: Alvin G. Ens, 2115 Topaz Street, Clearbrook, BC V2T 3W7.

Catholic peace movement initiates contacts with Mennonites; opposes SALT

Pax Christi USA, the US branch of the international Roman Catholic peace movement, initiated informal contacts with Mennonite peace spokespersons October 12-14.

The serene rural setting of Benedictine College in Atchison, Kansas, provided a congenial atmosphere. The sixth annual convention of Pax Christi USA registered 326 persons, many of whom were members of Catholic orders.

Mennonites Bob Hull and Don Kaufman of Newton, Kansas, led a workshop on tax resistance and the World Peace Tax Fund Act. Interest in this was strong. About 40 persons, including some tax resisters, participated. Hull is peace and social concerns director for the General Conference; Kaufman is author of *The Tax Dilemma: Praying for Peace, Paying for War.*

In a private meeting with Sister Mary Evelyn Jegen, executive secretary of Pax Christi USA, and Gordon Zahn, a Catholic conscientious objector in World War II, Hull, Kaufman, and William Keeney explained the General Conference resolution on war taxes. Keeney, North Newton, Kansas, is director of the Consortium on Peace Research, Education and Development.

Although Pax Christi USA supports the World Peace Tax Fund it has not responded to its members who engage in war tax withholding and are requesting official support from Pax Christi.

In the last session of the assembly delegates stood to show support for proposals. A proposal to "prayer vigil" the Pentagon for a week next year was overwhelmingly endorsed. Another called for banning ROTC programs at Catholic universities.

Workshop topics included theological emphases such as "The Power of Prayer," and "Nonviolent Alternatives," and also concrete workshops in tax resistance, parenting for a just society, peace education, and industrial conversion.

A major issue was Pax Christi's nonsupport of SALT II which, it was said, would escalate nuclear armaments (without the amendment offered by Senator Mark Hatfield). Hatfield's amendment would prohibit the deployment of any new nuclear weapons systems. The statement said, "We cannot support the possession of weaponry that would tell our Russian brothers and sisters that this is what we have in mind for them should deterrents fail and give way to mutually assured destruction."

Joseph Fahey, newly elected chairperson from New York City, told the workshop on SALT II that the US-Soviet agreement dramatically increases the arms buildup. It is escalation by negotiation, he said.

"Personally I think the best thing that would happen is that it would be defeated," said Fahey. "Then we can change the whole SALT process."

In the keynote address Bishop Thomas Gumbleton of Detroit, past president, said, "Nonviolence is the most important element of our spirituality. Although people will tell us it won't work the challenge is to trust in God. The example our church needs is the poor, weak Gandhi. Nonviolence is never a tactic, it is a way of life. Nonviolence is 'God will overcome.' "

From Kansas City, Missouri, Catholic Worker member Angie O'Gorman led a workshop on stewardship. Citing Mark 10, she said, "If you are committed to nonviolence you must live simply. The American lifestyle is a violent lifestyle. Peace cannot happen without justice. The only just lifestyle for us to live in this country at this time is one of radical poverty."

Throughout the conference the liturgies, workshops, and plenary sessions demonstrated ethics strongly rooted in scriptural mandates. *Vic Reimer*

Educator criticizes "drift" in Christian education

Newton, Kansas (GCNS)—Christian education should not drift, says Locke Bowman, specialist in church teacher education and editor of *Church Teachers.*

Bowman led two workshops on Christian education September 30 and October 1 at Bethel College Mennonite Church in North Newton, Kansas.

He asked, "Why aren't the results of all our work in Sunday schools better?"

Beginning in the late 1940s, he said, and continuing for 30 years, a "great burst in curriculum development occurred." It was the "age of materials."

But, he said, "Nothing was done in teacher education." Nowhere near the energy was used in teacher education as there was in developing materials, he said. "The easiest thing to do is to keep on revising curriculum."

This inattention to teacher education produces weak Christian education programs, he said. Teaching should not be characterized as something easy. The church, he counseled, needs to be honest about the time good teaching requires, and it should provide ways for persons to train.

"The church," he continued, "is the freest of institutions. It can change ways of doing things quickly. It can shift gears readily. We do not have to go on as we are; we do not have to drift."

About 50 persons, mostly Mennonites and Baptists, discussed questions like the following: How do we generate enthusiasm in adults for Sunday school? How do we bring new life into Christian education? What are the goals of Christian education? •

Faith and learning issues that are central to education on Christian liberal arts college campuses in the 1980s will be the focus of a national conference to be held at Bethel College, North Newton, Kansas, 17-19 April 1980. Speakers committed to giving addresses include US Senator Mark Hatfield, Republican from Oregon; Ernest Boyer, president-elect of the Carnegie Foundation for the Advancement of Teaching; Martin Marty, professor at the University of Chicago Divinity School and associate editor of *The Christian Century;* Lawrence Burkholder, president of Goshen College in Indiana; and Gordon Kaufman, professor at Harvard University.

Five courses are being offered at the Associated Mennonite Biblical Seminaries during the interterm, 7-25 January 1980. Jacob Enz and Gertrude Roten will teach "Hebrew-Greek Exegesis: Man As Male and Female"; Millard Lind and Willard Swartley will teach "Biblical Theology Seminar: War and Peace in the Bible"; David Augsburger and Erland Waltner will teach "Church and Ministry"; J. C. Wenger will teach "Theology of Anabaptist Classics"; and Roelf Kuitse will lead "Washington Seminar: Human Power and Human Rights," which will be held on campus January 7-18, then travel to Washington, DC, January 19-25.

Plans for the expansion program at Associated Mennonite Biblical Seminaries are being finalized. The administrative committee is searching for a general contractor for the project. The projected starting time is next spring with the construction time to last approximately six months. Anyone with interest in such an assignment or anyone knowing of persons who might be contacted is asked to contact the AMBS administration, 3003 Benham Avenue, Elkhart, Indiana 46514; phone (219) 294-3726.

Record

Calendar

November 23-25—Writers workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

28 January-1 February 1980—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

8-9 February 1980—Mennonite Disaster Service all unit meeting, First Church, Saskatoon, Saskatchewan

8-12 February 1980—Council of Commissions, First Church, Newton, Kansas

25 May 1980—World Fellowship Sunday

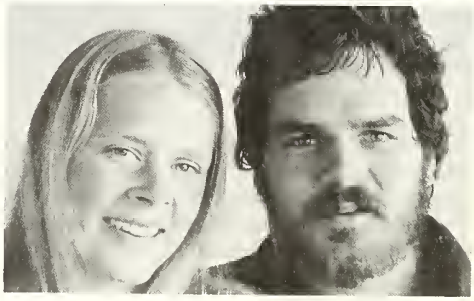
Canadian

29 March-3 April 1980—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Workers

Badertscher

Friesen


Fullers

Jack Badertscher, Salem Church, Kidron, Ohio, began a two-year term with Mennonite Voluntary Service September 30 in housing rehabilitation services in Wichita, Kansas. Jack earned an AA in electrical engineering from Stark Technical College in Canton, Ohio, and worked as a technical assistant with an electrical service company. Thomas and Effie Badertscher of Dalton, Ohio, are his parents.

Kathy Friesen, Coaldale (Alberta) Church, is a youth worker at Crossroads Community Center in Philadelphia, Pennsylvania. Her one-year term with Mennonite Voluntary Service began July 1. Kathy has attended Canadian Mennonite Bible College in Winnipeg, Manitoba, and has worked in accountancy. Her parents are Peter and Mary Friesen of Coaldale.

Richard and Anne Fuller, Evangelical Covenant Church, Pasadena, California, began two-year terms with Mennonite Voluntary Service October 1 in Seattle, Washington. Anne is nursing with the International Rescue Committee and also with the intensive care unit at the Swedish Hospital. Richard is providing social ministries among the elderly at the Seattle Mental Health Institute. Anne earned a BA in sociology and is an RN. She has worked as a cardiac technician and as a nurse in intensive care. Richard has a BA in psychology and has worked as a hospital orderly and as a technician in pain research. Richard's parents are Morris and Elizabeth Fuller of Buena Park, California. Anne's parents are Paul and Lillian Johnston of Arcadia, California.

Catherine Gast, Central United Methodist Church, Linwood, New Jersey, began a two-year term with Mennonite Voluntary Service September 1 working in counseling at the Lakeview Academy in Chicago, Illinois. She earned a BA in sociology. Her occupational experience includes vocational guidance counseling

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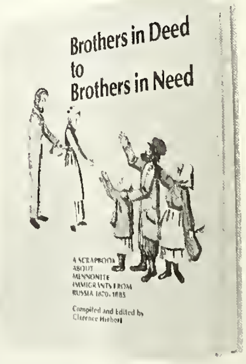
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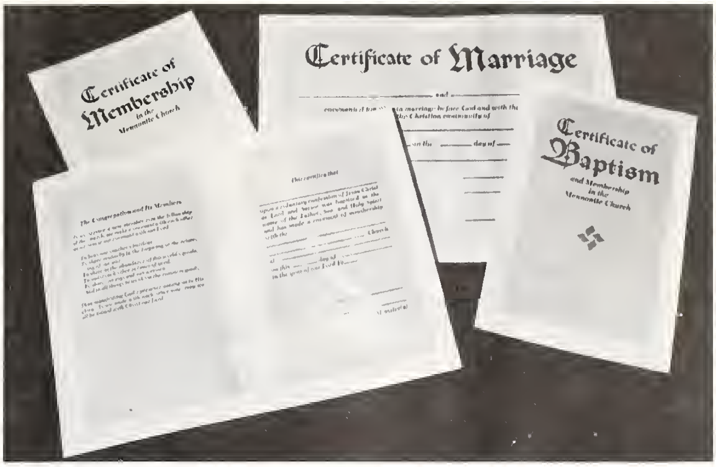
Doris Janzen Longacre, well-known author of the *More-With-Less Cookbook,* died November 10 at the age of 39. Her funeral was held at the Akron (Pennsylvania) Mennonite Church November 13. The cause of death was recently discovered lung cancer. Over the past several years she underwent treatment for bone cancer. She is survived by her husband, Paul M. Longacre, and two daughters, Cara and Marta. Her parents, John and Helene (Claassen) Janzen live in Newton, Kansas, as does a brother, Herman J. Janzen. A sister, Edna M. Zaebel, lives in Salem, Oregon. At the time of her death Doris was writing a sequel to the cookbook, titled *Living More With Less.*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Certificate of Baptism and Membership in the Mennonite Church

and counseling unwed mothers. Her mother is Emily Gast of Linwood.

Erna Hamm, Winkler, Manitoba, is working in child-care services at the Children's Common Ground in Kansas City, Kansas. Her two-year term with Mennonite Voluntary Service began September 15. She attended Elim Bible Institute in Altona, Manitoba, and has worked in a bakery. Cornelius and Helen Hamm of Winkler are her parents.

Marvin Hamm of Altona (Manitoba) Bergthaler Church, is working as a community organizer with Rosedale Community Ministry in Kansas City, Kansas. His two-year term with Mennonite Voluntary Service began September 15. Marvin earned a BTh from Canadian Mennonite Bible College, Winnipeg, Manitoba. His parents are Bruno and Katie Hamm of Altona.

Sharon Heath, Watsonville, California, began a two-year term with Mennonite Voluntary Service October 1 as a legal aide and community organizer in Arvada, Colorado. Psychology was her major in earning a BA from Westmont College in Santa Barbara, California. She has worked with delinquent teens and as a production assistant for Intel Corporation. Her mother, Billye Heath, lives in Watsonville.

Gast

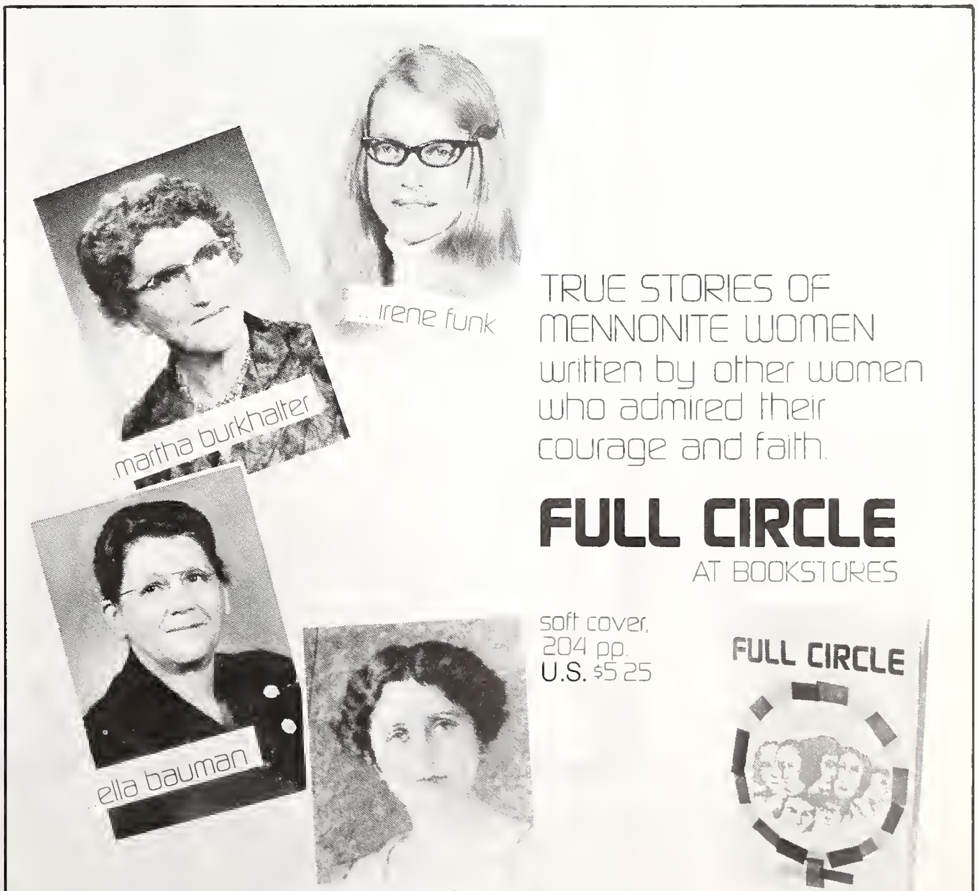
E. Hamm

M. Hamm

Heath

Published

The first certificates of marriage, baptism, and membership ever to be available by the Mennonite Church (pictured above) were released recently by Mennonite Publishing House, Scottdale, Pennsylvania. The certificates reflect a believers' church theology and feature motifs such as doves and the Alpha and Omega. The "Baptism" and "Baptism and Membership" certificates are available for $.75 each. The larger "Marriage Certificate," which can be framed, is $.95. A free brochure of Mennonite Church supplies can be obtained from David Cressman, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pennsylvania 15683.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STORM over the CARIBBEAN

When Hurricane David struck the Caribbean, 60,000 of 80,000 people were left homeless on the tiny island of Dominica; in Dominican Republic 800 died and 90,000 were left homeless.

War in Nicaragua was also costly. Last year 50,000 were killed and 500,000 lost homes. Though peace has come, debris clutters the streets. Crops, hospitals and schools are leveled in all three countries.

MCC is working with local churches and missions to bring food, seeds, building supplies and workers. Reconstruction may take up to three years and cost MCC over $500,000. Your gifts are needed to help the Caribbean and Nicaragua recover from disaster.

Gifts marked clearly for MCC may be given through your church or conference office or directly to:

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21 South 12th Street
Akron, PA 17501 *or*
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Speaking out

Abused—and nowhere to go

Margaret Foth

"Scream silently, or the neighbors will hear!" That's often the plight of women and children trapped in homes where there is violence.

It is difficult to give accurate figures on the incidence of abuse or violence in homes because much of it is not reported. A woman who has been beaten by her husband is ashamed to talk about it; she's reluctant to tell anyone because he has told her she deserves it; she's reluctant to tell anyone because the second beating might be even worse. And we have this tradition that what goes on in the privacy of the home is no one else's business.

For many years police, doctors, and ministers have not probed too deeply into the causes of bruises and broken bones and nightmares of women and children.

In the semirural community of Harrisonburg, Virginia, a small task force on family violence was formed about two years ago. They published a questionnaire in the newspaper and placed copies in doctors', lawyers', and counseling service offices. They received over 400 responses and found that almost 40 in every 100 women who responded had suffered physical abuse from the man each lived with. That compares to a National Institute of Mental Health study which showed that about 1.8 million women in the United States are beaten by their husbands in any one year.

These studies show that the practice of hitting, kicking, and beating of women crosses all class lines—from the poorest flat to the wealthiest suburban residence. And they are not isolated incidents; half of all the battered wives are assaulted more than once a year!

You have to translate figures like "1.8 million women assaulted by husbands each year" into persons to catch the impact. Like Cathy and Glenn (not the real names). Cathy dreamed of a home where there would be no more arguing and fighting, a home where she would be free of the domination of her father. She knew Glenn "loved" her because he wouldn't let any other guy talk with her.

But marriage didn't turn out like Cathy expected. One night Glenn accused her of flirting with the guys again and he slapped her in the face—hard enough to knock her off balance. Another time he kicked her. When she was three months pregnant he beat her. She never knew just what would set him off—bring that look to his face. But she soon learned to recognize the look. When their little boy was three Glenn beat her with his fishing rod, adding scars on her legs to those on her back and face.

They had a second child—a daughter. One day Cathy found her three-year-old son standing over his one-year-old sister. "She was bad, and I'm going to beat her up," he said. That was the turning point. She had to find help so that her two children wouldn't grow up in this same pattern of abuser and victim. Her own dreams had died, but she didn't want her children trapped.

The Cathys in every community must have someone to turn to for help. What's available in your community?

Our task force on family violence (instigated by women and composed mainly of women) investigated and enlisted the aid of local resources like the Mental Health Association, legal aid, sheriff's department, community counseling services, and food stamp programs. They began a woman-to-woman crisis phone line and finally opened a temporary shelter for abused women. All this is done by volunteers. Women volunteers personally respond to each woman calling for help.

Most women and children who flee from violent homes get out with only the clothes they are wearing. The temporary shelter is the first step. It is a place to recuperate in safety, to regather strength, and to find support.

When a woman first comes in contact with a shelter and volunteers, the most refreshing and powerful aspect is that she learns that she is *not* alone and that she is *not* a hopeless nobody.

Another aspect of the shelter is providing the necessary information and referrals to sources of legal, medical, financial, and employment help. Most of these sources are available in a community, but the battered woman may need guidance in locating them. One reason the short-term shelter is so important is that it often takes weeks to work through the procedures for these services.

Do we need to ask for reasons for getting involved with helping these women and children? Of course the basic reason is Jesus' teaching that we "must love our neighbor as ourselves." This simple statement encompasses the whole concept of learning and caring and supporting those in need.

A second reason is concern for future generations. As the story of Cathy and Glenn illustrates, children who live with violence learn to be violent. The abuser/victim pattern is handed on from one generation to the next unless love intervenes powerfully.

Contrary to what we have often thought of as "a private affair," family violence is a concern of society. It happens in every community. Those "silent screams" need to be heard; the victim needs another person to resonate with the hurt.

What sources of help for abused women and children does your community have?

Letters

The church is we

Dear Editor: Might I add another dimension to "Who Are They?" (September 18 issue)?

I suspect that the most frequent *they* within the church is not the authoritarian, elitist core that might be inferred from the tone of the article.

They are the people that *we* elect, often the only ones who would let their names stand for office.

They is an indication that *we* have not yet taken our full place within the congregational family so that we can say that what the congregation or a committee does is our work.

They springs from the divisive part of *us* when we take no part in a majority decision because we did not agree with it.

They springs from the delinquent part of *us* who are nonparticipants at business meetings, in committees, or at special gatherings. It springs from those armchair critics whose forte is criticism rather than constructive involvement.

Actually the only difference between *we* and *they* is which group you happen to be in at a given moment. The other group is always *they*. Ironically, to have a *they* you must first identify a *we* and exclude some people from that *we*.

Finally, *they* is *I* because I am a congregational moderator, someone called to the position of leadership, and then labeled as *they*. I would it were not so. The church is *we*. *Alvin G. Ens, 2115 Topaz Street, Clearbrook, British Columbia V2T 3W7* October 17

Listen to laypeople

Dear Editor: Ferd Wiens wrote on "Mennonite Flagellants?" (October 2 issue). It was good that a close friend encouraged him to send in this article. To me the views of such experienced businessmen have a great deal to offer our people because they relate to such views.

I recall the time when Ferd came to Newton from India and spent some time working on a farm before enrolling at Bethel College.

One of the terms in the article caught my attention. "Back to the basics" was its message to me. Recently I have been searching our Anabaptist tenets of faith and discovered a close correlation to Wiens' findings. In using these messages at the Medford Church we became more aware of the New Testament teachings which our Anabaptist faith includes.

Overemphasis on world peace is responsible for the many unsolved problems in our General Conference. This statement is so true. While we are so thankful for our nonresistant beliefs based on the Scriptures, they are the *results* of the gospel, by-products of our faith.

Emphasis on world peace through demonstrations and nonpayment of taxes simply brings confusion into our ranks. Our youth and many adults are looking for conference action on more of the basics. When we overemphasize the teaching of peace, are we then closing the door for action on more important issues that we face in our day? Issues like abortion, homosexuality, and divorce? The Scriptures specifically speak to these. I would hope that our General Conference in 1980 would take action on these.

When Christian businessmen speak out in articles like the one I refer to, I would hope that we would encourage many more of our laypeople to speak out on their convictions. Also it would be important that we listen more to their voices. They need our encouragement. *Walter Regier, 320 Dogwood, Enid, Oklahoma*

October 18

Thanks and protest

Dear Editor: This is a letter of thanks and protest to Vic Reimer.

Thanks for his editorial (October 2 issue) on conferences. I hope a program is developed for the discussion of hermeneutics by our congregations prior to the time we gather to consider what it means to be a people of the Word.

It would be helpful to have some issues of Bible study method reviewed in *The Mennonite*, and it would be helpful if these could be related to issues which will or may arise. For instance, how does one find guidance from the Bible on subjects like evangelism, abortion, homosexuality?

Let's use the model developed at Minneapolis for preparation in seeking the mind of Christ.

But I must protest Vic's headline (October 16 issue): "Does Anyone Want the Commission on Home Ministries?"

Let me say emphatically, "Yes." This was not the issue at Chicago.

It is not simply the mixing of US national issues into the annual binational commission meetings which has caused the structure problem. The constituency would be better served had Vic explained that the growth of the Conference of Mennonites in Canada and some of our US districts has allowed them to take up their own mission tasks. Since the commission tries not to go in where others are ministering, Canadian commissioners particularly have felt a problem of representing the commission's work back home.

Our intention is to seek greater district ownership in CHM. We have much to offer. We are convinced that there is a new day of opportunity in national mission. Our churches need strengthening in witnessing to others, to ethnic groups, through the media, in the areas of voluntary service and lifestyle, for peace. It is CHM that is spearheading the Estes study of evangelism. We help coordinate church planting informational services and offer supportive services for congregational ministry.

CHM was created and its program has arisen out of needs expressed time and again at triennial conferences. We feel confident that we are wanted. *Donald R. Steelberg, chairperson, Commission on Home Ministries, 405 Trease Road, Wadsworth, Ohio 44281*

October 22

Holy Spirit is moving us

Dear Editor: With my whole heart I want to thank you for the editorial on the Holy Spirit (August 21 issue) and for mentioning Nelson Litwiller in person.

As much as we will respond the Holy Spirit is patiently leading us to some of these areas of peace and spiritual concern that we have been avoiding.

The Lord can use *The Mennonite* in a special way to open the eyes and minds and hearts of many who have been fearful or even suspicious.

I saved your editorial to put in my already-crowded file of material on the Holy Spirit.

You hear many voices, and it is sometimes difficult to know what to print and what to omit. But you can always trust the promise that when the Holy Spirit is in control "He will guide you . . . into his truth" (John 16:13).

I want you to know that I think you are doing a good job and that I am a prayerful friend even if I may not agree on all subjects. *Frank Horst, Box 262, Warden, Washington 98857*

October 22

Like new typeface

Dear Editor: We like the new typeface much better than the old style. *Sally and Harold Shelly, 229 North Scenic Street, Allentown, Pennsylvania 18104*

October 22

Meditation

Give thanks to him

An old English proverb declared, "Put a snake in your bosom, and when it is warm it will sting you"—an example of base ingratitude. But is that more base than if we wound the heart of God by failing to be truly appreciative of the innumerable blessings he bestows. "Let them thank the Lord for his steadfast love, for his wonderful works to the sons of men!" (Psalm 107:8).

The secular historians record the decline and fall of the ancient world and they speculate the causes. But none of them, so far as I know, gives the reason.

In the first chapter of Romans the inspired pen of the Apostle Paul, clean of conjecture and superfluity, tells why the ancient world decomposed and perished in the polluted flood of its own filth. The reason: "So they are without excuse; for although they knew God they did not honor him as God or give thanks to him . . ." (Romans 1:20b-21a).

The first step toward degeneracy was failure to respond by worship to the revelation which God gave of himself. The second step was ingratitude.

Years ago there was a violent storm on Lake Michigan near Chicago. A boat had gone down and all passengers were struggling in the water.

Students of Northwestern University banded together to rescue these passengers. Edward Spencer, a Northwestern student, pulled out 17 persons. As he was being carried exhausted to his room he said, "Did I do my best? Do you think I did my best?"

Many years later Spencer was present in a meeting being held by the famous preacher, R. A. Torrey. Torrey invited him to the platform and questioned him about the event of his student days, asking what stood out in his memory regarding the storm and rescue.

Spencer replied, "Only this, sir. Of the 17 persons I saved not one ever thanked me."

Thankfulness is an art to be practiced, a gift to be cultivated, an emotion that grows best when in the sunshine of holy joy.

A blind and crippled man was wheeled into one of the great meetings of a generation ago. The song leader, wanting to favor the afflicted man, said, "We shall be happy to sing your favorite hymn if you will tell us what it is."

Without a moment's hesitation the blind and crippled man spoke out, "My favorite song is 'Count Your Many Blessings.' " Here was a man afflicted so that he could not walk and compelled to sit in perpetual darkness, yet he counted his blessings and praised his God in the midst of these afflictions.

Would you develop a more thankful spirit?

Look for the good in your friends, then tell them of it. Forget to be critical of their eccentricities and failures. Go out of your way to render deeds of kindness. Thrust from yourself unkind thoughts and thoughts of self-pity. Give no place to sharp words or sarcasm. Begin each day with a period of thanksgiving, expressing thanks for your home, your employment, your family, your friends, and for your understanding Savior. The bigger you grow spiritually the greater place thankfulness will fill in your soul.

A minister trying to finish his sermon was interrupted by a knock at his door. It wasn't the first time. He braced himself and tried hard to put a smile on his haggard face. A sunny-faced little girl looked cautiously from the open door. "Daddy, may I come in?" Consent given, she raced across the room and climbed on the harassed man's lap. "Daddy, I didn't come to ask you for anything. I just wanted to climb into your lap and hug you and tell you what a good daddy you are!" So much warmth slipped into his heart that it crowded out all weariness. God is a father too; his heart warms at our gratitude.

"Bless the Lord, O my soul; and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:1-2).

Morris Chalfant

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Hosanna time

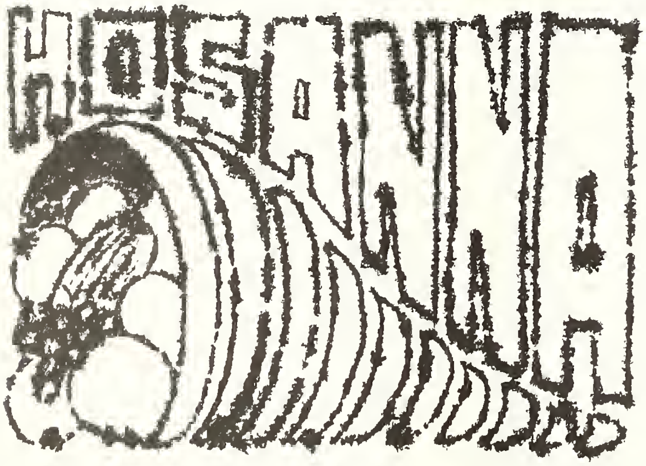
Thanksgiving is a good time for hosannas. Whether that makes you think of the prayer "save us" or about shouts of adoration and acclamation, both seem appropriate.

It's "hosanna time" for our countries.

Canadians live in a great country. While we praise multiculturalism, one of these cultures is threatening secession. But in the midst of uncertainty our country has changed governments and survives. We enjoy unprecedented freedom and indulge in luxuries that other similar countries do not dream of.

Let's give thanks for Canada and help our country move boldly forward.

The United States is a great country. The dream of being a natural melting pot for nationalities from the world over has had to be deliberately nurtured by minority groups. But in spite of domestic and international tensions, much of today's world lives and thrives mainly due to US ingenuity and magnanimity. Its citizens enjoy a lifestyle that is the envy of millions and an incentive to all who dream of new worlds.



Let's give thanks for the United States and share in its global blessings and responsibilities.

It's hosanna time for our churches and conferences.

Christians were warned in the sixties that we were moving into a post-Christian era. Civil religion and other more exotic and esoteric religions would take over. There are resurgences of Eastern religions, and cults have thrived. But the good news of Jesus Christ and the enabling power of the Holy Spirit have not been shut down. Our congregations are growing, and we are seeing fresh spiritual outbursts as new Mennonite congregations spring up all over the world.

Conference activity in overseas and home missions is reaping great response. And our congregations are accepting new financial and personnel challenges to cope with this response.

It's hosanna time for the larger Christian church.

Pope John Paul II has won the hearts of many Catholics and Protestants. He came to the UN and pleaded the cause of peace and for an end to the use of violence as a political means. John Paul II dared to urge Christians to place spiritual values above worldly ones. He dared to call Catholics to adhere to some of the age-old doctrines, not all of which find popular support even among Catholics. Yet millions enthusiastically thronged to Dublin, Boston, New York, Chicago, Philadelphia, and Des Moines to cheer this congenial but humble man from Poland.

And the Nobel Peace Prize has been awarded to Mother Teresa, the saint of the gutters in Calcutta, for her compassionate ministry to the poverty stricken masses in today's world. It is a recognition of the significant contribution made to the larger international relations through one person committed to the cause of Christ.

It's hosanna time for individual believers in oppressed countries.

Communications come to my desk regularly about unorganized groups of believers and individuals who are experiencing wholeness and fullness in Jesus Christ through trials and tribulations. From some of the dictatorships south and east, from countries controlled by atheistic ideologies, the power of God's Spirit prevails and manifests itself repeatedly. Personal fellowship with believers in the USSR has convinced me again that persecution will never kill the church.

I suggest hosanna time deliberately. It speaks of opportunity. We in the US and Canada have never had greater opportunities offered to us by God. Praise his holy name!

I say hosanna time because that should keep us mindful of what *can* happen. In the most obvious hosanna time of the Bible—Palm Sunday—the situation changed almost overnight.

The words of Jesus can keep our hosanna time in perspective. "Eternal peace was within your reach and you turned it down . . . and now it is too late. Your enemies will pile up earth against your walls and encircle you and close in on you and crush you to the ground . . . for you have rejected the opportunity God offered you" (Luke 19:41-44 *Living Bible*). *Bernie Wiebe*

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The Mennonite

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94:43 27 NOVEMBER 1979

Inside this issue
Positive approach to peace
The obsession of our age
World Peace Tax Fund
Light in today's world
The gift of darkness

positive approach to peace

Albert H. Epp

In the Sermon on the Mount Jesus blesses the peacemakers and gives them a methodology: ". . . let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16, NIV).

Mennonites have long said deeds and words fit together—behavior validates belief. This truth was underscored for us recently when newcomers applied for membership at our church. Schoolteachers, Episcopalian in background, they met Mennonites during their eight years in Honduras. The disaster aid after earthquakes had especially won their admiration.

Jesus portrays peacemakers in terms of a light that shines, a deed that blesses, and a God that is praised. That is a drastic contrast to words commonly plastered across our newspapers: teachers' strikes, tax revolts, political rebellions, truckers' strikes, and all shades of civil disobedience. Some confrontations, designed to better humanity, lead to a violence where God is more cursed than blessed.

Christians are to respect authority whether divine, governmental, or parental. On the church-state issue the church is of course on a higher level with a discipleship that answers to the mandate of Christ. The state is on a lower level with a democracy that answers to the mandate of the citizens. In all these relationships we strive to be a light, to do good, and to win persons to love our Father.

Can we control the attitude of the world? Certainly not. Yet we are enlisted by Christ to be "spiritual thermostats," peacemakers that bring change. A blatant disrespect for government can ensnare a people in activities that make them obnoxious to the general citizenry. It is "good" deeds that earn respect and give us a right to speak.

My Prussian grandparents came to America 100 years ago. We are still enjoying the benefits of that move. Here are a few: (1) communication—censor-free postal service; (2) security—constant vigil by local police and the armed forces; (3) transportation—a network of interstate highways; (4) safeguards—agencies that monitor our ecology, economy, and system of jurisprudence; and supremely, (5) religious liberty—unrestricted freedom to work and worship.

We profit from monetary blessings galore. Ken Fast, until recently with Mennonite Central Committee (Newton), estimates that Uncle Sam paid $688,000 worth of ocean freight in the last three years to ship our relief goods (and the Canadian government does much more). Mennonite retirement centers last year received $21 million in government grants. Our three Mennonite colleges of central Kansas plus our mental health center last year savored some $2 million in grants, not counting student loans. These are small samples of our blessings.

Do we express adequate thanks to our

MCC workers teaching Bengali women. "I was proud when President John F. Kennedy turned to MCC for advice on the Peace Corps."

government officials? Last Christmas a young Newton, Kansas, couple left Scottsdale, Arizona, by plane. They disappeared. An extensive search was organized. One day I phoned Leon Appel of the Civil Air Patrol at Phoenix to commend him for his sacrificial search missions. He told me that 40 people were flying each day, that his civil patrol had already donated 400 flying hours, and that the United States Air Force had donated $5,000 worth of fuel and telephone service.

Peacemakers in the mold of Jesus—by light and by deed—must be gracious citizens. It is incongruous to hold out our beggar's hand for all the aid, and close our taxation hand through illegal maneuvers. Our forebears made few demands on government, but were profoundly grateful for their freedoms.

In capsule form here are four principles for a positive approach to peace:

1. **Put a priority on prayer.** Paul wrote Timothy, "I urge, then, first of all, that . . . prayers . . . be made . . . for kings and all those in authority, that we may live peaceful and quiet lives in all godliness. . ." (1 Timothy 2:1-2, NIV). This is not a reference to time but priority. Start with prayer. It's the most important. As governments achieve peace and security Christians can pursue their lives of witness. God wants all people saved.

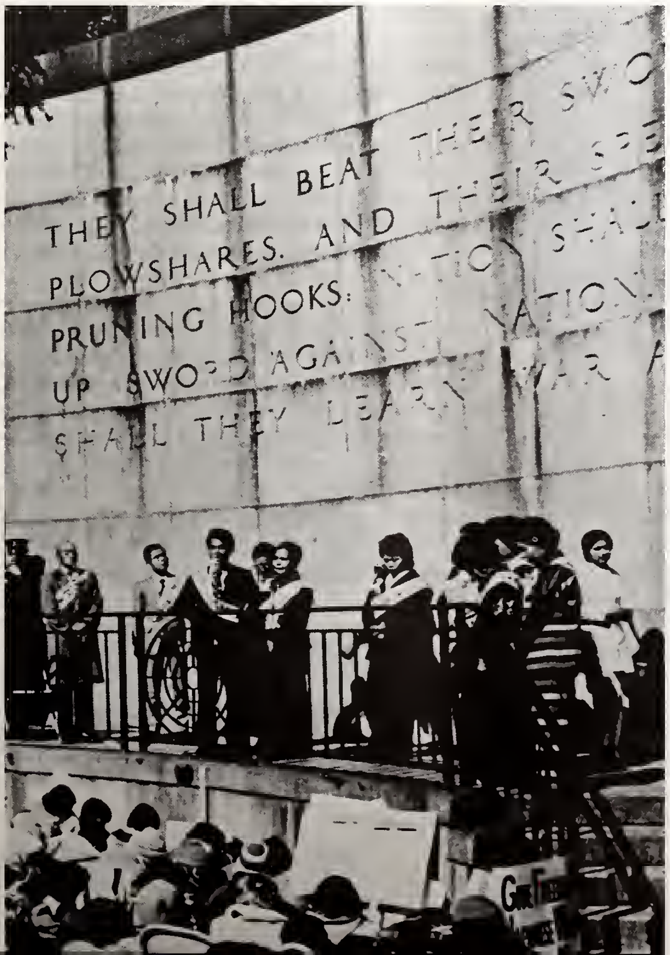
After a century of martyrdom Mennonites in Europe adopted the Dortrecht Confession in 1632: ". . . We are not to despise, blaspheme, or resist rulers . . . (but) . . . to pray . . . that the Lord would recompense them for all the benefits, liberties, and favors which we enjoy under their laudable administration."

It seems improper for Christians to start at the point of urging illegal tax-resistance rather than first declaring a church-wide month of prayer for a national crisis.

2. **Preach the Prince of Peace.** The key, the dynamic, the source of peace is in the person of Jesus Christ. His peace guards our hearts (Philippians 4:6-7). As we open our lives to Jesus he flushes out the hatred, hostility, and hindrances.

In the decade of the sixties some 25 of us pastors spent a week brainstorming about our mission to Chicago. We saw examples of urban renewal. Houses were razed and people were placed in new apartments. Still there was crime, theft, murder, and rape. Regardless of how helpful new housing, new employment, better schools, and welfare may be—*only* Jesus Christ can change a heart and bring it peace.

The earthly ministry of Jesus was a perfect blend between soul winning and service. As we accumulate wealth today we certainly owe our first tithe to the local church and its worldwide ministries. Beyond this we can select the best evangelistic and suffering-alleviating ministries and give thousands of dollars. Winning people to Jesus Christ is our best contribution to world peace. And government allows us to deduct these gifts from our taxable income.


THEY SHALL BEAT THEIR SWO
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PRUNING HOOKS: NATION SHAL
UP SWORD AGAINST NATION
SHALL THEY LEARN WAR

"Our nations's best road to peace may well be her willingness to share with the Third World her resources, food, and technology. Our church's best tool for peace is her Bible in one hand and a cup of cold water in the other."

3. **Promote power-preserving programs.** A Christian attitude is needed toward economics. Food and energy are fast becoming the world's most powerful weapons. Most countries have dual economic challenges: to feed their millions and to fuel their industries.

When we ponder our wealth one Bible verse looms large: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us . . . love with . . . actions and in truth" (1 John 3:17).

Sooner or later nations will fight for the energy resources of the world. We as Christians should be at the forefront in conserving energy and distributing it. Our nation's best road to peace may well be its willingness to share with the developing world its resources, food, and technology. Our church's best tool for peace is the Bible in one hand and a cup of cold water in the other.

4. **Project peace-producing programs.** To condemn government is easy; to offer constructive help is not. Could Mennonite Central Committee establish a research center with departments like peace, pollution, and world hunger? When our scholars tackle these complex problems the governments will knock at our door. I was proud when President John F. Kennedy turned to MCC for advice on the Peace Corps.

In my congregation we took a poll on ideal ways to influence government. We prefer to exhaust all legal means to achieve peace before we engage in illegal maneuvers. Only 5 percent approved of refusing to pay one's tax as a protest. But in terms of practical, positive solutions, we found that 65 percent approved the World Peace Tax Fund alternative; 85 percent approved writing the President and Congress; 85 percent approved using the ballot box to elect responsive leaders; and 89 percent approved increased giving to decrease taxes.

The bottom line might even be that to influence government we need to establish a lobby group or place more of our people in the legislative halls of Ottawa and Washington. Some creative and powerful influence is needed to halt the nuclear arms race.

". . . let your light shine before men, that they may see your good deeds. . . ." Radio, TV, and the postal service all offer unrestricted avenues for proclamation. Our governments graciously allow churches the privilege of maintaining over 30,000 missionaries overseas. This program educates illiterates, mans hospitals, alleviates hunger, and fulfills the Great Commission to go, disciple, and teach. We are a privileged people. Let us be most grateful. •

The obsession of our age

John Harriott

Editor's note: John Harriott, London, England, writes regularly for the Canadian Churchman *(national Anglican paper). We thought it significant to include this article from a non-Mennonite.*

In the last days of World War II, Donald Pearce, a Canadian officer, wrote in his journal: "A job has been done on Europe, on the world, and the resulting trauma will be generations long in its effects. It is not just the shock of widespread destruction, of whole cities destroyed, nor the shock which the defeated and the homeless must have suffered, that I am thinking of: it is even more the conqueror's trauma, the habit of violence, the explosion of values, the distortion of relations, the ascending significance of the purely material, the sense of power, and the pride of strength. These things will afflict the victors as profoundly and for quite as long a time as the other things will afflict the victims; and of the two I am not sure that a crass superiority complex is the more desirable."

Rejoicing easy. These words seem to me powerfully prophetic, and looking back 35 years later it is astonishing that they were written in the flush of victory when both the great and the humble who had fought together for the Allied cause were indulging in an orgy of moral self-righteousness.

It was all too easy to rejoice in the good end achieved, the eclipse of Nazism, and to overlook the possible consequences of the dreadful means employed to achieve that end. Also overlooked were the personal effects on the millions of persons who had been given an experience of crushing military power and the lessons that governments and statesmen might draw from the spectacle of such a total victory. However much the Allies might ascribe their victory to the favor of God and the moral nature of their cause (and I would not wish to minimize the evil system they were opposing) the simple lesson for the disbelieving and the wordly wise not much concerned with religious or moral values was that power does indeed come out of the barrel of the gun.

Fearful example. The habit of violence, as Pearce called it, has been catching; the exaltation of armed might has set a fearful example. Militarism is a universal rage.

In 1977 military spending worldwide totalled $400 billion. The greater part is accounted for by the superpowers' outlay on armed forces, the research, development, and manufacture of ever more sophisticated and ever more costly weapons and counter-weapons, together with the civilian backup needed to service the military machine.

The cost in terms of human and material resources which could be used for constructive human betterment is mind boggling. More than 400,000 scientists and engineers are devoted to weapons research and defense, a high proportion of the total number available. The Defense Department accounts for 14 percent of US consumption of bauxite and copper, 11 percent of zinc and lead, 10 percent of nickel, and 7.5 percent of iron. The Soviet Union spends annually 11-14 percent of its GNP on defense; the NATO countries 3-5 percent. For every dollar it spends on Third World development the US spends $10 on arms, and the USSR $200.

If such costs guaranteed security they might at a pinch seem justified. But the inventiveness of technology outstrips the laborious process of negotiated disarmament. With every passing year the dangers of nuclear proliferation increase. And science, technology, and manufacturing industry are increasingly locked into the armaments business so that sustaining it becomes an end in itself.

Constant jostling. Every year more sophisticated and dangerous weapons are superseded, taken off the secret list, and made available to other states. The constant jostling of the superpowers for some strategic advantage influences their political and military attitudes towards potential client states, which in turn multiplies the possible occasions for armed conflict in volatile areas like Africa.

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The need to spread the crippling costs of the arms race as well as the desire to buy friends with favors has significantly increased the scale of arms transfers to those very areas where most of the armed conflicts have been concentrated.

The transfer of conventional arms is another serious cause for alarm. Rivers of arms have been pouring out of the main supplier countries: the US, the USSR, France, and the United Kingdom into the developing world. From 1971-77 the US sold $56 billion worth of arms, of which $40 billion went to developing countries. This was three times the total for 1950-70. The world total is now a shattering $20 billion per annum.

A confluence of motives and interests on both sides explains this growth of the arms trade. On the suppliers' side, selling arms is a handy way of reducing balance of payments deficits, spreading unit costs, unloading surplus stock, paying for what the West most needs—oil—with what the oil-states most desire—arms—currying favor with potential allies, reducing the threat of potential enemies, and sweetening diplomatic negotiations.

Developing countries flatter the superpowers by imitation. If the superpowers seem to rest their prestige and security on a concentration of military might, so will they. Armed forces and sophisticated armaments become a status symbol and the quickest way of bringing home to the populace government strength.

Human and material resources, which developing countries can afford even less than the developed, are expended on soldiers and weapons instead of the peaceful social betterment for which the poor masses are crying out.

A third root cause of the growth of militarism is the spread of the national security ideology throughout the developing countries, especially in Latin America (where it originated) and Southeast Asia.

It is a philosophy which subordinates every department of national life to the will of the state and makes the first charge upon the state the defense of its frontiers. It justifies centralized state control of art, culture and religion, the professions and the trade unions, politics, the social system, and the media. Peace is defined as war, and the nation is placed on a wartime footing.

Mirror images. Ostensibly it is invoked in response to the external and internal threat of totalitarian communism, but in practice it is no less totalitarian, no less idolatrous (since it puts the state in the place of God), and no less repressive.

The military dictatorships that now control most of the countries of Latin America and Southeast Asia are in essence as repressive and as atheistic as the communist governments they claim to abhor, and of which in their essential theory and mode of government they are virtually mirror images. Their philosophy is in fact a smokescreen for war upon the great majority of their people to protect the power and influence of a few.

Military force is used to crush even the most humble attempts at social reform.

Foreign aid has been given to dictatorships, until the election of President Carter, without asking awkward questions about their internal policies.

Thus from three separate directions military strength is exalted as the highest good: first, as the foundation of physical security in a defensive sense and in a more assertive way as the means of adding clout to political aims; second, as a means of raising national prestige on the one hand and gaining economic benefits on the other; third, as an instrument for internal repression of political and social reform.

Regarded as a whole this exaltation of militarism is the most insidious disease afflicting humanity. When all the masks are stripped off nothing is left but the crudest of philosophies—that might is right. And the moral, political, social, economic, and personal dangers attached to it are countless.

Military might is an essentially destructive power, a blunt instrument limited to a narrow range of tasks and functions. There is also the danger of violence breeding violence, a habit of violence, a vicious circle of violence, and perhaps even a dulling of moral sensibilities so that in a time of crisis even good men unconsciously may inflict a disastrous wound on humanity's spirit and psyche, as if, for example, they succumbed to the temptation to engage in nuclear war.

Industrial link. There is another consideration which is easily overlooked. It is the fact that the growth of militarism and the multiple links between industry and the military complex steadily increase the number of people who have a personal stake in the perpetuation of military forces and armaments manufacture. There is an enormous constituency of people whose jobs, at least in the short term, would seem to be threatened by an outbreak of peace.

Behind the armies of soldiers with an evident stake in governments keeping up their military forces lie even vaster armies of civil servants, scientists, technologists, factory workers, transport workers, industries, and subindustries geared to the supply of arms and armies.

From a political point of view that constituency can be a formidable obstacle to peace. Politicians are less likely to sign peace treaties if they know they are signing away jobs, votes, and ultimately their own office and power.

That is a somber thought. Once the huge, unwieldy, complex military machine is constructed and set in motion it is hard to stop or jump off. The assumption that everyone sincerely wants peace, governments no less than the general public, and that only fear of enemies constrains them, is open to question.

When the new pope was being elected, a journalist in St. Peter's Square said to a priest standing next to him, "I hope you get a good man. The church is the only outfit that really wants peace." I fear he could be right. •

US citizens asked to critique FCC plans to deregulate radio

Washington, DC (GCNS) — The Federal Communications Commission (FCC) issued a Notice of Inquiry and Proposed Rulemaking September 6 to remove the control of radio broadcasting from the public sector.

The FCC is seeking comment on four proposals which would: (1) grant radio stations permission to broadcast an unlimited number of commercials; (2) remove all requirements for radio stations to carry news and public affairs programs; (3) abolish the rule requiring stations to seek out and design programs for significant problems and needs of their service communities; and (4) eliminate all public record keeping of program logs.

"The action, if approved, would have serious implications for the public," said Barth Hague, director of radio and television activities for the Commission on Home Ministries. He added, "The plan is designed to shift control of radio broadcasting from the hands of the public to the hands of station managers and advertisers. The traditional allocation of free time for public service programs and announcements, including all Mennonite radio productions, would be drastically reduced or eliminated.

"More importantly, such a move would change the flavor of radio broadcasting in the United States. No longer would stations provide a public service and be subject to community control. They would instead be geared to mass appeal and audience manipulation, motivated only by profit."

The comment period expires 24 January 1980. Hague urges interested groups and individuals to respond to the FCC about the proposal prior to that date. He said that although simple letters can be submitted, formal comments carry greater clout with the FCC.

Information on filing procedures is available from Hague. He may be contacted at Box 370, Elkhart, Indiana 46515, (219) 294-7523.

UN meeting seeks world food security program

Ottawa, Ont.—Despite several good harvests a growing number of countries are faced with an alarmingly insecure supply of food.

This increasing inability of the world to feed itself was the reason for the fifth United Nations World Food Conference held here in September. Agricultural ministers and heads of state from 36 nations, both rich and poor, met in an effort to hammer out a world food security program for the 1980s.

The problems which the delegates faced are serious. International trade patterns aggravate the imbalance between those who have food and those who don't. Production of food in the developing world is not keeping pace with growing populations. Thus developing countries are importing increasing quantities of food.

Arturo Tanco, Philippines minister of agriculture and president of the Food Council, said the real problem in overcoming hunger and malnutrition was not technological but political.

One political decision necessary, some said, was whether to tie the international food aid agreement and the international wheat agreement to each other. Until recently major grain exporting nations such as Canada, the United States, Australia, and the European Economic Community insisted that the two agreements be negotiated jointly. The poorer nations have wanted them separated. The poor nations fear that a power bloc similar to the one controlled by the oil producing and exporting countries might be created by the food exporters.

The existing wheat agreement, which expires next summer, is disappointing also because two crucial elements—wheat prices and reserve stocks—are not controlled by it. Hence there is no way of ensuring that stocks at reasonable prices will be available in times of need.

In dealing with internal food strategies the council encouraged members to take advantage of current world grain supply to build up reserves.

Developing specific agricultural strategies—increased technical assistance, greater investment in food production through foreign aid, equitable access to credit, and improved land tenure—was emphasized.

The poor nations expressed hope for agreement this year on a 10-million-ton Food Aid Convention backed by firm assurance that even in times of high prices and major food shortages the reserve would not fall below this level.

In response to this plan Canada made some significant commitments. Most importantly it agreed to join the US in negotiating a new wheat trade pact separately from a food aid agreement. This promise drew strong approval. Hope was then expressed that Australia and the EEC would similarly change their policies. Canada also promised 600,000 metric tonnes of grain for the new Food Aid Convention, a special two-million-dollar fund for developing countries to prepare agriculture development strategies, and a promise to make a $5.5 million contribution to the UN Emergency Food Reserve.

How successful the proposals considered by the World Food Council will be is hard to predict. It can only make recommendations to its member nations. *Robert Koop*

Support urged for Hatfield amendment to SALT II —would legislate moratorium on nuclear weapons

The peace and social concerns office of the General Conference is urging members of the church to support the Hatfield amendment on the SALT II treaty.

In a mailgram sent November 14 Robert Hull, secretary for peace and social concerns, and Heinz Janzen, general secretary of the General Conference, alerted US General Conference congregations to the pending vote in the US Congress on the Hatfield amendment. The vote is expected early in December.

Senator Mark Hatfield (Rep. - Oregon) plans to introduce an amendment to the treaty which would "freeze the present levels of strategic weapons for both the US and the USSR, and prohibit the development, testing, or deployment of any new nuclear weapons."

Hull said, "This concept of a moratorium on new weapons development offers an unusual opportunity to halt the arms race. Until now whatever new weapons the government has decided to build, Christians have agreed silently to pay for. We now have an opportunity to register support for an alternative to continuing nuclear weapons buildup."

The mailgram asks individuals to share their convictions with their senators.

Taiwan Mennonites seek to model ministries to retarded

Newton, Kan. (GCNS) — Since 1977 the Mennonite churches in Taiwan have operated a training center in Hwalien for moderately retarded and trainable children.

The purpose of New Dawn Developmental Center is to help the children become more self-reliant through physical, mental, and spiritual development; to help their families better understand, love, and train them; and to express the love of Christ. A program is set up for each child to suit his abilities, problems, and needs; both the school and home work on the goals set for the child. There are frequent parent-teacher consultations. Parents are encouraged to help as volunteers.

The center began its ministry in March 1977 with five children. Now there are ten enrolled. They are taught by one full-time and two part-time teachers. One of the teachers has a master's degree in special education for the retarded.

Activities include music, physical education, crafts, daily living tasks such as sweeping, self-help skills such as brushing teeth and tying shoes, field trips, stories, and some reading, writing, and counting skills.

The center is locally administered by a committee of seven, but is sponsored by the social service committee of the Fellowship of Mennonite Churches in Taiwan. One of their goals is that the school be a model of what could and should be done in certain areas, hoping to inspire other groups to serve other categories of retarded. The school has been visited by tour groups from Hwalien and other areas.

Since the center began, two more public schools in Hwalien have started special classes for the retarded, a possible response, says General Conference Mennonite missionary Otto Dirks, to the work of the center. Dirks states that little is done by the government for the severely retarded, or for teenage and older retarded individuals. Recently, however, in the capital city of Taipei the first workshop for older retardates was opened.

It is hoped that the school can be expanded to two classes, each with seven or eight students. The main support for the school comes from voluntary donations since tuition fees (about $25 per month per child) only cover about 25 percent of the annual costs. Donations have been received from North Americans, and the project also receives some funding from the Commissison on Overseas Mission. The budget this year is $7,900 (280,000 Taiwan dollars).

Celebration characterized the dedication of the new building *of the Mennonite Church in Ibague (E-bah-gay), Colombia, October 12. The building includes a sanctuary for 400, a parsonage, an educational wing, and a bookstore.*

Representatives of several Mennonite churches and other Protestant denominations were present for the service which was chaired by Jaime Caro, pastor of the congregation. Armando Hernandez, Puerto Rico, was the main speaker. He is a former pastor of the Ibague church and currently is director of JELAM, the inter-Mennonite radio association for Latin America.

The Ibague Mennonite Church was initiated in 1965 by missionaries Reitha and Glendon Klaassen working together with Hernandez. The congregation met at the homes of these two families for several months and later, after buying the lot where the new building was constructed, continued meeting under a primitive tin roof for several years. The Commission on Overseas Mission bought the lot. However, construction was funded through a loan from Church Extension Services in Newton.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

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The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

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The US government spends more money ($2.5 billion per year) trying to influence the way we think than it spends totally for disaster relief, foreign military assistance, energy conservation, and cancer research, reports *The Tool Kit*. At least 20,000 people are employed in propaganda; $600 million is spent in movie making; government presses print reports that would fill the Washington Monument four times. During the last 18 months federal agencies published 102,000 different publications.

How should a pacifist respond to Remembrance Day (November 11)? An answer chosen by the Mennonite Brethren Bible College in Winnipeg, Manitoba, was to hold a "Festival of Reconciliation"—focusing on Jesus' call to be peacemakers in a troubled world. The central work in the festival of music and readings was Canadian composer Murray Schaeffer's "Threnody to the Victims of Hiroshima." The threnody—a song of lamentation for the dear—is based on heartrending, eyewitness accounts by children of the atomic bombings of Hiroshima and Nagasaki.

Paul R. Newcomb assesses the consequences of cohabitation in America in the August issue of *Journal of Marriage and the Family*. He writes that "most cohabitants do not intend to marry and do not eventually get married to each other." For children of cohabitants he says, "This leaves children in an uncertain child-custody situation and causes them significant economic loss due to the lack of mandated child support." He also points out that the only major difference between cohabitants and noncohabitants is the degree of religiosity which seems to be a positive indicator of a traditional-value orientation.

Paraguayan Indian resettlement projects build community

Winnipeg, Man.—The focal point is the land. The challenge is to become reconcilers and to establish community between those who took it and those who originally used it. In Paraguay, as in North America, Mennonite people, along with the other European settlers, have begun to grapple with the consequences of their history.

Wilmar Stahl, a development anthropologist from Paraguay employed with the Association' de Servicios de Cooperacion's Indigena-Mennonita (ASCIM — Association for Interethnic Cooperation), told Winnipeg groups October 18-22 of a fragile but growing bond between the Mennonites and the *Indigenos* in Paraguay's central Chaco region.

Two Mennonite colonies, Menno and Fernheim, were established in the central Chaco in the 1920s. Another, Neuland, was founded in 1947-48. All were placed on land previously used by the Indians. For a long time the only communication with them was one-way; they were hired by Mennonites or taught by missionaries. These contacts and the growing number of Indians baptized in the Mennonite faith led to a gradual recognition of a people who had belonged to the land before the colonies were started.

The five major tribes of the central Chaco—the Chulupi, Lengua, Toba, Sanapana, and Guarani—no longer restrict themselves to their formerly distinct homeland.

Stahl, who has devoted many years of his life to the resettlement of Indians in the central Chaco, stressed three steps for developing community with these people who are in transit from a hunting tradition to one of agriculture: knowing and understanding each other, knowing each other's needs, and accommodating each other's needs.

He said, "Mennonites in Paraguay have for some time recognized that they, as well as the Indian people, are bound to live together, and therefore energetic plans were set in motion to establish meaningful relationships and programs.

"There is an ongoing need to accept cultural diversity and tolerance," he said, "so that the Christian faith for the Indian may be expressed differently than what we are used to as Mennonites."

Can a hunting and nomadic people successfully settle down as farmers? "It makes a difference," noted Stahl, "if a community comes and says, 'We want to be farmers' and then is willing to take three to four years to fully consider all the aspects, continuing all the while to demand their farmland."

By now 860 families have been settled on 50,000 hectares of land and ASCIM has purchased an additional 42,000 hectares during the past two years.

ASCIM is involved in other activities designed to build bridges between Mennonites and Indians in the central Chaco. The organization was instrumental in registering vital statistics for them. They are recognized as Paraguayan citizens but, like other citizens, require documentary proof of citizenship for any major transaction, such as buying land. In the last two years ASCIM has helped them obtain documentation.

The organization is run by a board of 47 Mennonite and Indian leaders.

The spiritual ministry to the Indian people in the Chaco has also grown. A Bible school for Indian pastors enrolls about 40 students each year. Approximately 100 trained Indian teachers staff 45 schools. There are 17 Indian Mennonite churches with a membership of 3,500. Plans call for establishing an agricultural training center for young Mennonite Indians. The Paraguayan government may allow it to be an alternative to military service. *Waldo Neufeld and Neil Unrau*

MCC West Coast reports slump in applications

Birch Bay, Wash. (GCNS) — Some had to traverse mountain passes covered with new snow, but over 100 persons from the five General Conference and three Mennonite Brethren churches of Washington State met on Sunday evening, October 28, at Birch Bay Mennonite Brethren Church on the far northwest coast of the state, for the annual Mennonite Central Committee assembly.

Paul Quiring, director of the five-state West Coast MCC office in Reedley, California, reported on the past year's developments. West Coast MCC has been incorporated as a tax-exempt organization, strengthening the regional concept of MCC. Personnel statistics are disheartening; applications for MCC were down 28 percent on the West Coast. But the three thrift shops in Oregon and California doubled their contributions to MCC from the previous year.

Two new projects are emerging. A feasibility study about developing facilities and programs for developmentally disabled persons is under way. Also Mennonite farmers in the Reedley area contribute slightly damaged fruit to MCC. Volunteers slice, dry, wash, and package the fruit, and it is sold at MCC relief sales. Preparation of the dried fruit is a tedious process, and Quiring reported that one ingenious Mennonite homemaker puts her Maytag to work in washing sulfur off pounds of dried peach slices. "She runs them through on the permanent press cycle," he noted.

"We have been called to think . . . globally with the mind of Christ," said a speaker at the Mennonite World Conference in 1978. When young people from Africa, Asia, Europe, and South America annually come to the US and Canada to live in Mennonite homes and work for a year, they help North American Mennonites think "globally with the mind of Christ." Second semester placements begin early February 1980 for these international trainees. MCC would like to hear from people *before* the end of December. Families, individuals, businesses, and institutions are encouraged to contact MCC, 21 South 12th Street, Akron, PA 17501.

Mennonite Conciliation Service (MCS) in conjunction with Mennonites in New York has attempted peacemaking by relating to two factions of a Mohawk Indian tribe there. Ron Kraybill, MCS director, traveled to St. Regis, New York, on October 7. The dispute is between traditionalist (Longhouse) Indians and elected Indian officials. New York State (police and courts) and the Federal government (treaty obligations) are also involved. Though unsuccessful thus far, Kraybill is hopeful. "It is often a significant contribution to humanize a dispute, to recognize basic human needs on both sides," he said.

Intercollegiate Peace Fellowship

Desire for justice must accompany nonviolence

Hesston, Kan. (MCC) — "Christianity and Socialism" was the theme at the Intercollegiate Peace Fellowship meeting here October 25-27. IPF meets annually, drawing students from nearly all Mennonite and Brethren in Christ colleges in the US and Canada.

Dorothy Friesen, recently returned from Mennonite Central Committee work in the Philippines, gave the opening address to the 120 registrants. Although the study of Christianity and socialism is important, she said, it is also appropriate to see the contradictions between Christianity and capitalism.

Gil Dawes, a United Methodist minister from Camanche, Iowa, spoke on "The Roots of Liberation Theology in Latin America." Dawes spent 10 years in Costa Rica and Argentina as a pastor. Deeply impressed by the plight of the poor, he became involved through the church in a revolutionary movement.

Dawes outlined his pilgrimage and described how liberation theology emerged in Latin America. "Reading the Bible from the perspective of the powerless makes clear the Lord's command that the church must actively seek justice for exploited people," he said.

A panel discussion followed. Panel member Duane Friesen, Bethel College (North Newton, Kansas) professor, noted several areas of disagreement between Anabaptism and liberation theology, but emphasized that Mennonites could learn from liberation theology that the choice as Christians in this world is not between violence or quietism. A desire for justice must accompany our nonviolence, he said.

Dawes said analysis of world news by small groups in the local church is a way to educate people about interrelated causes of injustice that underlie oppression.

Other sessions focused on socialism in Eastern Europe. Harley Eagler, a Mennonite scholar who spent several years in Yugoslavia with Eastern Mennonite Board of Mission and Charities, gave an overview of Marxism. He said several Marxist philosophers in Eastern Europe say socialism has not produced the society Marx envisioned. They are not rejecting Marxism but are seeking a return to Marx's original intent.

Israeli-backed Lebanese Christians seek secession

Sidon, Lebanon (MCC) — "Lebanon continues to serve as an escape valve for Middle East tensions. The almost monotonous regularity of tensions in southern Lebanon, Beirut, and other areas has left hundreds dead and thousands homeless," reports Ralph Miller, Mennonite Central Committee representative in Lebanon.

Particularly hard hit is southern Lebanon, where Miller and his wife, Phyllis, carry on relief and development activities. Even villages in the United Nations-controlled zone are being subjected to a campaign of terror by threats, random shelling, and occasional troop forays. In spite of the zone's neutral position Israel and her secessionist Lebanese allies have struck repeatedly.

"Israel's declared concern in southern Lebanon is to counter Palestinian guerrilla infiltration; however, the Israeli rightist (secessionist) military action in the UN zone appears to be only distantly related to the Israeli-Palestinian conflict. Palestinian guerrillas are frequently not even mentioned in the Israeli/rightist threats directed at UN-held villages," Miller writes.

The secessionists, who are Israeli backed and supplied, seek an independent Christian homeland through a divided Lebanon. Known in Lebanon as rightists, secessionists are predominantly Maronite Christians, a Catholic group with ancient Syrian and Lebanese roots.

Israeli/secessionist violence and pressure against villages in the UN zone takes various forms. The most common is an ultimatum. Secessionist leader Major Saad Haddad demands that villages declare support for him within 48 hours or face destruction. When there is no response the village is shelled.

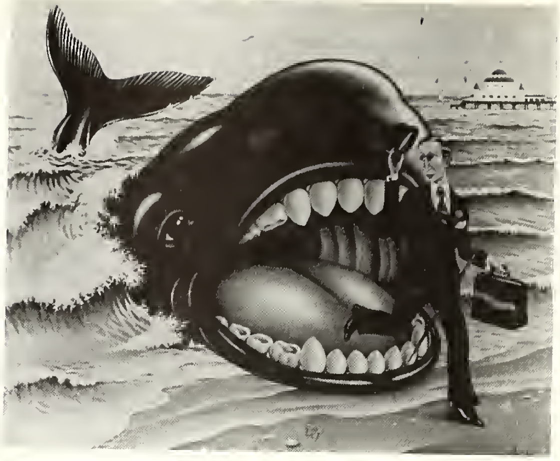
Israelis normally reject responsibility for troop forays into UN-controlled villages. Miller reports that "even in the operations that are carried out exclusively by the secessionists it is hard to see how Israel can avoid responsibility."

There are now at least 250,000 people who have left their homes in the south. Many observers agree that violence in the UN zone is serving two purposes—to depopulate the south and to demoralize UN forces. Both prepare the way for an eventual secessionist/Israeli takeover of south Lebanon. Israeli-backed secessionists have already taken control of a six-kilometer strip of south Lebanon along the Israeli border.

MCC work in Lebanon has included aid to displaced persons, in cooperation with Middle East Council of Churches, Lebanese Red Cross, and other local groups. Since general emergency relief needs are being met by other groups MCC efforts have centered on agricultural development on the assumption that agricultural investment can serve as a stabilizing force.

Agricultural projects include the sale of olive tree seedlings, improvement to wells, and construction of access roads to isolated farming areas.

Canada's sustained involvement in the armaments trade was stressed in a three-day series of lectures and interviews by Ernie Regehr in Manitoba October 10-12. Speaking to university audiences and at Elim Bible Institute, Mennonite Brethren Bible College, and Canadian Mennonite Bible College, he stressed the involvement of Canadian industry in selling half a billion dollars of armaments annually, most of this to Third World countries at the expense of their economic development. He also stressed the extent to which $50 million annually of public funds are used to encourage industry's diversification to arms manufacture and export.



London, England (RNS)—This painting, "Jonah and the Whale," is by the contemporary English artist Fred Aris. It is part of an exhibition at London's Portal Galleries by artists of the Naive and Primitive School, depicting biblical subjects in a modern English setting.

US Ministries phased into MCC (US)

Akron, Penn. (MCC)—An increased response to domestic priorities and the integration of US Ministries (USM) into MCC (US) highlighted the semiannual meetings of Mennonite Central Committee's USM board here October 19 and 20.

Effective the end of 1979, concerns previously taken up by the USM board will be assumed by the new MCC (US) board. Putting the USM board into MCC (US) is part of the overall reorganization of the MCC structure to attain greater mutuality between United States and Canadian involvement in MCC. Despite the phasing into the MCC (US) board current programs within USM will continue.

The USM board said the MCC (US) board should have adequate representation from USM. The USM board also wants MCC (US) to pick up USM goals derived over the years.

Developing creative programs committed to minorities, both in programs and educating the constituency, were called for in a "Statement from US Ministries" adopted by the board. New programs will need to work with local people and be multicultural as well.

New domestic priority involves an urban emphasis, said USM director Lynn Roth. In the new domestic thrust economic development, youth employment, and housing will be emphasized. USM ministries with native Americans will continue.

Assistant to the pastor

The West Abbotsford Mennonite Church, Clearbrook, British Columbia, requires a half-time assistant to the pastor. To commence 1 January 1980 or as agreed upon the duties include youth and Bible ministries. Apply to: Alvin G. Ens, 2115 Topaz Street, Clearbrook, BC V2T 3W7.

A Vietnamese
Pilgrimage
Max Ediger

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(-Earl S. Martin, former MCC Vietnam)
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Record

Workers

Mary Ellen Hine, North Main Methodist Church, Gloversville, New York, is working in child care at the Friendship Day Care Center in Hutchinson, Kansas. Her one-year term with Mennonite Voluntary Service began September 2. She is a graduate of Houghton (New York) Academy. Earlier she worked in a summer voluntary service unit in Wichita, Kansas. Her parents are Louis and Janis Hine of Gloversville.

Pearl Janzen, First Church, Reedley, California, is working in church and community ministries associated with the Moencopi Mennonite Church near Tuba City, Arizona. Her two-year term with Mennonite Voluntary Service began September 1. Pearl helped start Noah's Ark Day Care Center in Reedley and was self-help and material aid director for Mennonite Central Committee in Reedley.

Jodi Stoltz, Topeka (Indiana) United Methodist Church, began a one-year term with Mennonite Voluntary Service September 4. She is working in day-care services at the Friendship Day Care Center in Hutchinson, Kansas. Tom and Barbara Stoltz of Topeka are her parents.

Elizabeth Strang, Vassar College Episcopal Church, Poughkeepsie, New York, is working as a cook at the Common Ground in Kansas City, Kansas, and with a food co-op. Her 13-month term with Mennonite Voluntary Service

Hine

Janzen

The US House Judiciary Subcommittee on Criminal Justice is about to introduce a new criminal law reform bill. There are several sections of the bill which may have an effect on anyone involved in draft counselling, reports the Washington Memo. The chapter on offenses involving national defense contains some sections making it a felony to "incite another to evade military or alternative service" during time of war or otherwise. Draft counselling organizations, such as NISBCO (National Interreligious Service Board for Conscientious Objectors), are concerned that this might be interpreted to include their activities. In defining felonies, "if another person has deserted, or is charged with or being sought for desertion (and the accused) knowingly: (1) harbors or conceals that person; (2) provides that person with . . . money, transportation . . .; (3) warns that person of impending discovery or apprehension," that person can be charged with a felony. NISBCO is concerned that this could be applied to them, clergy, attorneys, or other counsellors working with deserters or persons interested in obtaining a CO discharge.

Subscription increase

Effective 1 January 1980 the subscription price for *The Mennonite* will increase by $1.00.

For the Congregational Subscription Plan (US) and the Every Home Plan (Canada), the new price will be $9.00 for one year.

Individual subscriptions will cost $11.00 per year; $19.00 for two years; and $28.00 for three years.

began October 14. Majoring in biology Elizabeth earned a BA from Vassar College in Poughkeepsie. She has worked with 4-H programs and as a research assistant. Roger and Florence Strang of Valley Falls, New York, are her parents.

Ruth Strausz, Kingman (Kansas) Church, began a one-year term with Mennonite Voluntary Service November 5. Her work assignment in Denver, Colorado, involves the coordination of volunteers at Brothers Redevelopment and Denver Habitat for Humanity. Elma Strausz of Kingman is her mother.

Kurtis Ulrich, Evangelical Covenant Church, Canoga Park, California, is working as a receptionist with Harry's Mother, a youth service center for runaway youth in Portland, Oregon. His two-year term with Mennonite Voluntary Service began July 1. Kurtis attended Pierce and Westmont colleges in California and has worked as a clerk. His parents are Duane and Janet Ulrich of Canoga Park.

Laurel Warkentin, First Church, Reedley, California, began a one-year term with Mennonite Voluntary Service in home repair services in Wichita, Kansas, September 10. She earned a BA from Bethel College, North Newton, Kansas, majoring in German. She has held various campus jobs and has done voluntary service in Seattle, Washington, and Wichita Falls, Texas. Her parents are LaVern and Judith Warkentin of Reedley.

Stoltz

Strang

Strausz

Ulrich

Warkentin

Wedel

Emory Wedel, Eden Church, Moundridge, Kansas, is working in housing repair services with Brothers Redevelopment Incorporated in Denver, Colorado. His one-year term with Mennonite Voluntary Service began November 1. Emory attended Citadel Bible College in Ozark, Arizona, for one semester. Emory's work experience includes farming, welding, and construction. Norman and Nadine Wedel of Moundridge are his parents.

Published

Nonresistance and Responsibility and Other Mennonite Essays by Gordon D. Kaufman, professor at Harvard Divinity School in Boston, was published November 1 by Faith and Life Press, Newton, Kansas. Priced at $7.95, the 144-page book can be ordered from any bookstore. In his preface Kaufman says his intention is to meet "the need for an interpretation of the Mennonite perspective which breathes more freely the atmosphere of the contemporary life and culture. . . ." Kaufman writes about such issues as the interpretation of nonresistance in the modern world, as well as more general cultural issues such as the meaning of art and the demands of modern professional life. The book is the fifth produced by the Institute of Mennonite Studies, Elkhart, Indiana.

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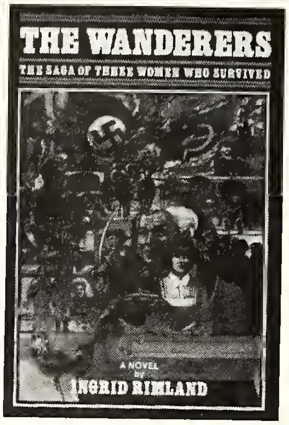
Reviews

The wanderers

The Wanderers, *by Ingrid Rimland (Concordia, St. Louis, 1977) is reviewed by Elizabeth Yoder, Commission on Education general editor, Box 347, Newton, Kansas 67114.*



The Wanderers is the story of three generations of Russian Mennonites who experienced the Civil War of 1917-20, the famine of 1921-22, the liquidation of kulaks and the collectivization between 1928-33, the purges and exiles of 1936-40, the brief hiatus of the German occupation of the Ukraine between 1941-43, the evacuation of the German-speaking Russian population with the retreating German army in 1943, and finally immigration to Paraguay in 1947.

The novel is organized into three parts, each one bearing the name of the woman whose story dominates that period. Katya's story takes place between 1914 and 1941. As a young girl Katya experiences the peaceful life in a Russian Mennonite village. Her world crumbles as she is raped and her father is murdered by the anarchist Nestor Razin (Machno), whose mobs terrorized the Russian villages during the Civil War. Her husband is exiled during the purges of the 1930s, and she endures a famine and a typhus epidemic. She gives birth to nine children, six of whom die of starvation.

Of the surviving children, Sara, who was the result of the rape, is the subject of Book II. In this section, 1941-45, Katya, Sara, and her granddaughter Karin escape deportation eastward beyond the Ural Mountains, which was the fate of many Mennonites at the beginning of World War II. They ultimately flee with the retreating German Army in the great trek 1,000 miles across Russia to a defeated Germany. Their survival is due to Sara's beauty and her willingness to trade her honor for the salvation of her family.

The final section deals with life in Paraguay, where the family had immigrated in 1946. It is the story of Karin, granddaughter of Katya and daughter of Sara. Her rebellion against the Mennonite life in the Paraguayan Chaco ultimately leads her to reject it and immigrate to Canada.

The Wanderers is not without flaws. In trying to "tell the whole thing" with a minimum of characters Rimland sometimes makes her characters carry too much freight. The most notable example of this is Jasch Kovalsky, the Russian peasant who appears in each section, changing chameleon-like to fit time and place. When he ends up in the last part as the rigid Mennonite elder in the Chaco it is too much to be believed.

If one is looking for a story of the triumph of faithful Mennonites or the endurance of their theology and faith through their many trials during this period the book will be disappointing. Mennonite theology and pacifism is given a very ambiguous treatment. Katya's father, Johann Klassen, is sure of what he believes and is sorely disappointed when his sons, under threat of losing their way of life, threaten to turn their backs on their beliefs. Katya's husband, Gerhard Wall, is equally staunch in his Anabaptist faith and unflinching in his pacifism. But his daughter Sara becomes an avowed Marxist, and his youngest son David becomes a super-patriotic German soldier. Even Katya idolizes the young German soldiers who rescue them from the Soviet terror. The Mennonite way of life in the Paraguayan Chaco is presented as rigid and stifling. It is rejected by the creative and intelligent Karin.

Almost as incredible as the novel itself is the story of how it came to be written. Ingrid Rimland was only nine years old when she experienced the great trek across Russia and 12 when the family immigrated to Paraguay. (Katya is a fictional portrait of her grandmother, and Sara of her mother.) Until she immigrated to Canada and to the US at age 30, Rimland had no English and only a third-grade education in German. She says in learning English she literally acquired language. (It is not difficult to see in the frustration of the intellectually starved Karin a veiled portrait of the author.)

Rimland's knowledge of the events that had happened to her and to her mother and grandmother were only fragments either experienced as a child or told to her by others. It was not until she did research in the Mennonite Historical Library on the campus of Bethel College, North Newton, Kansas, that the pieces came together and she began to realize that what she had experienced were parts of a larger pattern. She wrote the novel as the fictional representation of the stories of many others who have had almost identical experiences.

The Wanderers is the story of a people—a people who survived, whether by sheer endurance (Katya), by compromise and accommodation (Sara), or by rejecting the heritage (Karin). It is in this way that the book should be read—as a fictional portrait of a people. *The Wanderers* is fast moving, colorful, and dramatic. It is a moving experience.

Guide to effective boards

Boards: Purposes, Organization, Procedures, *by Tilman R. Smith (Herald Press, 1978, 64 pages) is reviewed by John Bender, Mennonite Board of Missions news service, Box 370, Elkhart, Indiana 46515.*

Tilman R. Smith, a veteran manager-administrator of many public and private agency boards, has written a timely help.

"Ministers are administrators too," he says, "and they have to work with such matters as developing consensus and effectively handling congregational matters."

"This is much more of a congregational piece than I thought it was when I started out," Smith adds.

A section in the book deals with procedures for selecting a spiritual leader or administrator.

John A. Lapp, dean of Goshen (Indiana) College, says this volume can help establish the lines of accountability with various publics, whether church, conference, school district, or stockholder.

In addition to the primary task of a board in naming the chief executive administrator, "the effective board will also work with the executive to insure that the purposes of the agency are being fulfilled," Lapp says. He also finds the booklet timely in "the orientation it provides to new board members."

Tilman Smith wrote the volume for use with management boards. He writes out of firsthand experience as a board member or administrator with more than 100 education, business, church, and community service groups.

Speaking out

World Peace Tax Fund

Samuel Baergen

I believe Mennonites should make a concerted effort in the US to pass bills S 880 and HR 4897. We visited a number of senators and congressional representatives during last April's World Peace Tax Fund (WPTF) seminar at Washington. They expressed a desire to hear from their constituencies.

Here are some of their responses: *California*—Senator Cranston (D) is undecided. He is weighing the nature of the precedent it would set. The legislative assistant felt there should be more thoughtful, reasoned letters coming in rather than just the tax cards. Senator Hayakawa (R) is opposed to WPTF.

Representative Robert E. Badham (R-40) does not support WPTF. He feels strong military defense is a necessity. WPTF would weaken congressional control of budget allocation. Representative Norman Y. Mineta (D-13) is undecided. Representative Leon E. Panetta (D-16) is worried about the weakening of military defense position. He is somewhat interested in nonviolent means of defense. He welcomes letters.

Colorado—Representative Patricia Schroeder (D-1) will not cosponsor.

Iowa—Senator John C. Culver (D) does not support bill due to precedents it would set. He favors the intent. Senator Roger W. Jepsen (R) is interested in the bill but uneasy about relying upon pacifist defense of society.

Representative Charles E. Grassley (R-3) will support hearings but not cosponsor. Representative Thomas Harkin (D-5) is struggling with the precedents the bill presents as is Representative James Leach (R-1). Representative Neal Smith (D-4) is receptive but not ready to cosponsor. Representative Thomas Tauke (R-2) is supportive of minority rights but not in agreement with moral beliefs of WPTF bill. He needs to hear from constituents.

Kansas—Senator Nancy Kassebaum (R) supports the concept but has not heard from many people on this issue. She could agree to cosponsor if she hears from enough constituents.

Representative James Jeffries (R-2) is noncommittal. Representative Keith Sebelius (R-1) does not support WPTF. Representative Robert Whittaker (R-5) is noncommittal.

Massachusetts—Senator Edward Kennedy (D) is interested but not willing to cosponsor. He needs to hear from constituents. Senator Paul Tsongas (D) feels that WPTF would open the floodgates of litigation.

Michigan—Senator Carl Levin's (D) staff felt he would not cosponsor but would support the bill if it came to a vote. Senator Don Riegle (D) will remain noncommittal until hearings are held.

Representative David Bonior (D-12) is extremely sympathetic but feels "floodgates" (other groups promoting special rights) would be opened. Representative William Brodhead (D-17) is concerned with opening "floodgates" as is Representative Dale Kildee (D-7). Kildee is interested in cutting military budget but not much concerned about the CO dilemma. Representative Carl Pursell (R-2) is concerned with "floodgates."

North Carolina—Senator Robert Morgan (D). Although a military supporter, he is open-minded on WPTF. Will not act until the bill is reported out of the Finance Committee.

Representative Stephen Neal (D-5) is supportive in general but bothered by "floodgates." He feels need for a consensus from constituents.

Ohio—Senator John Glenn (D) does not favor the bill. Senator Howard Metzenbaum (D) is opposed because it would disrupt the tax system. He is sympathetic to the WPTF principle.

Representative Thomas Ashley (D-9) is strongly opposed to the WPTF concept. The earmarking of funds would create an unwieldy bureaucracy. He favors arms reduction. Representative Tony Hall (D-3) is interested but undecided. Letters from constituents would be helpful. Representative Delbert Latta (D-5) does not support earmarking of funds. Representative Ralph Regula (R-16) does not favor WPTF and does not see the CO as having special rights of conscience. Representative John Seiberling (D-14) is a cosponsor. Representative Charles Vanik (D-22) is noncommittal. Representative Chalmers Wylie (R-15) is noncommittal.

Oregon—Representative Al Ullman (D-2) is not against COs in principle. As chairman of Ways and Means he has dedicated his efforts to untangling the labyrinthian Tax Code. He feels WPTF would add another exception to an already overly complex tax law.

Pennsylvania—Senator John Heinz III (R) is noncommittal. He questions costs of administering the fund. Senator Richard Schweiker (R) is favorably disposed though not actively supportive. He is concerned about how to test the sincerity of the COs.

Representative Donald Bailey (D-21) favors a strong military. Representative Daniel Flood (D-11) feels a strong military deterrence is an effective defense. Representative Joseph Gaydos (D-20) is open-minded and prone to support but concerned about "floodgates." Representative William Gray III (D-20) is a cosponsor. Representative William Moorhead (D-14) is sympathetic but not yet a cosponsor. Representative Doug Walgren (D-18) is a cosponsor.

South Dakota—Representative Thomas Daschle (D-1) is strongly antimilitary and agrees with the moral basis of WPTF but afraid of "floodgates."

Vermont—Senator Patrick Leahy (D) opposed the Vietnam War and is sympathetic to WPTF. He does not favor exempting special interest groups. Senator Robert Stafford (R) is not supportive.

Representative James Jeffords (R) is nonsupportive.

Virginia—Senator Harry F. Byrd, Jr., is negative toward WPTF concept. Senator John Warner (R) will suggest hearings but is noncommittal on other aspects of WPTF.

Representative Caldwell Butler (R-6) is noncommittal but does support hearings. Representative William Wampler (R-9) is noncommittal.

Each US Mennonite and other peace-loving Christians should take time to write their representatives in Washington. We must seek peace by other methods than by building up more armaments.

Letters

Prison reform essential, but . . .

Dear Editor: There have been many excellent articles in *The Mennonite* recently, particularly "Mennonite Flagellants?" (October 2 issue) and "A Plea for Fishing" (June 19 issue).

I had some questions, however, after reading "The Gospel in Prison" (October 16 issue). Prison reform is essential, particularly to prevent inmates from harming each other, but I cannot agree with the conclusion that prisons should be abolished. Epp writes, "The very act of imprisoning one's fellowman is so contradictory to Jesus' approach that the good news of his gospel becomes largely incomprehensible," but nowhere does he offer an alternative to prison for preventing murderers, thieves, rapists, etc., from harming people again. Perhaps he believes that habitual criminals do not exist, or that they are created in prison. If so, a study of Hitler, Herod, or Robert of Belleme (a medieval robber baron who was excessively cruel and vicious) would be helpful. I hope he doesn't believe a few innocent lives taken are not worth a vicious person's imprisonment of several years. I would feel guilty of murder if, blithely saying, "prisons are too terrible for any living person," I set free an unrepentant murderer who went out and killed and terrorized others again.

Further on Epp states, "The Great Commission was given in the context of a new community which would function in love and unity, providing the setting where people could not only hear and see but also experience the good news. When this is lacking the verbal message loses all credibility." The Great Commission was, I believe, given in the context of a brutal world ruled by Romans, to a small group of disciples who had come face-to-face with Christ. They were not to stay within their small community, but to go out to their neighbors and to all the world, proclaiming the good news. This they did, and their message was so credible that the body of believers grew and is still growing.

I don't believe Epp has a strong basis, either, for his statement "The way of Jesus and the way of incarceration are so contradictory that the two cannot be brought together in a theological statement." In fact they can. John 3:16: "For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life." Jesus came to set the captives free—if they repent of their sins and follow him. It is in accepting Christ and following him that we are able to walk out from under the captivity of sin. But there are those who will never do this, and in the last days (Matthew 25:30-46) Christ will cast them into outer darkness, where there is weeping and gnashing of teeth. God is love and he himself died for the world's sins, but if we won't accept this pardon we must accept the wages we've earned—and eternal punishment is the ultimate incarceration. *Connie Buller, 1458 Butler, Blair, Nebraska 68008*

October 23

Speaking back

Dear Editor: "Our Community Crusade" (October 23 issue) is a skillful, ingenious travesty on evangelism and sincere efforts in soul winning. It almost borders on sacrilege, with such statements as "This has got to be spectator Christianity," or "Most people don't need the salvation message." Paul said, "I determined not to know anything among you (the Corinthian Christians) save Jesus Christ and him crucified" (1 Corinthians 2:2). That's the salvation message. Anyone who gets bored and finds it "hard to concentrate on a message heard 100 times before" can be suspected never to have permitted the gospel of the crucified and risen Savior to really penetrate his heart and life.

"Tell me the old, old story. . . Of Jesus and his love; . . . Tell me the story simply . . . Tell me the story slowly . . . Tell me the story often . . . Tell me the story always . . . Tell me the same old story . . . Tell me the old, old story. . . ." Every born-again Christian must thrill to the message of this great hymn and to the message of "the old, old story."

P.S. Fortunately your two editorials (same issue) compensate for such a distorted misrepresentation of a sacred function of the church. Especially significant are your statements "Repetition has always been a key element of learning. Repetition is a first step to imprinting things into our lives." *C. B. Friesen, Hesston, Kansas* October 24

Not fair for men to decide

Dear Editor: *Window to Mission* deserves a big "thank you" for the article "No Simple Answers: Let's Look at Abortion" (October/November issue). Mennonite women need more such material to facilitate discussion toward responsible decisions about ourselves and our society. Women often refuse or are refused responsibility for large parts of their lives.

Mennonite men hold up the ideal of nonresistance and look to it in certain grand decisions (e.g. draft and war tax resistance), but women are expected to live daily in a sacrificial role—one often chosen *for* them rather than *by* them. Men have created the social structures that force women with children to be dependent economically. What religion has done is to give that dependency holy status making it morally unacceptable for women to resist. That is oppression, even if it is supported by appeals, such as David Shelly's letter (October 23 issue), to a well-loved tradition.

Women suffer physically in pregnancy and childbirth, and it is women with children (especially unwanted children) who are socially and economically handicapped in our society. Women also suffer in giving a child up for adoption, as Kay Ann Fransen correctly states in the *Window to Mission* article, ". . . it is the mother-to-be *alone* who goes through with the actual abortion and must live with that decision" (page W-8).

Why do men continually emphasize the responsibility (of women) not to commit the act? What men *should* do is take seriously their "awesome responsibility" to change male-dominated societal and church structures that punish women for bearing children by making it difficult for mothers to participate. (How often do men miss work to stay home with sick children? How often do they miss church business or council meetings for their children?) Men should take a long hard look at the way they treat women and their children instead of imposing an ethic on women that says, "It's your duty to suffer for your children."

Women should be searching for models, symbols, and traditions that are meaningful alternatives to the male-originated biblical interpretations and ideals that we are expected to live up to. We must not be forced into a morality that far too often makes pregnancy tragic. If childbearing is incompatible with the full participation of women in society, then that society needs to be changed. A church that denies women full participation must also be changed. We may no longer delegate the responsibility for our personal lives, our families, church, and society to men. To do so is morally deficient. Most importantly we must refuse to let ourselves become objects of the discussion but rather must make ourselves active participants. *Marcia Regier, 225 West Ninth Street, Newton, Kansas 67114.* October 25

Meditation

Light in today's world

In spite of the energy crisis we are surrounded by lights. Even a country road does not leave us in total darkness; most farms have at least one mercury yardlight. A city at night is almost as brightly lit by its neon lights as the city filled with sun during the day.

When my friend and I were flying from Bangkok, Thailand, to Colombo, Sri Lanka, we were overwhelmed by the darkness of flying over the ocean at night. The rural areas of Sri Lanka had no electricity so it was startling to suddenly land in Colombo, a well-lighted city. Later, after leaving the lighted city and entering the darkness of rural Sri Lanka, I realized that we in Canada and the US are never literally in total darkness. What does light mean for us?

The subject of light is found many times in the Bible. One of Jesus' famous parables, Matthew 5:14-16, is about light. "You are like light for the whole world." The parable asks us not to hide our light, but to put it where everyone can see. God is the one true light. How can Christians use that light most effectively and then pass it on?

Leann Toews

The weak become mighty

God chooses the foolish things. The Lord often takes what the world considers worthless and uses it for his glory. This truth brings great encouragement to the humble believer. He recognizes that even though he is weak and despised God can work through him to accomplish his purposes.

Someone has suggested that the Creator used dust, not uranium, to make man. When he spoke to Moses it was from a small burning bush, not a mighty cedar. He chose as his dwelling place a skin-covered tabernacle, not one of the magnificent temples of the ancient world. When Joshua commemorated the crossing of the Jordan he erected a monument, but instead of using polished marble he took 12 ordinary stones out of the river bed. During the time of the judges Samson wielded the jawbone of a donkey to fight 1,000 enemies of the Lord. David was just a lad when he conquered mighty Goliath with a single stone hurled from a seemingly weak weapon—a sling. Five loaves and two fishes provided by a boy were multiplied by the Lord to feed a multitude.

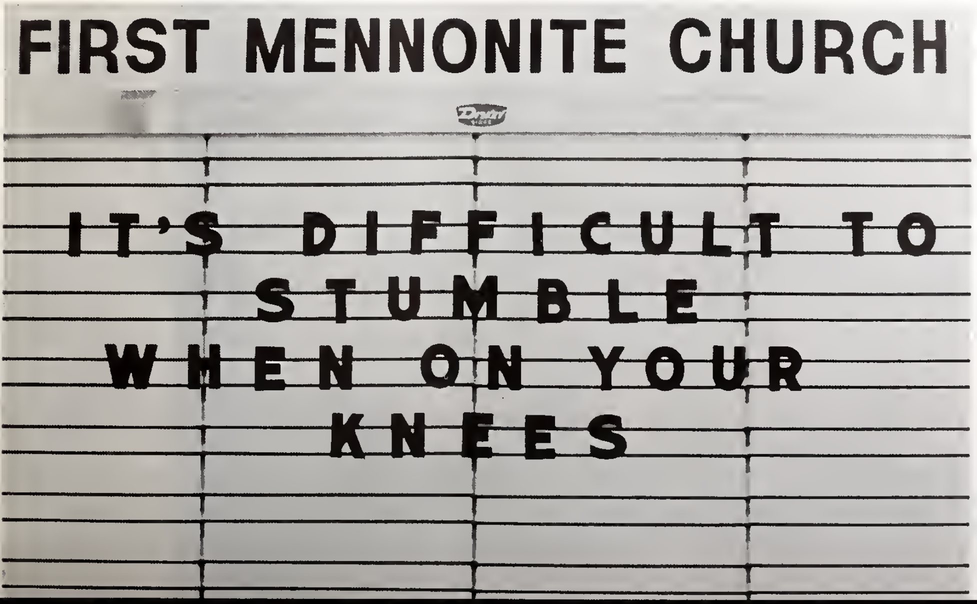
Think of it! God takes sinful and simple human beings and makes them his very own. Then he employs these limited abilities and through them accomplishes his work in this world. To the unsaved person this is ridiculous, but to the believer it is an expression of his unfathomable grace, an indication that he uses "the weak things of the world to confound the things which are mighty."

Elijah McKay

A bulletin board

This gem of wisdom appeared recently on the bulletin board of the First Mennonite Church, Berne, Indiana. The board is outside, along busy US highway 27, where the reading is viewed by many people.

Simon M. Schwartz



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The Mennonite

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The gift of darkness

Gordon Houser

The excerpts from the experts' testimony stared at me. "All the elements of a nuclear war are now in place. . . . If the lid is off it will escalate. . . . We have lost the elementary sense of horror and anguish to help us see the truth."

Any time—today, tomorrow, next year, in 10 years—a nuclear war could begin. And should it begin it would surely escalate to include the United States. At any time it all could end. In terms of probability it will come soon.

Such potential overwhelmed me. I let the rush of thoughts flood every crevice in me. All of human history, all works of art, all great pieces of literature, all mighty deeds, or anything I might be doing fade into insignificance in the face of such a terrible reality. It could all be swept away in a flash of burning light.

These thoughts left me feeling heavy. I cried to God for mercy on this insane world speeding along its suicidal path. All of life seemed plunged into an intense darkness, an awful, irrevocable darkness where meaning is absent. I felt no concern for my own safety, only the dreadful clarity of a dawnless night for this poor, pretentious planet.

Then a light emerged, a perspective grew out of this cataclysmic emptiness. Only to love has meaning. Only love is not a product to be erased by a nuclear firestorm. My pursuits, then, should involve the giving and receiving of love. Only such an interaction of love can endure the holocaustic ending of all economic, political, and cultural interaction.

A clarity of the present crystallized before me. Suddenly my relationships with other people lost their temporality. The anxiety of how profitable such relationships were to me was diffused, and self-seeking became insubstantial, while the relationships themselves became much more important. My pursuits, particularly writing, were washed of their vanity of productiveness. I thought less of how many books I might write and saw more the privilege of each time I sit down to write. Each sitting becomes a final volume since it could easily be my last. What I'd always wanted to believe was suddenly sharpened for me: take joy in the process, not in the product.

Going home I noticed the trees in their wintry barrenness, and they never looked so beautiful. Arriving home, the laughter and talkative noise of the children never sounded so melodious.

The darkness of nuclear holocaust had become a gift of sight into the joy of life, and the dread of cataclysm had served as a catalyst to purify my love. I had to peer into the midst of darkness to see the impenetrable light that suffuses our tenuous, wonderful life.

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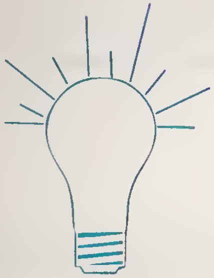


BRIGHT IDEAS

USE THE CROSSWORD PUZZLE on page 6 to test your women's group's knowledge of the work they are involved in through the General Conference WM. Divide in small groups and see which group can complete the puzzle first.

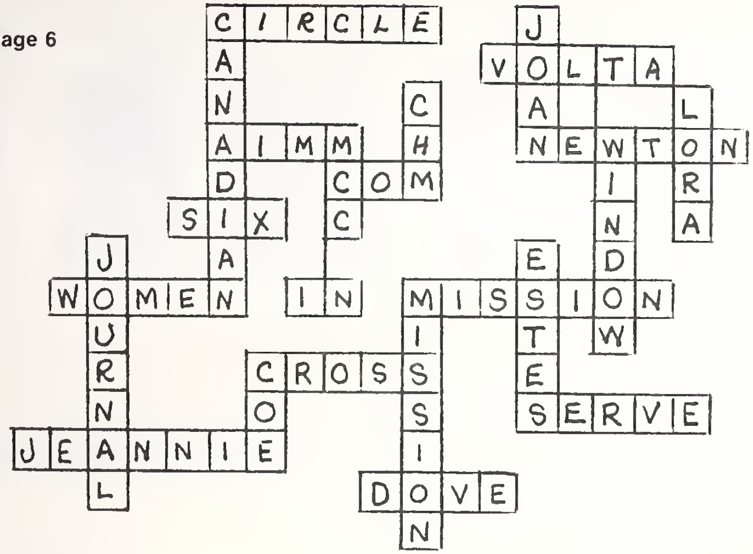
Or, try your hand at making a puzzle about your local group. This could also be used as a good get-acquainted activity if your puzzle included the names of the women in your group.

Leann Toews shares the following idea from the Tabor Mennonite Church, Goessel, Kansas.

At our February Sweetheart Banquet, we each brought a photo from our wedding. These were displayed near the eating area. After the program couples reminisced about their weddings. There was much laughter as we tried to figure out who some couples were. (We do change!)

The mixing of people and the fellowship created by a few wedding photos were well worth the small effort it took to get the photos to the banquet and displayed.

Answers to puzzle on page 6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ORA
SISTER
MISSION

The Mennonite, WM Edition

DECEMBER 1979 -
JANUARY 1980

Window to Mission

the open window

"Go ye into all the world, and preach the gospel to every creature," floated from the choir loft. It was our last Sunday in this church we had called home for eleven years. The beautiful anthem felt like a commissioning from these friends to go forth and serve God in another place, in other ways.

Some are called to serve as pastors; others are called to serve God in new mission endeavors such as Upper Volta. Some are called to work among starving victims of famine; others are called to teach Bible school among Hopi Indians in Arizona. Some are called to be houseparents for missionary children in Zaire; others are called to open their local WM group to retarded women living in a nearby retirement home. Some are called to be prophets and conscience-raisers to government officials in Washington and Ottawa, while others are called to teach nursery school in a middle-class community.

God needs many workers, workers willing to be used by Him to share the gospel, to share His love. Hopefully this issue of *Window to Mission* will make each of us more open to looking about our own community, our world, so that we might see and be open to God's call to serve in new, creative ways as well as in older, tried, and meaningful ways.

Where can you touch lives for Him?

—Jeannie Zehr

COVER

May the shadow of Christ's death on the cross. His resurrection. His life and Spirit truly touch and reach into all areas of our continent, and around the globe, as we each seek to respond to God's guidance for our mission in life.

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please note:

In the 1979-80 program listing (August-September issue) it was announced that the June-July 1980 issue would carry a program-lesson on the history of Women in Mission. A special drama, plus a history book are being prepared for the 1980 General Conference sessions. These materials will not be available until the conference.

A substitute lesson will therefore appear in the June-July 1980 issue of *Window to Mission*. It will focus on the special needs and problems of women who are pastors' wives or wives of other church leaders. Such a program-lesson might be titled, "Sensitivity to the Other Half." Please make note of this change for your local program committee.

contributors

Joyce Shutt (Quilt Evangelism) is chairperson of the WM Literature Committee and WM representative on the Commission on Home Ministries. Her address is Route 1, Orrtanna, Pennsylvania.

Naomi Lehman (Consider Reading) is a former WM president. She currently edits *Update*, the newsletter for the First Mennonite Church, Berne, Indiana, and is also writing a new history of the church.

Donna Kampen Entz (Upper Volta) is originally from the Fiske Mennonite Church, Fiske, Saskatchewan. She and her husband Loren were the first AIMM workers in Upper Volta.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, Indiana.

Shirley Loganbill (Mission Unaware) was one of the writers for the new Foundation Series curriculum. She enjoys her work with public school children and spices up her teaching by using various puppets. She lives at Moundridge, Kansas.

Joan Wiebe (WM Office Jottings) is WM Coordinator working in the WM office in Newton, Kansas. She is also actively involved in her home church, Faith Mennonite, Newton.

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credits

ARTWORK: P. 3, Carrie Hughes.
PHOTO: Cover, Harold M. Lambert Studios, Inc.

Joyce Shutt

Naomi Lehman

Donna Entz

Jeannie Zehr

Shirley Loganbill

forecast

"Journaling For Spiritual Growth" will be the focus for the February-March issue of *Window to Mission*. LaVernae Dick will share her insights on journaling. Also in the issue will be articles on prayer, family devotions, and a women's sharing group experience.

WM office jottings from Joan

They came from Manitoba and Ontario, Virginia and Kansas, to the fourth Inter-Mennonite Women in Ministry Conference which was held on the Associated Mennonite Biblical Seminaries campus. This meeting on November 2-4, 1979, with 250 registrants, brought together women and men from the General Conference, Mennonite Brethren, and Mennonite Church who are interested in and concerned about ministry roles and women's leadership within our churches.

A beautifully designed cross-stitched banner depicting the biblical account of "productive fishing" with the inscription "Cast your net on the other side" hung in the front of the chapel. Throughout the weekend this banner kept reminding participants that, with God's example of leadership in Christ Jesus, women can move from limited participation in the church to integrated positions of leadership.

Celebrative worship through Scripture, prayer, multimedia, interpretive movement, and jubilant singing (with and without instruments), reinforced the fact that women also are called to be bearers of "good news."

Through lectures, new insights into women's leadership roles in the past, present, and future were gained. Much dialogue took place in the twelve workshops which included topics such as gifts and their use, dealing with conflict, women in the pastorate, values for meaningful living, and many more. Mealtime was also a time for personal exchange.

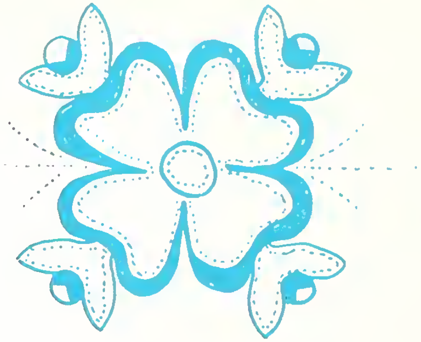
It was noted that women presently are more visible in Mennonite churches than ever before. At the same time, it was recognized that dialogue and reeducation concerning the role of women in church and society need to continue. There was a call for ongoing examination of our language as profound carriers of images and power and a continued plea to support women who are already in positions of leadership. Conferees recognized that there need to be more women in church leadership positions and felt that there is a valid call for pioneers and prophets in the present-day church.

The weekend closed with a moving communion service on Sunday afternoon. It was decided to hold a fifth conference in the central Kansas area in 1980.

One speaker commented that "again and again women have found ways through the centuries to use the gifts of the Spirit." Likewise, the participants went away from this enabling-for-ministry conference to once more, with the guidance of God's Spirit, find new ways to be used as bearers of the Christian story.

At the recent Women in Mission executive committee meeting, Mrs. Ruth Unrau from North Newton, Kansas, was appointed as first vice-president of WM to fill the unexpired term of Lois Deckert. Ruth is a teacher in business education at Bethel College, an author, a parent, and active church worker.

As 1979 draws to a close, we want to recognize the diligent work of WM groups in our churches. Your faithful sharing will again help WM arrive at its goals. In order to meet our budget in every area, we suggest that you send in your contributions "undesignated" so that we can apply them in the "where most needed" areas.



Quilt Evangelism

Joyce Shutt

ADELAIDE SUCKED ON her two remaining teeth and shot Mary Jane an angelic smile. "A little more cream and two sugars, Honey," she crooned. She slurped her coffee noisily. "When do we eat?" She nudged Esther, her scowling friend. "You ain't been here before, but they cooks the best food. And onc't they took us to a restaurant. All them things to choose. Hamburgers and french fries." She slurped her coffee again. "We going to a restaurant today, Honey?"

Mary Jane smothered a smile. "No, we'll eat here, Adelaide. Just wait till you taste the good things we fixed for you today." She turned to Esther who was scowling at the roll of bandages flopping back and forth between her uncooperating fingers. Esther scowled at everything. "Try rolling it like this," Mary Jane said patiently, then showed Esther how to transform the long strips of torn sheeting into tight, fat rolls.

Linda wandered over. "I can't knot them comforters. Them needles hurt my fingers. My fingers are awful tender." "Then come help Geneva and me pin these tops," Edna said. Linda stood shyly beside Edna. "We'll show you how it's done," Edna reassured her, then impulsively gave Linda a big hug. A look of delighted wonder spread over Linda's tired face.

"What'cha going to do with them boxes of clothes?" Adelaide piped up. "That's an awful purty coat on top and my friend needs a coat. And them pants. Ben could wear them pants." She giggled.

"Well, come and help me sort the used clothes, Adelaide," Cora said. "You can get a box ready to take back to the home." Adelaide trotted happily to Cora's side. Linda looked pleadingly at Edna. Edna nodded permission, so Linda also poked through the piles of used clothes that mysteriously appeared each month.

Adelaide, Esther and Linda live at the McKenna Home, along with some thirty other "guests." With few exceptions all have spent most of their adult lives in an institution, and some, like Adelaide, have been institutionalized so long that they can scarcely remember any other life.

As with many other congregations, the women's sewing group at Fairfield Mennonite Church, Fairfield, Pennsylvania, is small, and smilingly acknowledged by some as playing an important part in church life for the older women, even though the smilers have "more important things to do than to sort used clothes, roll bandages, or piece and knot comforters."

But the little group plugs along, sure of its reason for being, enjoying the monthly get-togethers, convinced that the piles of colorful comforters and boxes of used clothes serve a useful purpose. How the idea to become a base for evangelism and community outreach was born no one remembers, but it met with immediate approval.

Thus began one of the church's most satisfying outreach programs. Each month Mary Jane drives up to the McKenna Home's big back door and three eager women climb into her car. A line of disappointed women watch wistfully as the lucky ones disappear from sight.

Most of the "guests" at McKenna Home are retarded, thus even simple tasks like tearing sheets into strips, stuffing toys, or rolling bandages can become a challenge for them. Some projects are quietly redone after the McKenna folks return home. Their expertise is secondary to the group's goal for having them come, for while they are at the church, they revel in good food, personalized attention, and the sense of well-being that comes from knowing you are helping others less fortunate.

Fairfield's "quilt evangelism" has grown beyond the confines of the McKenna Home. The local Office of Aging helped the church women find some older housebound women who enjoy visitors and sewing. Clara is one of these.

Always busy and hardworking, life slammed the door in Clara's face the day the surgeon removed most of her stomach and she could no longer work. Days shuffled by with little challenge as she sat alone in her tiny house, grown children and grandchildren either too far away or too busy to visit often.

Sewing for the church group gives Clara a new purpose for living. On sleepless nights when pain gnaws at her insides, she pieces tiny triangles and squares of colorful materials or sews baby gowns and blankets knowing that what she is doing brings hope to someone. Though she is a devout Roman Catholic, it makes her heart sing to know that each comforter or layette will be given through the Mennonite Central Committee "in the name of Christ."

Visits to Clara's home to pick up completed projects, or to deliver material or thread, become the highlight of her week. One cannot drop in on Clara for just a minute. Minutes stretch into hours as she talks and talks, soaking up attention and love. The large-print Bible the women gave her is another source of special joy.

Fairfield Mennonite's first steps in "quilt evangelism" are still wobbly, but rewarding. The women's group is gaining a new vitality as it sees new ways of using its interest in sewing for MCC and being together as a ministry to others in the community. The core group of five or six has grown to at least ten.

Evangelism, like short-story-writing, is most effective when based on the experiences we know best. Members are using their sewing and mothering skills to minister to housebound women, forgotten women hidden away in homes such as McKenna Home, and supporting congregational members who are trying to help their aging parents stay at home. These older folks, their minds tired and confused, still long to be of service. The monthly women's meeting is their day to get out, and a day when family members have a much-needed vacation from Grandma.

"Quilt evangelism" is opening new doors. The younger women sense a relevancy in the sewing group not perceived before. Each contact with persons outside the congregation brings with it insight into community needs. Thus other outreach programs are begun. Perhaps the most important result is the congregation's new sense of awareness that mission need not follow a standardized pattern, and that it is best when it reflects the unique personality and interests of the group.

That same afternoon, with sad farewells, the Meiers started the long return trip to Arizona in their old car. Pat and Mark were relieved when they received a call that they had made it safely to Arizona.

The story does not end here. As weeks went by, Pat and Mark shared their concern for the Meiers with the West Zion congregation. Lilo and Othmar needed the church's prayers, but they also needed some material help if they were to continue their mission in Arizona. A dependable car was at the top of the list of needs. Things were also needed for the new baby.

In November, Pat and Mark and their children drove a van (a gift from the church) to Arizona for the Meiers to use in their work. Other gifts were sent along including supplies for the new Meier baby girl. The Meiers needed the congregation, and the West Zion congregatin needed the Meiers.

In February, Marianne Woehrle visited Pat and Mark. She was a Mennonite Central Committee trainee from Switzerland who was helping Lilo and Othmar in Arizona. Many West Zion friends met Marianne and loved her.

In early spring the church again contacted the Meiers to see how they could be of help. Othmar replied instantly, "Could you send a group to teach Bible school for the Hopi children?" The Rupps spearheaded this project as they had the previous ones. A group of thirteen persons was organized to go to Arizona. All expenses were paid by the congregation. It was an exciting ten days filled with many new experiences for the group. Besides teaching they did some maintenance work around the Meier's church-home complex.

An excited Pat made a long-distance phone call to the volunteers during their stay. She couldn't sleep that night thinking of how one event led to another and God's presence was in it all.

Five months have passed since the West Zion group was in Moencopi. Life for Lilo and Othmar has not been easy. They have been sick and there are still many problems living in a culture so different from their own, but they are making new friends and it isn't quite so lonely anymore.

Pat and Mark and the West Zion congregation are praying for them. They are hoping Lilo, Othmar, and their children will drive to Kansas to spend Christmas vacation with them. They are also looking forward to again sending a group to Moencopi to teach Bible school.

Only God knows what will develop next, but there is one thing certain—the developments this far have been a mission unaware for the Meiers, the Rupps, and the West Zion congregation.

West Zion group that went to Arizona to teach Bible school and do other work. Left to right: Front row - Sharon Kaufman, Benjamin Meier, Shirley and Leonard Loganbill, Corey Wedel; Row 2 - Two Hopi students; Row 3 - Waldean Wedel, Denise Jantzen, Sherry Wedel, Annelle Wiens, Charles Loganbill; Row 4 - David Wiens, Richard Stucky, Galen Fast, Janice Dyck.

MISSION UNAWARE

Shirley Loganbill

Pat, Mark, Jackie and Billy Rupp.

Othmar, Katherine, Lilo, Andrew and Benjamin Meier.

"ARE WE GOING to get there in this old car? Should we have come with the baby so soon? Where will we stay?" Lilo Meier's thoughts were apprehensive as she traveled with her husband Othmar and their two small sons in their dilapidated old car. It was a long distance from Moencopi, Arizona, where they were doing mission work among the Hopi Indians to Wichita, Kansas, the site of the tenth Mennonite World Conference.

Only ten months earlier the Meiers had come from Switzerland to start work at the mission. Life in a new culture had been difficult.

Pat Rupp was busy getting ready for the week ahead. She had volunteered to provide lodging and meals for conference guests. She wondered, "Will the children enjoy each other? How many meals will I need to prepare? Will I get all this work done?"

Summertime on a Kansas farm was not easy. There was canning and much cooking to do. Her two children, Billy and Jackie, needed care. Mark, her busy farmer husband, needed assistance. She was also teaching Sunday school and working on a number of committees at church—West Zion Mennonite Church, Moundridge, Kansas. This was about all she could handle.

Busy or not, Pat and Mark Rupp find ways to help when they are needed. So it was that their farm home was opened to a young Swiss couple and their family.

A loving friendship developed between the two families the first day they met. Their children were close in age and had fun playing together. The week of the conference was extremely hot, busy, and tiring. Lilo and Pat spent a number of days at home with the children. At other times Pat cared for the children so that Lilo could attend some conference sessions with Othmar.

Mark attended to the farm and acted as chauffeur for the forty-mile trip to Wichita. Problems compounded on the farm due to the hot dry weather, but Pat and Mark were able to attend some evening sessions.

Sunday, the last day of the conference, Pat and Mark and Lilo and Othmar joined a very tired congregation at church for morning worship and a fellowship meal with conference guests from around the world.

Pat and Mark shared their love and appreciation for the Meiers with West Zion friends. The Meiers also shared their love with the congregation.

CONSIDER READING

IF YOU ARE LOOKING for a history of General Conference overseas missions which names each missionary in chronological order and lists the accomplishments of each one, the book *A People of Mission* by James C. Juhnke (Faith and Life Press, 1979) is not what you want. If you want a history with only success stories, triumphs and victories, again, this is not the book for you.

But if you want to read an interpretive history of General Conference missions, if you want to know the inner feelings, the struggles as well as the achievements, the defeats as well as the successes, then Juhnke's book is "must" reading for you. He gives much significant information in an interesting style, with clarity, and an understanding of the subject. His purpose is "not to strive for completeness, but rather to portray missions history in the light of concerns which are uppermost in our minds at this moment of time."

American Mennonites were slow to develop interest in missions. Conservatives resisted it as an "innovation from the outside." Forgotten was the missionary zeal of the sixteenth-century Mennonites. At the seminary in Wadsworth, Ohio, under the teaching of Carl Justus van der Smissen, professor from Germany, S. S. Haury became imbued with missionary zeal and in 1880 began the first General Conference work among American Indians. Soon others trained at Wadsworth followed. Juhnke analyzes this work and delves into reasons why no strong churches emerged.

Juhnke moves from country to country where the General Conference initiated work. Every chapter is special and important. Mission efforts were directed to the whole person—body, mind and spirit. Another strong emphasis was that the churches formed become self-supporting, self-governing and self-propagating. Missionaries did not wish to be authoritarian but often there seemed to be no alternative. What prevented nationals from becoming responsible leaders?

Juhnke recognizes the role of women in missions history as missionaries, mothers, mission society members and writers. The book would make excellent study material for WM groups.

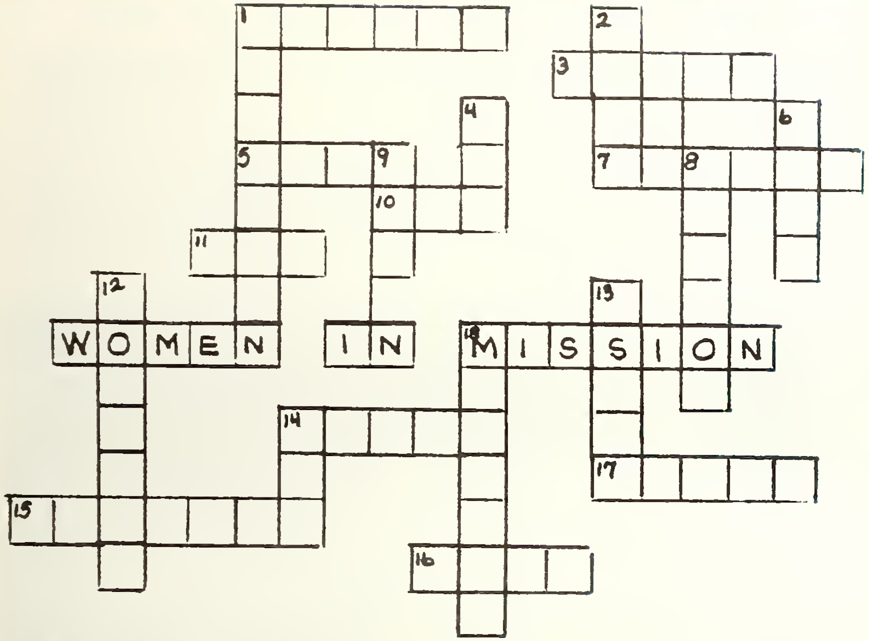
Some feel the author should have been a missionary, but I feel he could evaluate mission efforts objectively as he did his intensive study. What I missed was the verbalized concept of "God at work in our midst." The feeling was there, but there is nothing amiss in an occasional, "Praise the Lord!"

Nearly 700 missionaries have served through the General Conference. God has called many of our finest people to serve Him in proclaiming the good news. May this book be the means of increasing an interest in missions among us.

—Naomi Lehman

(A study guide for *A People of Mission* is now available from the Commission on Overseas Mission, Box 347, Newton, KS 67114, for $1.00. It includes study questions, maps, and lists of audiovisuals.)

TEST YOUR WM I.Q.



DOWN:

1. Which General Conference district has the largest membership?
2. What is the first name of our WM Coordinator?
4. What Commission works with TV and radio spots?
6. Our WM president's last name is Oyer. What is her first name?
8. What is the first word in the name of our WM magazine?
9. Many WM groups do a lot of handwork and baking for relief sales to raise money for ______. (Abbreviation)
12. The "Forecast" in this magazine says that the next issue will have a lesson-program on keeping a ______.
13. Next July the General Conference will hold triennial sessions in ______ Park, Colorado.
14. Which Commission produces Sunday school materials? (Abbreviation)
18. James Juhnke recently wrote a book on the history of General Conference overseas missions. The last word in the title of the book is ______.

ACROSS:

1. What part of the WM logo (see p. 2) symbolizes women's encompassing love and concern for people?
3. The program-lesson in this issue deals with our newest General Conference mission field. What is the second word in the name of the country?
5. The General Conference sends missionaries to Africa through a cooperative agency located in Elkhart, Indiana. What are this agency's initials?
7. Where would you write (name of city) if you wanted help or information from our central WM office?
10. Which Commission publishes a prayer directory to help us pray for and communicate with our missionaries in other countries? (Abbreviation)
11. How many districts make up the General Conference?
14. What part of the WM logo (see p. 2) represents God's guidance in our lives and work?
15. What is the first name of the editor of our WM magazine?
16. What part of the WM logo (see p. 2) symbolizes women's desire for peace and their efforts to achieve it?
17. Which section in our WM magazine would you read if your WM group is looking for special financial project ideas? (Use last word only)

(ANSWERS TO PUZZLE CAN BE FOUND ON PAGE 16)

slice of life

Jeannie Zehr

TEARS ROLLED DOWN Scott's cheeks as he clutched Mommy's legs and turned away from me, his nursery school teacher. I gently lifted him in my arms.

Sitting on my lap, my little blond friend felt secure. His eyes watched other children play, draw, eat a snack, and do finger plays.

The second day Scott sat on the edge of my knee or leaned against me as he finally took a crayon in his little hand and drew circles on a paper. His eyes searched my face for approval of his "flowers," but lips remained tight and fear filled his blue eyes.

Suddenly sobbing filled the air as we lined up to go to another area for playtime. This was Scott's third day. "I don't want to go out that door," he cried in panic. We suddenly realized we were using a different exit from our room. Even though we had said where we were going, Scott feared the unkown.

I see my average middle-class group of seventeen nursery schoolers includes Scott, plus a child whose mother is dead, one whose parents are divorced, and another whose parents are separated. Five come from homes with no church affiliation.

Lord, my mission for You is right here in this classroom three mornings a week. Please help me to share Your love, Your security, Your acceptance. Work through me to touch these precious ones, I pray.

such as stools, chairs, baskets, and cloth are exchanged. Imported dishes and gadgets are also on display. A huge quantity of grain is exchanged, as well as peanuts and sesame seeds. Live chickens and eggs seem to draw the best prices.

Sunday is also a special day. As we slowly wind our way from our home to the little chapel across town, we greet those who cross our path. Those who ask our destination are given the response that we are going to worship God in His little house. If our questioner is a Moslem, he may ask us to pray that he will make lots of money.

We are trying to break the myth that one Moslem friend shared with me. She said that the mosque is where black people worship, whereas white people worship in the church. Fortunately we were able to start worship services with several Voltain Christians who became Christians by relating to the neighboring mission. They have been teaching us Dioula songs. They lead the worship service. Recently we have begun a fellowship over a meal to try to better understand our Voltain brothers and sisters.

As I continue to work, study, visit, and reflect under the mango trees, I pray that God will grant vision on what it means to be the "people of God" in Orodara, Upper Volta.

Program "How-To" Ideas

1. For devotions use the resources in the 1979-80 Devotional Packet available for 50¢ from the WM Office, 722 Main, Newton, KS 67114.

2. Make a large shadow screen by hanging a bed sheet on a rod in a large doorway or other suitable area. Place a bright light behind the sheet. Have Donna Entz's lesson read as a letter by one of your women who reads well and can project her voice well enough to be heard. As she reads, have various still-life scenes using real people and simple props portrayed behind the sheet to make shadow pictures for the group in front. With a little practice this program could even be worked up to be special enough for a banquet or Sunday evening program.

Or, maybe you would rather just have people act out what is read. This would involve more costuming and props. Just be creative and have fun.

3. Present the lesson and then discuss the following questions:

a. What attitude should be taken toward Roman Catholics who have been in Upper Volta longer than the Mennonites? Should the missionaries explain to Moslems how they differ? are the same? If the same, why they worship at different places?

b. Can it really be called mission work when missionaries don't discuss God and Christ with the people during the day? Should they develop strong relationships with Moslems when they are known to be resistant to the gospel?

c. What is the importance of their simpler lifestyle in a setting where a lot of people's aspirations are to acquire more material possessions? Should Donna buy more outfits as do many of the women with whom she associates, or buy just what she needs, or begin relating to poorer people?

d. How much leadership in church planting should our mission team need to take?

e. What type of development is appropriate in a setting where people seem to have a lifestyle that meets their basic needs and rights very well? How can the mission team use their professional gifts to show God's love in tangible ways in such a setting?

PROGRAM 3

Upper Volta: Our Newest Mission Field

Donna Kampen Entz

GREETINGS TO YOU from this small corner in Orodara, Upper Volta, in western Africa. As I write, I am sitting under two beautiful mango trees. They provide our yard with welcome coolness in the heat of the day. We have grown to appreciate and enjoy our mud dwelling with a tin roof. It is fast becoming home. Outdoors in my courtyard, I cook (except when it rains), study the Dioula language, entertain guests, and greet children and women who pass.

Today I am thinking back to all that happened yesterday. It was early morning when I hastened into my wrap-skirt of African cloth, top, sandals, and head scarf. As I followed the well-worn paths of the city to the market, each bare patch was bursting with new life in the form of young corn plants.

As usual I passed the same group of well-dressed, clean, mostly Moslem women who sell fruit by the side of the main road through Orodara. They sit in the coolness of a huge mango tree. I've spent many hours sitting and listening to their stories as they sell mangoes, guavas, oranges, bananas, tangerines, and pineapples in season. It's a learning situation because these women represent many ethnic groups and therefore communicate with one another in the trade language, Dioula. Strong friendships that cross language and ethnic barriers are formed here, which is not true of all African settings.

—"Good morning, Fatamata." (That's my Moslem name, and sometimes the word for white is added on the end.)

—"Good morning, how did you sleep?"

—"Very well. How is your family?"

—"Fine, and your husband?"

—"He's well."

—"Where are you going?"

—"To the fields."

—"To the fields! Oh, you're going to get tired."

—"No, not today. It's not very sunny. You think whites are always tired. We just get tired when it's too hot. We like the cool weather now."

At the market my hostesses for the day were busily buying ingredients for the day's cooking. I greeted many of my market friends—friends who have patiently taught me the names for everything sold and also how it can be prepared. Most of these women are also Moslem, though some of my closest friends are Catholic women.

It was time to go to their home for the first time to begin the day's work together. We entered the courtyard through an opening in a wall. Inside were many small one-room houses, some with tin roofs. The wall and several huts were made of earthen bricks, whereas others had some cement and sand construction. The courtyard was simply earth, beaten smooth and hard from many footsteps, as much of African life is lived in the shade of a tree or two in the courtyard.

I was given a stool to sit on in the shade as the others prepared to work. Soon we were pulling the leaves off the stems of many roselle plants. Much of the conversation was in the local language which I don't understand.

I thought of the day I first met two of these women. They were young, beautiful, well-dressed, and, I assumed, well-educated. But I noticed a wistful look in

General Conference missionaries, Loren and Donna Entz, and Dennis and Jeannie Rempel, are the first Africa Inter-Mennonite Mission workers in Upper Volta. Their work focuses on the western part of the country, an area north of the government regional post, Orodara, containing about 100,000 people among whom there are very few Protestants, and sections of the city of Bobo Dioulasso. The missionary team is not in a hurry to produce "statistics," but is trying to become an integral part of the Christian community along with local believers avoiding the mission church dichotomy which has often characterized past mission work.

(*Encompass,* June, 1978)

their eyes when they weren't laughing openly. They have asked me since that time to teach them to read and write in French, the national language. I should have realized that in a country with a five to ten percent literacy rate only a few people are educated. Someday I may be able to reciprocate their love by teaching them to read and write.

We talked together in Dioula. I understood much, but thought I should understand more after eight months of study! I soon discovered that the husband of one of my friends had already taken a second wife and that the husband of the other is considering the same. This made me feel very distant from them. I could not understand how they really felt. I felt even more distant when I saw a photograph with the husband in the middle, and a wife at each side.

It's hard for them to understand that my husband would never hit me no matter what I might do. I don't like to discuss this because it seems they are jealous and their attitudes toward their own husbands are changed. I asked whether they would cry if they were hit. It seems it is a shame to cry, even during childbirth. The only acceptable time is when a woman leaves her mother and father to get married.

They asked why I don't have any children. As usual I answered that God had not given me any children yet. Most people respond, "May God give you a beautiful child." I respond, "Amen" (so be it).

I have participated in many celebrations welcoming newborn babies, so am constantly reminded that when I have a baby the women will come dance for me too. Of course, I will also have to supply lemonade with ginger seasoning! Their insistence seems to be more pronounced as I've been here over nine months and there are still no signs. The woman who organizes these celebrations is without children. Instead of being a social outcast, as one might expect, she is highly respected and trusted.

Then the morning's cooking became serious and strenuous for the five women involved. Water was heated in a huge cooking pot which was anchored on stones over a huge fire. Corn flour, millet flour, or a special "pea of the earth" flour, were added and eventually became the thick hard mush called *to* (pronounced toe), which is the staple of their diet, plus their word for food in a general sense. This mush sets and later is eaten with one's hands. It has no salt in it and for flavor, pieces are dipped in salty sauces made of peanut butter, okra, onions, tomatoes, roselle or various kinds of leaves.

The five women changed off as they stirred the ingredients in the huge pot. Some women were ambitious and worked hard while others were rather lazy and did not seem to do their share. The stick was more than a yard long and the several strokes I made identified me more with the latter than the former group! The container must have held fifteen or twenty gallons of *to.*

Finally, with the sun already beating down, the prepared food was portioned into huge dishes to carry on our heads. The women staying behind helped us lift the dishes onto our heads and we were off to the fields.

What a drastic change the several weeks of rain had brought from the six-month dry season! We passed young orchards and fields already planted, as well as trees, shrubs, and grass. When we arrived at the field, less than a mile away, my sore neck muscles had a chance to rest. A group of young boys and men were cultivating with huge short-handled hoes. They were accompanied by the xylophone-like instrument that is typical of this tribe and used in wedding celebrations. The men prepare the soil, then the women do the planting and weeding of the crops.

The work stopped. The boys ate first, then the men, and finally the women. One woman expressed her joy that I would eat her food because she said many whites don't like it. I have grown to enjoy this tasty food, though I still prefer it hot rather than cold.

Seeding time had arrived, so my friends took an axe to cut a branch for a planting stick. I learned the system of using the stick to plant the seeds, but never the rhythm. When rain threatened I decided to suggest going home. Fortunately another woman was leaving for town, so it was more acceptable that I leave with her instead of alone.

On explaining my day's experience to friends I met on the way, a typical response was, "Now you've really become an African woman." Their faces lighted up just as on numerous other occasions when friends suddenly realized the respect we have for their culture.

The first Dioula greetings we learned had elicited the same response. Other times were when I tied money into the top corner of my skirt, or when I learned to make the local food, or when I had a long conversation in Dioula with them they realized I could express myself and understand them. But, I often remind myself that I am not an African woman. The more I learn and adapt, the more obvious the differences become. It is easier to be a pioneer missionary now than 100 years ago because people compare how I live with other whites rather than with themselves. We are living between these two extremes.

Perhaps I should explain my typical day when I don't go to the fields. Included is an hour of language study with a young man who speaks good Dioula. We question him about things we hear and have written down. We finally understand when it is explained in French. Or, we try telling stories and he corrects or explains a better way to say the same thing. He then records new words and expressions on cassette tapes which we work on in our spare time.

On most days I spend part of the morning in the marketplace. They often offer me a low stool when I come because they know that I've really come to sit and talk rather than to do a lot of shopping.

During the dry season from November to May when there is little field work, Saturday becomes a holiday. The small group of thirty women swells to a crowd of several thousand. Friends visit and gossip, and the local handmade items

It is easier to be a pioneer missionary now than 100 years ago, because people compare how I live with other whites rather than with themselves. We are living between these two extremes.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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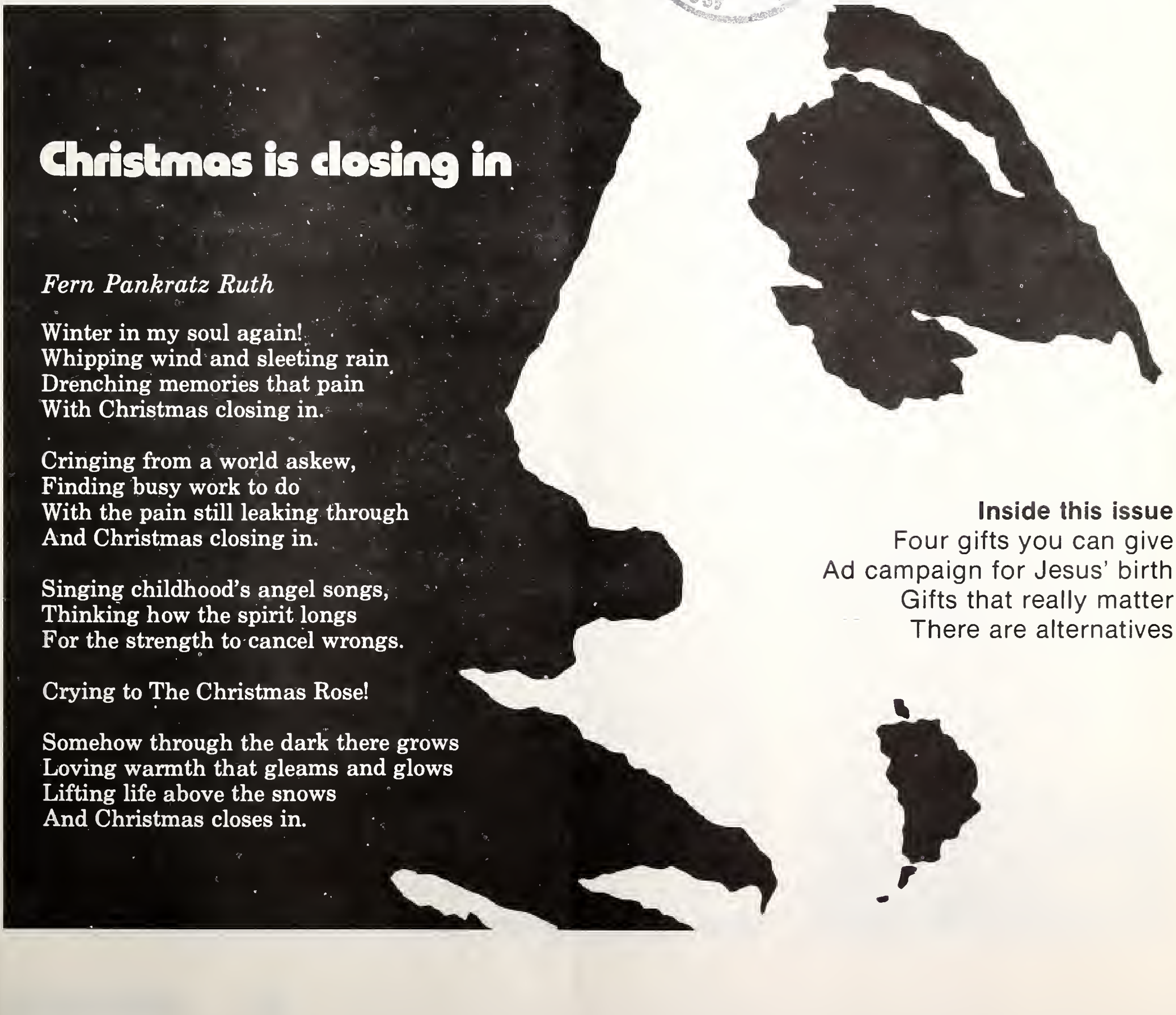


Christmas is closing in

Fern Pankratz Ruth

Winter in my soul again!
Whipping wind and sleeting rain
Drenching memories that pain
With Christmas closing in.

Cringing from a world askew,
Finding busy work to do
With the pain still leaking through
And Christmas closing in.

Singing childhood's angel songs,
Thinking how the spirit longs
For the strength to cancel wrongs.

Crying to The Christmas Rose!

Somehow through the dark there grows
Loving warmth that gleams and glows
Lifting life above the snows
And Christmas closes in.

Inside this issue

Four gifts you can give
Ad campaign for Jesus' birth
Gifts that really matter
There are alternatives

Four gifts you can

Win Arn

A growing number of people are finding their church to be a spiritual reservoir of renewal and strength, a reference that gives their lives focus, balance, direction, and hope. They look to their church as a place that provides spiritual and moral training for their children, a caring group of Christian friends, corporate worship experience, plus an opportunity for meaningful service.

It is also a widely held—and generally accurate—belief that practicing Christians are better able to cope with personal problems of life through a strong faith nurtured by their church.

During his 1960 inaugural address, John Kennedy struck a responsive cord in the nation's conscience when he declared, "Ask not what your country can do for you but ask what you can do for your country." Few Christians involved in their local church have seriously considered the religious paraphrase to that statement . . . "Ask not what your church can do for you but ask what you can do for Christ and your church." Here are four important gifts you can give your church in appreciation for what Christ and your church have given to you.

Discover and use your spiritual gifts. The New Testament is clear in its teaching that ". . . each of us has been given a gift, a due portion of Christ's bounty. . . . 'He gave gifts' . . . to equip God's people for work in his service, to build up the Body of Christ" (Ephesians 4:7-13). Paul also says, "I would not have you ignorant of spiritual gifts" (1 Corinthians 12:1), and Peter reiterates that each Christian has received a gift (1 Peter 4:10). To take seriously this biblical concept of each Christian as a unique, contributing member of the Body of Christ (Romans 12:5) could set in motion a "spiritual revolution" in your church that would bring an outpouring of God's blessing through new growth and vitality.

As one who has served as a "midwife" in seeing scores of churches come alive in new growth and outreach, I know that when those in a congregation identify and apply their gifts the whole body grows. But the opposite is also true, that a congregation which allows its members to be "unemployed" in using their gifts, will decline and eventually perish. What is true of the congregation is also true of the individual. A person who has found and is using a unique gift is productive, fulfilled, and contributing to body growth and development. The individual not using a gift will be spiritually frustrated and seldom experience real personal growth and development.

As more and more individuals identify their gifts, have them confirmed by others in the congregation, and apply their uniqueness in service, the church is immeasurably enriched and strengthened.

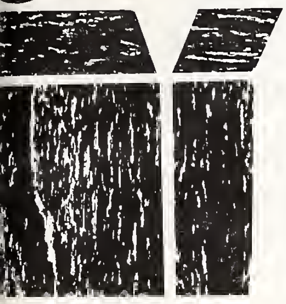
Influence your web of friends and relatives. Imagine your church being a large water tank, from the bottom of which a one-inch pipe is always flowing. People leave through this "pipe" in your church by death, by transferring out, and by reversion (falling away through indifference). In some denominations the policy used to be to move ministers every year. Now the ministers stay . . . the people are moving! In the average American congregation 40-60 percent of the members have changed residence, and therefore churches, in the last three years. To replace and add to our water tank we must have a *two-inch* pipe flowing *in* the top.

How do people come into a relationship with Christ and the church?

I have asked that question of over 8,000 North American persons in the last two years. The results are strikingly consistent:

- 4-6 percent of those surveyed indicated they were "walk-ins." One Sunday they visited, stayed, and are now a part of that congregation.
- 6-8 percent listed the "minister" as the reason they are now in Christ and that church.
- 2-4 percent listed the church program as the major factor . . . perhaps a young single group, a recreation program, or a special interest group.
- 1-2 percent listed "visitation." Someone called and because of that they are now part of that church community.
- 3-6 percent indicated the Sunday

give



"Ask not what your church can do for you but ask what you can do for Christ and your church."

school as the major reason.

- .0001 percent listed some evangelistic crusade or television program.
- 70-90 percent listed friends or relatives as the reason they came to Christ and their church.

The fact is clear . . . church growth is related to present members influencing their friends and relatives. Since biblical days the church has grown most effectively through natural "webs" . . . people with some social or family ties to each other. Within this group of friends and relatives, a person's ability to influence is far greater than outside the "web."

But why influence one's friends and relatives for Christ and the church? We do it in obedience to Christ's command to "go and make disciples" and because of a loving concern for those close to us to know the joy and fullness of life in Christ and his body. Influencing your friends and relatives for Christ is the second precious gift you can give your church.

Keep your circle open. In every church, regardless of size, visitors and new members must be assimilated into the congregation if they are to become an active and contributing part of that congregation. This is most effectively done by incorporating them into a small group—a fellowship circle, task group, Bible study—where they are known personally, know others personally, and feel a sense of belonging.

While most would agree in theory to this principle there is a marked tendency in practice for such groups to close themselves off to others, especially "newcomers." Churches may consider themselves friendly, but many times this friendliness is shown to one another but not to the "stranger."

In my own experience I vividly recall being an "X" in a congregation. An X is one who is a member of the church but not integrated into any small group. I first tried one group and then another. While I was told I was welcome I didn't feel that I "fitted." In this particular congregation of people with Swedish background the Johnsons, the Svensons, the Larsons, the Olsons all seemed to fit; but the Schmidts, the DiGiulios, the Garcias, and the Arns were unable to "integrate." Following the worship service the Swedes hugged each other, greeted each other—in Swedish—and went out to a smorgasbord together. But no one hugged me or spoke Swedish to me or invited me to the smorgasbord. Soon, like any "X" in a congregation, I drifted out the back door.

There is little value of a church reaching out to others if those who are won are not integrated into the congregation. Give a third priceless gift to your church by keeping your circles open and encouraging other circles to be open to these new people.

Keep before you a vision of the possibilities. In a survey of pastors the question was asked, "What is your greatest desire for your church?" The answer that appeared more than any other was: "For the laypeople to have a vision for growth and to be involved in the process."

Perhaps the greatest discouragement a pastor faces is a congregation without vision: self-centered, self-satisfied, self-occupied. In board and committee decision making there is the natural tendency for a church group to take the "safe way," which usually translates into little risk, little venture, and little vision.

Many congregations have inadvertently organized themselves on a "problem base." Where will we find enough Sunday school teachers? How will we pay the bills? Can we keep the doors open another year?

A far stronger and more effective base is to organize the church and its components around vision and possibilities. In the ministry area of every congregation there are numerous opportunities for effective ministry. These opportunities can be seen and seized. One denomination encourages all of its churches to have a "needs committee" —a group of people actively looking for needs to be met in their community, opportunities to be seized, and ministries to be extended.

Seeing possibilities usually begins with one person, then spreads to others. Being that person in a congregation is the fourth priceless gift you can give your church.

"I will build my church," said Jesus. We become builders with him by giving our gifts. •

MILLINDO's Christmas idea

As part of a special 1978 Christmas project, over $4,900 was given by Mennonites and Brethren in Christ in the MILLINDO region to buy chicks and support the Mennonite Central Committee agricultural project in Lebanon.

The alternate gift project, sponsored by the MCC MILLINDO (Michigan, Illinois, Indiana, and Ohio) Food and Hunger Concerns Committee, invited people to give alternate gift certificates of chickens in the name of their family or friends instead of traditional gifts. Over 80 gift certificates were given. Christmas cards were sent to all persons in whose name the gifts were given telling them of their gifts.

One extended family, representing five family units in Indiana and Ohio, donated the $70 they would have spent on each other in a family gift exchange. Another Mennonite family wrote, "Our family would like to share in the Chicks for Lebanon Project. The children are ages 6, 9, and 12, and have each given of their own money to share Christmas with someone else."

Groups too joined in the alternate gift giving. The Women's Missionary Circle of the Bean Blossom Mennonite Church, Morgantown, Indiana, donated money towards the Lebanon project instead of having their traditional gift exchange.

In addition to alternate gift certificates many individuals and church groups made donations to support the MCC Lebanon project. Several churches had special programs centered around the project.

At the College Mennonite Church, Goshen, Indiana, Bruce and Barbara Spahly introduced the Christmas project by bringing 6-week-old chicks to church one Sunday in November. During the children's story time in morning worship they told an illustrated story about a Lebanese refugee family that wanted to get back into farming. The next Sunday the children and adults brought their special Christmas offering for Chicks for Lebanon.

The primary Sunday school department at Oak Grove Mennonite Church, Smithville, Ohio, had a special "Chickmas Tree." Rebecca Kurtz, Sunday school superintendent, children's department, wrote, "We decorated a small Christmas tree with chicks each time we collected enough money for one chick. Our goal was to supply one farm with 50 chicks. Imagine the children's delight when we reached our goal on Christmas Eve!"

South Lebanon continues to be a scene of violence as it finds itself enmeshed in the larger Middle East conflict. MCC has been involved in south Lebanon for two years providing relief assistance for refugees from the war. During the past year MCC also assisted with seeds, fertilizer, and a pilot layer-chicken project to help dislocated farmers get back into farming. During the next year MCC plans to establish a long-term rural development program with a major emphasis of this project being the establishment of poultry production by promoting backyard lots of 50 layer chickens to each farm family in two villages. They are also exploring the possibility of an irrigation pond repair project and olive tree planting with local farmers to help this war-torn and underdeveloped region of the Middle East. •

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Ad campaign for Jesus' birth

Gary Harder

Gabriel: We've heard some good reports about Global Advertising.

Global: No doubt about it; we're the best. Global in name and in fact. What can we do for you?

Gabriel: We've got the most important promotion ever attempted anywhere in the world. Can you handle it?

Global: Can we handle it?! Isn't a job we can't do. Didn't get to be number one by turning down difficult jobs. We've got our network spread around the world. No problem at all. You name it, we can do it. Now, what is this huge promo you're talking about?

Gabriel: God wants to send his Son Jesus, the Messiah, to earth. He needs to be prepared for.

Global: Fantastic! Wow! What a scoop! That's the kind of thing we excel in. I suggest that we hit the media first in a world center, say Babylon, and then plan for simultaneous release throughout our network . . . say an hour later. Now, where is the event going to take place?

Gabriel: Bethlehem.

Global: Bethlehem? Where's Bethlehem?

Gabriel: Several miles from Jerusalem.

Global: Jerusalem? That's where the . . . ah . . . Jews are. That Jerusalem?

Gabriel: The Jewish Jerusalem. God's son will be born a Jew.

Global: This is going to be tougher than I thought. Well, no problem, we can handle even that. Bethlehem, eh? Does it have hotels and tourist facilities? And we have to have a good TV network and studio. You know, live coverage and all that. People are going to flock in once we've sold the package.

Gabriel: I don't think you understand. We are not so concerned about "after." Jesus will handle the "after" part in his own way. Our concern is the preparation—preparing people to be ready, to understand, to accept Jesus when he comes.

Global: We're specialists in that kind of advertising. No problem. Now what's our time frame, our lead time? When is the birth to take place?

Gabriel: Six hundred years from now.

Global *(choking)*: In six hundred years. Six hundred, did you say? Did I hear that right . . . six hundred years?

Gabriel: Six hundred years. The event is well planned and needs to be well prepared for.

Global: Maybe we do have a bit of a problem. Our lead time is usually less than six months. Instant everything these days, you know. But 600 years, that's a long portfolio.

Gabriel: That will be the appointed time, the right time in the time frame of history, of the ages, of eternity. A very brief time, really.

Global: If you say so. Well, okay, I don't suppose this is high urgency. I can finish Shalmanezer's army recruitment campaign first.

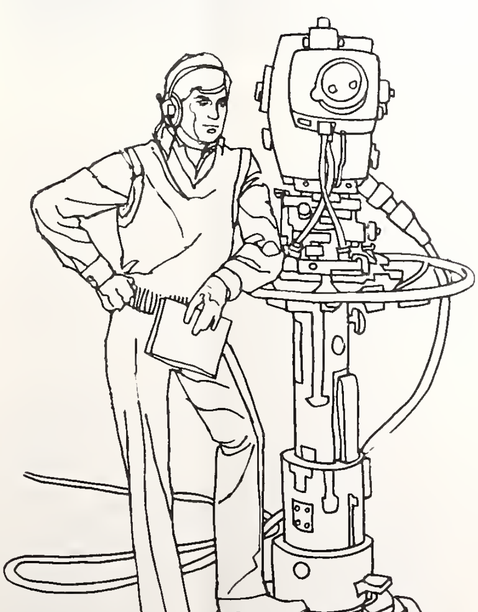
Gabriel: It is of utmost urgency, but there isn't really any hurry.

Global: Well, we may as well get a few of the details and a few ideas. Let it cogitate in the old brain for a while, you know. It does wonders sometimes. An idea will just jump out at you. Have you given any thought to slogans? You know, like "God's Son, mightiest warrior in the history of the universe." Hey, I kinda like that.

Gabriel: Jesus will be a Prince of Peace, not a mighty warrior.

Global: No. You can't. That will never sell. You see, people like to talk about peace, but we've got to be realistic. A spokesperson for peace gets labelled a peacenik, a kook, a coward. That will never do. People want a strong image, something to really look up to. Aren't there some other words, slogans, anything to really build his image? Say "superson." Yeh, why not—good ring to it. Jesus Christ, Superson.

Gabriel: I don't think we're communicating. Jesus will work for justice, for righteousness, to bring an end to oppression; he will bring down the proud and lift up the humble. He will come as servant of the poor, the oppressed, the dispossessed, the spiritually hungry.



Global: You've got to be kidding. Those things don't sell. Can't build a campaign around justice and servanthood . . . nonsense like that. We do have a problem.

Gabriel: He will come as a judge to judge the sinful.

Global: No. No. You can't. No way. People definitely don't want a judge. This is an ad agency, don't forget. We have to accentuate the positive, give people what they really want, build a need and then fulfill it; play up their more basic instincts. A judge, a servant? Oh, have we got a problem!?

Gabriel: Jesus will come as a Savior.

Global: Savior did you say? Well, maybe. Savior . . . hmm . . . Savior from what? No. It's no good. Look, Mr. Gabriel, I'm not so sure we can help you after all. Have you tried our competition down the street, Universal Ad Agency? We've got a reputation to protect, you know. Can't be backing a loser. Got to have something to work with to project the right image. I'm sorry Mr. Gabriel, really I am. . . . Boy, what a scoop it could have been.

Gabriel: It does indeed sound as if Global is not the right agency for us. I too am sorry. We do have other people who can do the job.

Global: Which people?

Gabriel: God will send prophets to prepare the way.

Global: Good word that, profits . . . 15 percent above last year. I was top salesman, you know. Won a trip to the spas of the Euphrates.

Gabriel: Prophets. Isaiah, Jeremiah, Zephaniah, Ezekiel.

Global: Who? What schools did they come from? Nineveh School of Commerce is the best. Absolutely number one.

Gabriel: Their school is the wilderness.

Global: The what? Never heard of it.

Gabriel: The wilderness. Loneliness, pain, a hunger for God's Word.

Global: Oh, that kind of wilderness.

Gabriel: Good-bye, I will now go to the prophets.

Global: Good-bye, Mr. Gabriel, sir. Truly sorry. Just the wrong image (goes off muttering to himself). Just wouldn't work. Gotta give people what they want. Nope. Global just backs winners. Could've been some campaign. Gotta protect our image, our reputation too, you know. . . . •

Peacemakers declare war on all conscription

Hesston, Kan. —"Blessed are those who enlist in the Lamb's War, for they shall be called God's sheep," said David Habegger, moderator of the fourth Mid-America New Call to Peacemaking.

Over 100 registrants came from all over mid-America to the Hesston College Mennonite Church November 16-17. Although most of the participants were Mennonite, representatives from the other historic peace churches (Church of the Brethren and Friends) plus several Catholics and a Presbyterian were there.

This year's conference, with the theme "Conscription of Youth and Wealth," began Friday evening at the Bethel College Mennonite Church (North Newton, Kansas) with a slide presentation and talk by Richard McSorley, a Jesuit priest who teaches theology at Georgetown University in Washington, DC. In his talk, entitled "Nuclear War and the Gospel," McSorley drew a close connection between racism and militarism. "Peace is whatever unites me to my brother human, my sister human. . . . War is whatever separates me from anyone." Both war and peace are total, he said. In the slide set he showed that 400 nuclear bombs would do maximum damage to Soviet society and industry. The United States now has 30,000 nuclear bombs, and three more are made each day, he said.

T. Canby Jones, professor of religion and philosophy at Wilmington (Ohio) College, a Quaker school, led off Saturday's sessions with a talk on "Conscription of Youth and Wealth Despite Our Call to Fight the Lamb's War." An engaging speaker, Jones frequently quoted the Bible and George Fox, founder of the Society of Friends. He noted that "*shalom* (peace) is the central theme of the Old and New Testaments." He lamented Protestants' frequent quoting of Matthew 28:19 ("Go therefore, . . .") while they fail to acknowledge the import of Matthew 28:18, "All authority in heaven and on earth has been given to me." "Governments are only pretending rulers," he stated emphatically. He also invited everyone present to join in the Lamb's War, a concept taken from the book of Revelation.

In the workshop on conscription of wealth Bob Hull, secretary for peace and social concerns of the General Conference, suggested some alternatives to paying war taxes. Others offered their own suggestions. It was decided that resisting war taxes is a complicated affair and that each person should decide according to their conscience. Several expressed the desire to pay taxes for education, welfare, and other social services, and wished there was an alternative such as the World Peace Tax Fund. McSorley, who has had contacts on Capitol Hill, responded by saying that until there is a large grass-roots movement of tax resistance the WPTF doesn't stand a chance.

McSorley — racism and militarism are connected.

Jones — governments are not the real rulers.

Chrisman — tax refusal on the basis of conscience

The latter half of the workshop included sharing by Bruce Chrisman, Carbondale, Illinois, who is involved in a federal criminal case, one of two in the US involving tax resistance. His case is significant because it will provide a precedent either for or against tax refusal on the basis of conscience and religious convictions.

In 1971 Chrisman received draft counseling from James Dunn, pastor of the Champaign-Urbana (Illinois) Mennonite Church. He made a covenant with God to only pay taxes for humanitarian purposes. Since that time he has paid no federal income taxes. It wasn't until this year, however, that the government prosecuted him, charging that he willfully failed to disclose his gross income in 1975. "Willful" is the key term, because Chrisman claims he conscientiously chose not to disclose his income. He feels the government has purposely waited to build its case.

"The government wants to establish a precedent in order to prosecute other tax resisters." But Chrisman is confident. "We're going to win and establish a precedent the other way," he said. He believes he has a strong case. Part of that strength comes from his affiliation with the General Conference Mennonite Church. He read from a statement from the 1971 triennium which opposes war taxes and supports those who resist paying them. "That's a beautiful statement!" he exclaimed, explaining that it has important legal implications for his case.

In a moving conclusion to his talk Chrisman said that when he first appeared in court October 1 this year he was "scared to death." "Today," he said, "I have no fear in me. God has given me an inner peace. I know I'm doing what he wants me to do." No one disagreed.

In an afternoon workshop McSorley related his experience in the Catholic Church and said there is a growing number of pacifists among Catholics, including bishops. "It's a wonderful thing to be in a church that supports a peace witness," he said. He noted a tie between poverty and peace. The peace churches have never been wealthy as has the Catholic Church, he said.

In another workshop Jones discussed the autonomy of the American Friends Service Committee and its involvement with revolutionary movements in South Africa and Palestine. He also dialogued on the growing involvement of other denominations in peace issues.

During the plenary session a need was expressed for support systems for those involved in peace witness. Stan Smucker, Oklahoma City, Oklahoma, encouraged participants to keep in touch and not stress issues too strongly at the expense of community. Henry Fast, North Newton, Kansas, said, "We should be agreed on basic things and allow freedom for each group to carry out those beliefs." *Gordon Houser*

Kansas beef sent to Kampuchea

North Newton, Kan. (MCC) — In response to the decade's worst famine Mennonite Central Committee, North Newton, Kansas, sent 12,480 cans of meat to Kampuchea (formerly known as Cambodia) November 16.

The 11 tons of meat, valued at $54,600 and designated for an airlift leaving from Los Angeles as soon as clearance is received from the Kampuchean government, was canned by Kansas Mennonites during recent weeks.

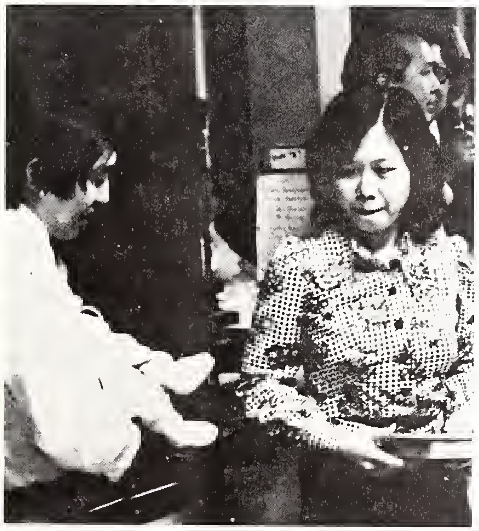
Students from Bethel College, North Newton, and Hesston College, along with a group of workers from the Zion Mennonite Church, Elbing, assisted warehouseman Jon Widmer and his wife, Becky, in packaging, labeling, and loading the 520 cartons.

To cover its food shortage Kampuchea, according to United Nations estimates, will need 30,000 tons of rice per month (or its equivalent in other grains) plus 2,500 tons of dried fish, 2,500 tons of oil, and 500 tons of dried milk. Famine will continue until seeds, fertilizer, bullocks, and manpower lost during the war can be replaced. MCC is also supplying $5,000 worth of vegetable seeds, mostly Chinese and other varieties of cabbage, for the flight. The agency earlier sent $50,000 worth of seeds and tools to Kampuchea.

The plane, a Boeing 747, has been chartered by the American Friends Service Committee, which has also assembled medicines, vitamins, and protein supplements from donors in California. Edible oils, as well as rice, maize, and soya seeds will also be on the famine airlift.

The meat and medicines will be channeled through the Kampuchean health ministry to be given mainly to hospitals. The agriculture ministry will distribute the seeds. Representatives of the American Friends Service Committee will accompany the shipment and will remain in Kampuchea for a few days to initiate distribution. An AFSC delegation visited the country in September and reported that the distribution and use of medical supplies shipped earlier were being carefully monitored.

Francis Tung (left) welcomes new member.



This couple joined the Fort Garry Church.

Vietnamese join Winnipeg congregations

Four Winnipeg, Manitoba, congregations gathered at Bethel Mennonite Church September 30 to witness and celebrate the baptism of seven Vietnamese refugees and three Chinese. The entire service was carried out with a translator.

Henry Gerbrandt, general secretary of the Conference of Mennonites in Canada, said that faith in Christ melts all racial differences. The refugees chose to become members of their sponsoring churches. The refugees became Christian through classes in Bible and the gospel at the Chinese Mennonite Church, personal visits from their sponsors, and a retreat with the Chinese Church. In addition to the Vietnamese who affiliated with the Bethel, Fort Garry, and Home Street Mennonite churches, two Chinese university students and a recent immigrant from Cambodia were baptized into the Chinese Mennonite Church.

More recently (October 20) representatives from the Chinese Mennonite Church traveled to Blumenort, Manitoba, to meet with 36 refugees whose sponsors brought them from Landmark, Niverville, and Steinbach. Tan Mau Ngo, who came to Canada in May, served as translator for Francis Tung, pastor of the Chinese Church. Tung spoke in Mandarin, Tan Mau Ngo in Vietnamese. However, it was soon evident that some of the refugees spoke Cantonese. Betty Tung translated for them. The way of salvation was explained. There were questions and explanations. Twenty-five requested salvation. Arrangements were made to meet once a month for Bible study and nurture.

Plans for Dominican reconstruction finalized

Akron, Penn. (MCC) — Construction of low-cost homes, technical assistance for home improvement, and spiritual and moral support for recovery from disaster are among the objectives of Mennonite Central Committee's hurricane rehabilitation program in Dominican Republic.

Hurricane David struck there August 31.

A sum of $325,000 for projects in Juan Baron and two other villages during the next two years has been approved. Three carpenters have been recruited for the reconstruction work. Also a team of three to four construction workers from the Puerto Rico Mennonite Church is available.

In Juan Baron three churches and 587 of 599 houses were completely destroyed. The clinic and school remained intact. The irrigation system was disrupted, and 400 acres of small farms were covered by gravel from the flooding river.

MCC plans to aid in construction of about 550 housing units with sanitary facilities. Agricultural and home economics technical assistance, spiritual and moral support for recovery from disaster trauma, and construction of a multipurpose community building are also in the plans there.

In San Juan de la Maguana, an area where Evangelical Mennonite Church work is concentrated, 80 riverside homes of low-income families were washed away. The current plan is to relocate on higher ground.

The third project, in Bonao, involves financial assistance for construction of 12 Mennonite Church members' homes.

The high dropout rate for minority students is "a pervasive problem, particularly in predominantly white colleges and universities," notes Phillip Carey, a social psychologist and director of the University of Minnesota's Office of Minority and Special Student Affairs. In an "unscientific survey" of 17 major universities from the state of Washington to Ohio Carey estimates the dropout rate for black students is about 86 percent and between 90 and 96 percent for American Indians. The major causes, educators say, include insensitive teachers (mostly unintentionally), lack of basic educational skills, and a lack of special programs to improve basic skills.

PAX reunion? Interest has been expressed for reuniting ex-PAXers and their families who have served any place and any time between 1955 and 1958. Tentative time is the summer of 1980. Agenda intentions would include scheduled times of sharing by individuals on "the impact of PAX service on my life," an update by an MCC representative on the topic "from then until now," and fellowship. Those interested in a reunion or who wish to have their address updated in the files of MCC should write: Marlin Gerber, 7728 Pickering, Portage, Michigan 49002.

A number of individuals and groups who feel that the pro-peace and the pro-life movements spring from similar moral concerns have recently formed Prolifers for Survival, an informal network for mutual information and encouragement. The group, which has contacts in 20 states and three countries, hopes to sensitize both movements to the concerns of the other. If interested in getting in touch contact: Juli Loesch, Pax Center, 345 East 9th, Erie, Pennsylvania 16503.

FROM TRIDENT TO LIFE CONVERSION

Emphasize conversion
of military economy
to one serving
human needs

Seattle Mennonites participate in anti-Trident march

The Trident Age opened last month when the first missiles were fitted onto a nuclear submarine. In response nonviolent protests were held across the US.

At Bangor, Washington, the navy's nuclear submarine home base just 18 miles from Seattle, 20 members of the South Seattle Mennonite Church were among 2,500 who marched to the base gates in peaceful protest on Sunday afternoon, October 28.

Organized by Tim Mierau, peace and social concerns representative of the congregation, the group met over post-church sack lunches two Sundays previous to the demonstration to coordinate activities. Teresa Pankratz designed a large cloth banner to carry in the procession which read, "Now Choose Life . . . Moses" (Deuteronomy 30:19).

The particular purpose of this march was to demonstrate conversion: the need to change from a military economy to a system meeting human needs such as mass transit, housing, education, and health care. So a second colorful banner, inspired by new church member Dwight Scott, was prepared to contribute to the "Peace Conversion City" exhibit at the end of the parade. It read, "Mennonites choose . . ." and pictured a Trident submarine going into a food grinder and coming out as a trolley, school, loaf of bread, sun power, and rejoicing people.

In a moving, pre-march Sunday morning service Mierau said, "Our presence at Bangor will not close the base tomorrow, but it will effect a change in our lives, in our concern for the world community."

At Bangor Mennonites walked with hundreds of others opposed to the proliferation of nuclear weapons, many of whom participated out of Christian conscience. "It is important that we stop and think as a human family and question why we are not acting as a human family," said Archbishop Raymond Hunthausen of the Seattle Catholic diocese.

At the conclusion of the march "Peace Conversion City" was erected. Groups hung their banners on the barbed wire fence of the navy base. Mennonites from British Columbia greeted those from Washington, who in turn embraced new Call to Peacemaking friends from Oregon. Quakers holding hands in circles prayed silently; Lutherans held communion. Solar heaters and windmills were displayed, showing opposition to nuclear power as well as weaponry. Booths were set up and peace tracts distributed to the already converted.

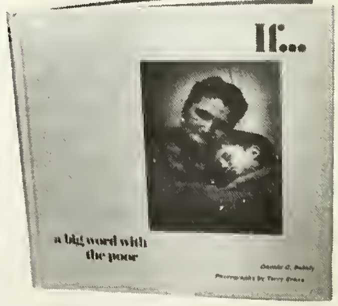
Several hundred protestors spent the night in tents along the fence. Next morning more than 100 of these climbed the fence so as to be arrested and focus publicity on the Trident.

No one from the Seattle Mennonite congregation felt called to commit civil disobedience at this time. At a previous demonstration in May 1978 church member Emily Goertz was arrested for trespassing, but charges were later dropped. *Peggy Newcomer*

Donald C. Bakely
hears and records
the voices of the poor
in poetry:

"Lord, . . .

Hear me —
I'm not asking to be rich
but I am asking for a little relief
from the pains,
. . .
and for those who have their heels on my neck
to understand
and treat me a little like you do."



Photos
by
Terry
Evans

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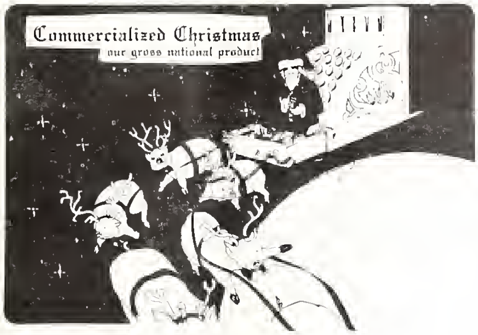
More than 1,200 churches across the United States have booked the new seven-film series "Focus on the Family" featuring James Dobson, well-known psychologist and author. Film libraries who are involved in the distribution of the films report that critique sheets being returned by churches indicate enthusiastic acceptance of the series. The films deal with pertinent topics relating to the family—the strong-willed child, Christian fathering, self-doubt, peer pressure and sexuality in adolescence, and such husband-wife problems as money, sex, and children.

Charles Christano baptized 94 new believers in West Kalimantan, Indonesia, during one weekend in September. It was the second "century" added to the church in the past five months. The previous Easter 111 believers were baptized in the same group of villages. The gospel had been preached there less than two years. The emphasis of the ministry there is to reach the whole person. Both social services and evangelism are stressed. Christano is president of the Mennonite World Conference.

"Best" and "worst" contest scores Christmas celebrations



Jackson, Miss. (ALT)—To coincide with this year's avalanche of Christmas commercialism, Alternatives (publishers of the *Alternative Celebrations Catalogue*) is sponsoring the first annual Best and Worst Christmas Contest.

Open to all US and Canadian citizens, the contest seeks examples of Christmas gifts from past years which best illustrate the worst of Christmas commercialism and the best of an alternative Christmas.

In the first category are particularly tacky, tasteless, expensive, useless, and crass gifts which primarily serve the financial interests of the manufacturers and retailers. In the second category are gifts which demonstrate a more meaningful, human, and socially responsible celebration. The contest is to share examples of excessive commercialism that set new standards in bad taste or special and creative gifts that reflect the true Christmas spirit.

Entries must describe, in 200-300 words, a gift actually received by the contestant. Contestants are to explain why the gift reflects excessive commercialism or a responsible Christmas. Photos of the actual gift are optional, but nonreturnable. Contestants' names for the "worst of Christmas" entries will be kept confidential. Entries must be received by December 18. Mail to: Best and Worst Christmas Contest, Alternatives, 4274 Oaklawn Drive, Jackson, Mississippi 39206.

As prizes Alternatives will donate $500 to two nonprofit, tax-exempt human needs or social change organizations. Winners designate recipients.

A believable faith is vulnerable

Lethbridge, Alberta—Interaction Day, sponsored by Mennonite Central Committee (Alberta), brought together 100 whites and Indians here October 26-27.

"Both whites and Indians are here to stay; we must work something out together," said John Snow, chief of the Wesley Band of the Stoney Indians, Morley, Alberta.

The drama *Perspective*, written by Warren Graves of Edmonton, effectively portrayed the historical interplay of values between Indian people, Mennonite settlers, and government.

The portrayal of Indian values on Saturday by means of an impressive multimedia presentation about Stoney Indians, produced by the Stoney Band Office, provided glimpses of Indians that did not always fit the stereotypes.

Other features of the conference included a film, *The Dene Nation*, of the Northwest Territories. Although historical, the film appealed to southern Canadians to help the Dene in their right to exist and to keep a land base which has been their home for thousands of years. They hope churches will support their appeal for justice as proposals for pipelines and industrial development threaten their way of life.

Chief John Snow said that John 3:16 through the eyes of the Indian "world" view sees the "cosmos" that "God so loved" as more inclusive than traditional interpretation. He said that as an Indian who believes in the Great Spirit he must respect the cosmos in all its parts, including whites and missionaries. He hopes Christian churches will do no less.

He noted the failure of early missionaries to identify the Great Spirit of the Indians with the God of the missionaries and with Jehovah of the Hebrews. Had Christ been introduced as the revealer of the Great Spirit this would have connected with the Indian sense of what was sacred. Instead Indian religion was condemned as pagan.

Snow said, "Our culture and language are important to us since our identity and self-esteem are wrapped up in these. By ignoring and repudiating Indian values European traders, settlers, and missionaries nearly caused cultural genocide."

With tongue-in-cheek Chief Snow explained that the Indian hunter was entitled to a special portion of his game but that about 90 percent of it belonged to the tribe. However, when missionaries came and Indians were converted they were taught to tithe, which allowed them to keep 90 percent!

An implicit message both in Chief Snow's presentations and in *The Dene Nation* film was, "Try to hear us; listen to what we have to say before you destroy yourselves." For Mennonites to take this seriously requires vulnerability. In this case, as Snow said, it means sitting down "to work something out together." But then, as Menno Wiebe, director of MCC-Canada Native Concerns, observed in his closing remarks, "A faith that isn't vulnerable isn't very believable either." *Bill Thiessen*

Children with hearing problems present parents and teachers with special challenges. Now the American Bible Society has published a Scripture booklet telling the story of the birth of Jesus in Signed English for hearing-impaired youngsters that should overcome some of these difficulties. The text for "The Birth of Jesus" is from Luke's Gospel and presents a "dynamic equivalent" translation of the original Greek text into Signed English. "Dynamic equivalence" is the translator's principle of finding the exact meaning-for-meaning translation for a text, rather than a word-for-word translation.

Deaf persons soliciting funds in shopping centers and other places with "Have a Nice Day" cards should *not* be given money, said Reuben Savanick, director of deaf ministries, a service of Mennonite Board of Missions (Elkhart, Indiana). The cards show the manual alphabet on one side and say, "I am a deaf person selling these cards to support my family." Reuben said most deaf persons are embarrassed by these "beggars," some of whom are not really deaf. The proper response, according to Reuben, is to confront the solicitors by communicating through sign language or writing.

On October 26, registrations for Inter-Varsity's 12th Student Missions Convention—Urbana 79—bulged to capacity with students, missionaries, faculty, pastors, and Inter-Varsity staff. Registrations are officially closed. Over 18,300 spaces are filled for the North American student missions gathering scheduled for December 27-31 at the University of Illinois. This is the earliest date ever for closing Urbana registrations.

Workshop centers on dealing with congregational strife

- A peaceful, successful congregation is severely upset as the minister and several church leaders are unexpectedly put under attack. . . .
- Longtime members are suddenly disillusioned. Feelings of warmth and closeness are gone. Some transfer, some become inactive.

All of this happens because one person, an antagonist, wantonly attacks people without being dealt with.

Sounds familiar? This kind of antagonistic attack does not occur every day, but when it does occur, it frequently has far-reaching, long-lasting, negative results for a congregation.

In response to this need Pastoral Care Team Ministries (PCTM) of St. Louis, Missouri, have recently completed development of a one- or two-day workshop called "Ministering to/Dealing with Antagonists in Congregations." This workshop is the culmination of five years of concern, research, and assimilation of the experiences of numerous pastors and church leaders. The research team was headed by pastor/clinical psychologist Kenneth C. Haugk. Haugk is executive director of PCTM and founder of the Stephen Series, a system of training and organizing lay people for caring ministry in and around congregations.

The basic premise upon which this workshop is based is that something *can* be done about this problem. Things can be done to *prevent* antagonism.

For more information about this workshop, contact Pastoral Care Team Ministries, 7120 Lindell Boulevard, St. Louis, Missouri 63130, (314) 725-0991.

Intermenno program taking applications

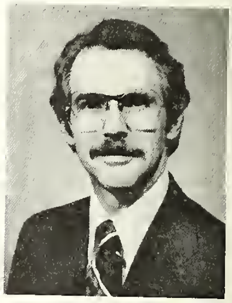
Akron, Penn. (MCC) — The Intermenno Trainee Program, a one-year exchange program to Europe, is now accepting applicants. Persons between the ages of 19 and 27 from Canada and the United States are given an opportunity through the program to spend a year in a European country where they will live and work with Mennonites.

Intermenno is a work program, not a service program. During the year in Europe the trainee will have a full-time job with normal working hours and vacation periods. One can learn to know a different culture, language, and lifestyle. Among the work possibilities are various kinds of farming, floriculture, office work, household work with families or in institutions, and work in hospitals. Most assignments involve manual labor.

Each trainee receives monthly the equivalent of $45 to $50 in the country's currency as pocket money. Room, board, and some medical insurance will be provided. The Intermenno Committee is responsible for the travel costs by round trip air flight from New York to Europe and for necessary travel in Europe.

Persons interested in the Intermenno Trainee Program should write to Trainee Program, Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501; or MCC (Canada) 201-1483 Pembina Highway, Winnipeg, Manitoba, Canada R3T 2C8.

Second poverty/affluence drama troupe organized



Caskey

Gene W. Caskey, Bluffton (Ohio) College drama professor, will direct the second poverty/affluence drama troup sponsored by the General Conference.

Caskey and six young players will tour churches in Minnesota, Iowa, Illinois, Indiana, Ohio, and Ontario 6-28 January 1980. Rehearsals begin January 2 at Faith Mennonite Church in Minneapolis, Minnesota. Their itinerary is currently being arranged.

Through stories, poetry, and plays, including material by Mennonite authors, the troupe will share concerns about poverty and affluence. The repertoire includes both light comedy and drama, varies from five to ninety minutes, and can be fitted to Sunday morning worship, Sunday school, or evening programs. Two special programs—a drama workshop and an entertaining play for nursing homes, hospitals, day-care centers, etc.—are also available.

Lois Bergen, director of youth education for the Commission on Education, serves as coordinator. She said, "In dealing with the sensitive issues of poverty and affluence the approach will not be one of negativism or of callous indictment. Nevertheless the stories will challenge listeners to assess their discipleship."

A similar troupe toured the Pacific states and several Canadian provinces this past summer.

The group is sponsored by the Commission on Education and the poverty and affluence reference council of the Commission on Home Ministries.

Bread for the World, a Christian citizens' movement, believes education is the key to effective public response in eradicating world hunger. In a meeting November 1 with Mennonite Central Committee and other interested church agencies the Bread for the World Educational Fund organized a threefold attack on the American public's apathy and ignorance about world hunger. One part of the nationwide hunger project is a study guide to the report of the Presidential Commission on World Hunger. The study guide should be ready by March 1980 for use by church, campus, and ecumenical community groups to help them study and critique the report. Organizing seven leadership workshops across the US is a crucial part of the hunger project. Leaders will also plan and promote town forums centered around the Presidential Commission's findings. At the forums in April or May citizens will interact with their elected officials and other political leaders. MCC Hunger Concerns office will help distribute the study guide and will select Mennonite representatives to the leadership workshop. The education drive for 1980 is meant to do more than inform. It will have failed if it does not jar people from complacency and apathy to effective personal and political responses.

The Out-Spokin' Quarterly is the new publication of Out-Spokin', a Christian biking ministry sponsored by Mennonite Board of Missions (Elkhart, Indiana). The inaugural issue, dated fall 1979, includes reports of two recent bike hikes, announcement of major 1980 hikes, items for prayer and praise, and various news notes. Free subscriptions can be obtained from Out-Spokin', Box 370, Elkhart, Indiana 46515.

Record

Calendar

28 January-1 February 1980—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

8-9 February 1980—Mennonite Disaster Service all-unit meeting, First Church, Saskatoon, Saskatchewan

8-12 February 1980—Council of Commissions, First Church, Newton, Kansas

25 May 1980—World Fellowship Sunday (Mennonite World Conference)

Canadian

22-23 February 1980—Ontario Conference, Bethany Church, Virgil, Ontario

22-23 February 1980—Manitoba Conference, First Church, Winnipeg, Manitoba

7-8 March 1980—Alberta Conference, Tofield (Alberta) Church

29 March-3 April 1980—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Central

22-23 March 1980—Central District Conference, First Church, Berne, Indiana

Published

The Quiet Demonstration, a history of one of the ways in which Mennonite horizons were broadened as a result of World War II, will be available early in December. A special prepublication price of $5.95 expires December 31. Authored by David Haury, the book details what happened during 35 years of Mennonite witness in Gulfport, Mississippi, beginning in January 1945. The book has an appendix listing all Civilian Public Service men and voluntary service workers who served at Gulfport. The book was commissioned by the Commission on Home Ministries of the General Conference. *The Quiet Demonstration* can be ordered at a prepublication price of $5.95 plus $.75 per book for shipping and handling (Kansas residents: add 3 percent sales tax). The regular price will be $6.95. Order from: Faith and Life Bookstore, Box 347, Newton, Kansas 67114.

Assistant to the pastor

The West Abbotsford Mennonite Church, Clearbrook, British Columbia, requires a half-time assistant to the pastor. To commence 1 January 1980 or as agreed upon the duties include youth and Bible ministries. Apply to: Alvin G. Ens, 2115 Topaz Street, Clearbrook, BC V2T 3W7.

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and you shall teach them
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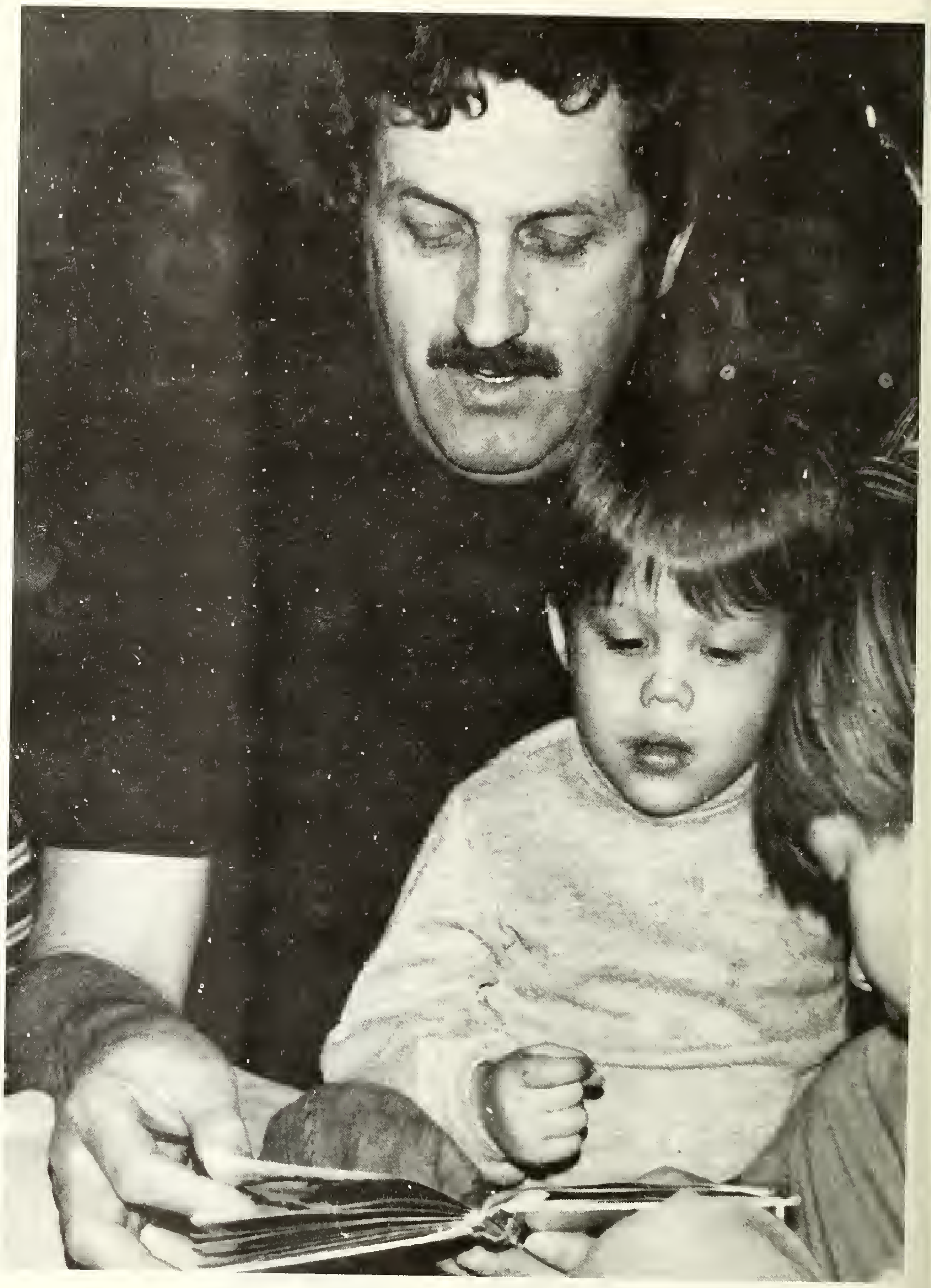
Deuteronomy



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Speaking out

Has SALT II lost its savor?

Ted Koontz

On first glance a treaty to limit strategic arms would have the wholehearted support of Christians with deep concerns for peace. Why do some Christians committed to the way of peace oppose SALT II?

There are some powerful reasons. It is argued that SALT II does not really turn the arms race around. It simply regulates certain aspects of the arms competition, tacitly sanctioning weapons systems which are not proscribed by the agreement. Some critics argue that SALT actually stimulates new development of weapons in categories permitted by the treaty. The prime example is the MX missile—a new, more powerful and more accurate land-based missile for which President Carter recently approved accelerated development. What is the point of an agreement which allows the deployment of such a destructive new weapon?

A closely related concern is that SALT II won't permit cuts in the defense budget and a reordering of priorities toward meeting human needs. SALT II is said to require an increased defense budget for new systems such as the MX, cruise missiles, the Trident submarine, and for conventional forces. What good is an arms control agreement if it does not control arms *or* save money?

Some critics of SALT II argue that it is a treaty designed to perpetuate an unjust international system. While SALT may be useful to the superpowers as a way of making their competition less dangerous, the agreement is one which ensures the continuing preponderance of US and USSR power. Arms control should be a process contributing to greater equality among nations.

Despite objections to SALT II it deserves the support of Christians desiring a more peaceful and just global society. Arguments for SALT II are not easy to make from a Mennonite perspective which seeks to avoid lesser evils and compromise. I believe SALT II is a case where a half (or a hundredth) of a loaf is better than nothing. It is not that SALT II is so good, but the likely results of rejecting it are so bad.

It is important, first, to put SALT II in context. The agreement comes after over 20 years of arms competition and hostility between the USSR and the US. Given this historical legacy it is not surprising that SALT II took seven years to negotiate (in addition to the five years it took to agree on SALT I) and it leaves much to be desired. SALT II represents considerable time and energy on both sides to achieve some restraint, and while both sides would prefer substantial changes in it, both administrations have concluded that the present agreement is better than nothing. Rejection or substantial modification of the treaty would likely be seen by the Soviets as US default on implicit commitments made in the negotiating process. Such a perception could worsen already cool relations between the superpowers and make other conflicts more dangerous. It would also lessen chances for further arms negotiations.

Another crucial component of the SALT II context is the nature of its opposition. Persons like Senators McGovern and Hatfield are inclined to oppose SALT II because it does not go far enough in limiting nuclear weapons. But the most powerful opposition to SALT II comes from those who feel it would give the USSR strategic advantages over the US. They advocate either a treaty which would more sharply limit Soviet systems but not US ones (a treaty unacceptable to the USSR), or feel there is no point in talking to the Soviets, and the US should simply move ahead with massive new weapons systems. Defeat of SALT II would signal the USSR that the US is unwilling to limit the arms race. This would stimulate USSR arms production and in turn provide a further rationale for US weapons deployments. This is not the message which dovish critics of SALT II wish to convey.

The broadest consequence of SALT II rejection would be a more hostile climate between the US and the USSR. There would be greater tension in areas where their interests collide and a greater risk of serious confrontations. The world would be even less safe. Confrontations like Berlin and Cuba would become more likely again. Given the present ambiguity about the relative strength of the superpowers, in contrast to the clear US superiority at the time of the earlier crises, the dangers of a major war resulting from miscalculations and capabilities are higher now.

Because of the momentum of technological innovation and the dynamics of competition killing SALT II would mean more weapons, not less. Quite likely the Soviets would go ahead with several new land-based missile systems rather than *one* to which SALT II restricts each side, and could place up to 30 or 40 warheads—rather than the SALT II limit of 10—on some of their large missiles. The US could deploy a more extensive MX system, move faster on the deployment of Trident submarines, go ahead with the B-1 bomber and/or a new airborne carrier for the cruise missile, revive the neutron bomb, press development of land- and sea-launched cruise missiles, begin a major civil defense effort or air defense system, and speed up work on attaining the ability to destroy enemy satellites in space. Larger increases in conventional capabilities could be expected both in NATO and in US ability to transport and sustain military contingents in any region of the world in order to counter a Soviet threat. Rejection of SALT II would *add* billions of dollars per year to the US defense budget, not reduce military expenses as dovish critics of SALT desire.

Perhaps most importantly rejection of SALT II would increase the likelihood of nuclear war. Without SALT II an unlimited number of warheads could be placed on a launcher, instead of 10 for land-based missiles and 14 for submarine-launched missiles. More warheads per launcher increases the advantage to be gained from striking first, adding to the danger of nuclear war in time of high tension.

If supporting SALT II required acceptance of its consequences as the highest possible good, SALT II should be opposed. But it does not. Many choices involve choosing between relative goods and evils, all far from the Christian ideal. SALT II is such a choice. We need not give up our vision of a world without the specter of nuclear catastrophe in order to support SALT II. We can and must continue to press for something closer to our vision. But we dare not let the vision obscure the fact that we cannot choose to have the world of our vision now. We are not omnipotent and our choices are constrained by the choices of others. But we do have choices, and in the case of SALT II the choices matter and must be made even if we cannot choose what we would like.

CONGREGATIONAL PROFILE

BETHEL MENNONITE CHURCH

The Great Depression of the 1930s was perhaps not the ideal time to create a new Christian community, but the Lord works in wondrous ways. So it happened that about 1936 a small group of farmers—about six families—seeking suitable land for strawberries, located 160 acres of the needed sandy soil under an uninviting, stump-and-undergrowth-filled part of British Columbia's rain forest.

We are still privileged to have some of these people with us. They know what it's like to wrest a living from the land and can tell us some practical things about energy conservation. They cleared the land and made it productive. They built the first church, which was known as the Coghlan Mennonite Church.

The growth and development of our fellowship over these four decades was made up of four distinct periods, each about 10 years in length. Three lay ministers, Dueck, Jantzen, and Baerg, were the leaders in the first decade. The second decade, the post-World War II years, saw the arrival of the major increase in numbers as the new Canadians—immigrants from Europe—joined. But there was also a continuing trickle of people from the prairie provinces who enriched this body.

J. Regier, an elder, Dueck, and Jantzen guided the spiritual development during this period of growth. It resulted in the appointment of N. N. Friesen as the first full-time minister as the third decade of the church began.

It was a time that needed the considerable energies of Friesen. A new sanctuary was built, followed by an education wing a few years later because of rising Sunday school enrollment. Somewhere along the way our name changed from Coghlan to Bethel, probably because the Coghlan post office closed.

The fourth decade brought Rudy Goerzen to us from Springstein, Manitoba. Young people came to a new appreciation of Jesus Christ in their life during this time, but older people discovered nearby Clearbrook as a wonderful place of retirement, leaving our membership number substantially the same, 260.

As our fifth decade gets under way Friesen is still helping us as a very youthful 78-year-old brother, and the leadership now is in the capable hands of Peter Retzlaff, leading us to the future.

Like many other churches Bethel is in an area of transition. The agricultural base is still significant, but in place of the farms with 500 chickens we have fewer farms with up to 15,000 chickens. The small strawberry farmers have either evolved to larger operations or become employees and commuters to metropolitan Vancouver. Young people have had to leave for better opportunities elsewhere.

The choir sings at Sunday morning worship.

The original 160 acres, which contain our sanctuary on an acre of donated land, already have several subdivision developments, and it's likely that this will continue. It is our hope that the Bethel Mennonite Church will continue as a Christian presence—in a substantially secular society—to proclaim the Word of God. We believe that this is the will of our Savior, Jesus Christ, and that our minister-in-charge, Peter Retzlaff, will help us do that. *G. Harms*

Meditation

Gifts that really matter

Last Christmas God allowed me to learn something significant about giving. It was a simple lesson, as such lessons often are, from my eight-year-old brother, Matt.

I arrived home for the holidays from college feeling like a Christmas Scrooge because I wasn't in a holiday mood and I didn't intend to be. At the root of it was that my wallet had been stolen on the train. I felt bitter at whomever had done it, and at God for allowing it to happen before I could do my Christmas shopping. With no money I knew I wouldn't be able to pass out generous gifts to my family the way I wanted to. When I asked my parents for a loan they only comforted me by shaking their heads and saying that the family would understand and expect nothing from me.

During the entire holiday vacation I moped around the house, letting my unhappiness affect everyone else around me.

The dreaded time arrived, Christmas morning. My little brother Matt came bounding into my room, "Wake up, Shelley; it's Christmas. Time to open all the presents." I groaned and pulled the blankets back over my head.

An hour later our family gathered in the living room. I watched the blinking lights on our tree as Dad read the Christmas story from Luke. When we joined in singing "Joy to the World" I mumbled through the words, determined not to enjoy any part of this Christmas day.

And then came the giving of our gifts. "Mom, can I give Shelley mine now?" Matt jumped up and down with excitement. She nodded, and Matt ran to find a flat silver package with a green bow beneath the tree. "Here, Shelley, this is for you." He stood there grinning. "Hurry and open it."

My fingers slowly unwrapped the square package as I thought of the car model I had originally planned to get for Matt. The silver wrapping fell to the floor uncovering a black picture frame. There behind the glass was a poem written in my brother's careful printing with the title "My Sister."

Matt looked at me expectantly, "Read it, Shelley, I wrote it myself!"

I swallowed, smiled weakly, and began to read aloud. "My sister is like a princess. She's pretty as a flower, and even nicer than the President. . . ." I couldn't see enough through the blur of my tears to read on.

I reached forward to hug Matt. "Thanks, Matt. This is the best present I've ever had."

"Really?" he asked. His eyes lit up and twinkled brighter than the lights on the Christmas tree.

Matt had found a secret. He didn't have any money either, but he had done something which I had refused to consider. And like the personal present to us of Jesus in the Bethlehem manger, Matt had shown me a lesson about the real joy of giving.

Shelley Ellis

From my abundance

Lord, I have so much
And yet want more,
My house is full
From door to door.
Still I want more.

I see my brother
Across the sea,
Naked, unfed,
In misery.
O make me free.

Free to stretch out
A helping hand,
To love, to lift,
To understand,
To be a friend.

Of my abundance
To give, to share,
To feed the hungry,
To love and care,
And burdens bear.

Esther C. Bergen

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There are alternatives

I didn't believe it could ever happen to me. Born in the depression years as number 10 of 12 children, to date having been a full-time student (22 years) half my life and still making school loan payments, trying to raise four children (the youngest now 13), I have worked most of my career (except four years teaching in public schools) at church-related institutions.

No, that was one concern I needn't pay heed to.

When it came to gift-giving time in our family there were always many essentials we did not have. It was a pleasure to shop around for bargains on some clothing, simple toys, and possibly an alarm clock, a new pen, or hockey sticks for our three boys.

December 26 never found me feeling guilty for having bought nonessentials and being left with unnecessary bills to pay.

Until last Christmas, that is. Marge and I had spent almost a whole day in the shopping mall but had found no gifts to buy. As we were talking over coffee and a roll it suddenly hit me like a ton of bricks.

We were not looking for any particular things our children did not have. Instead we were trying to find things we could convince ourselves they might like. Our family had joined the parade of buying gifts for the sake of gifts!

I had read about it and seen others do it. Never was I going to join that crowd. But there we were.

It has pained me ever since. Christmas and other celebrations have meant to us special times together with extended family for important personal, social, and spiritual occasions. They have been relationship times.

Statistics show that the Christmas spree will cost US citizens over $12 billion this year. And the average Canadian and US family will spend $500 to $3,000 or more for gifts.

We bought some gifts, mostly clothing. We donated an equivalent amount for church projects. Then we decided to spend some extra money after Christmas for things we could do as a family.

Our hope is to do the same this year. I refuse to run around desperately looking for something different (which usually means extra expensive) that nobody needs.

Scripture tells us, "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son. . ." (Hebrews 1:1-2a). In Christ God comes to us in a personal form for a personal relationship. That is the greatest gift any one of us can experience.

In this Advent season young children will be barraged by up to 80 TV-spot commercials for each Christmas toy. Parents in the US and Canada will spend $6 billion for those toys. How many will feel regrets by December 26?

No, I'm not against toys. And Christmas should have special meaning for children. But there are alternatives to the *sell*-abration. Jesus came to us in a simple, rural family setting. Does that say something to us?

Our aim must be to experience family with our loved ones, congregation, and community. *Alternatives* (4274 Oaklawn Drive, Jackson, Mississippi 39206) has a whole host of ideas for making our celebrations contribute to a "just and peaceful world community." (*Write them for details.*)

For Christmas alternatives they suggest: (1) the incorporation of more meaningful and human celebration styles (such as homemade gifts, recycled gifts, or gifts of time, skills, or talents); (2) a challenge to the commercial control of Christmas with community action and lifestyle change; and (3) a call for the diversion of money from commercialism to worthwhile human needs and social change projects.

I would only add one: Try to recapture the simple family spirit where the coming of God's Son would be welcome to all. He does want to be our Savior. And that—after all—is what the Christmas celebration is about. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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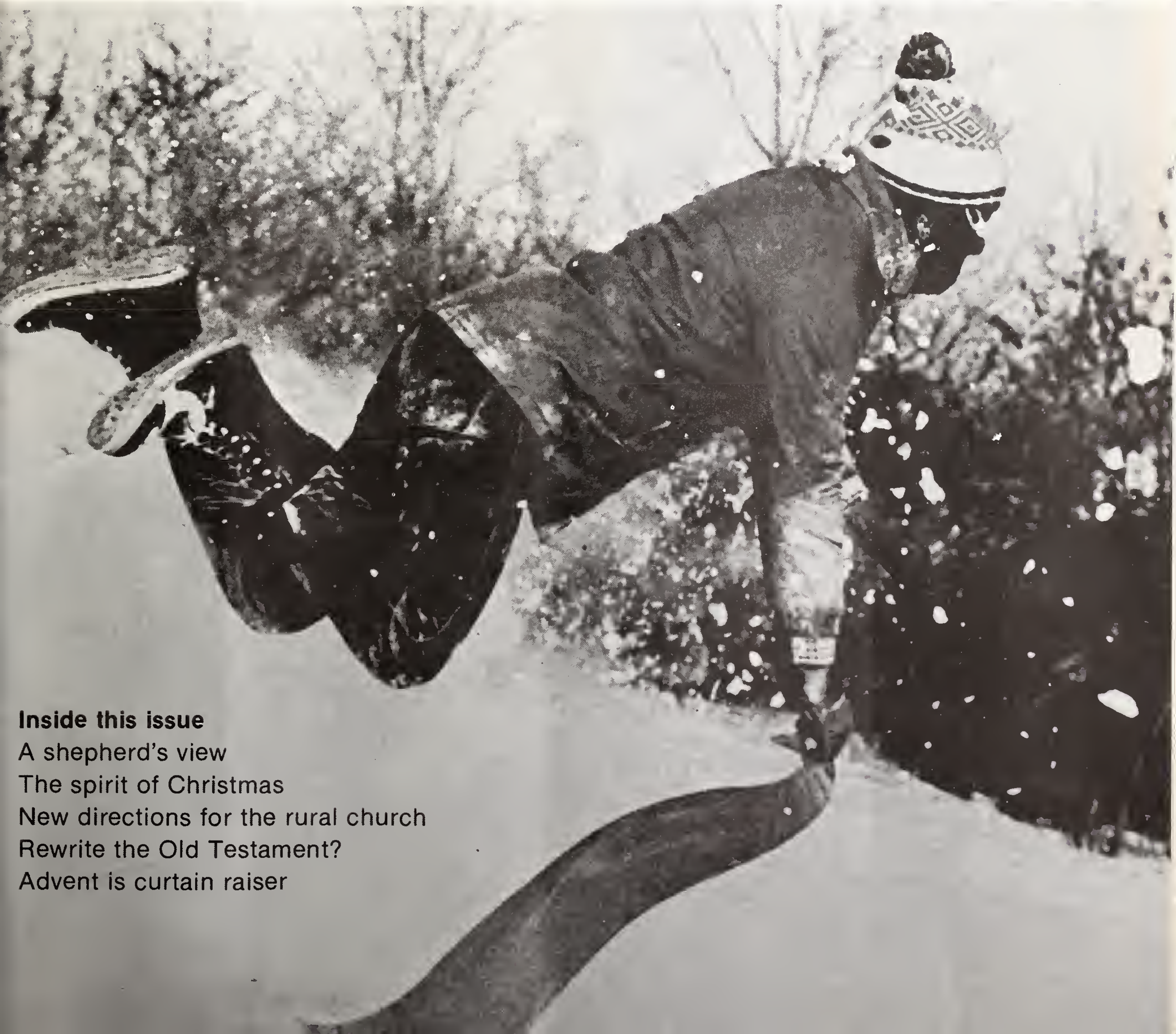

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The spirit of Christmas
New directions for the rural church
Rewrite the Old Testament?
Advent is curtain raiser

A shepherd's view

Flocks graze contentedly
on night-cool slopes
where breezes stir
burr-dotted fleece,
sparse grass
and harsh, handwoven cloaks.

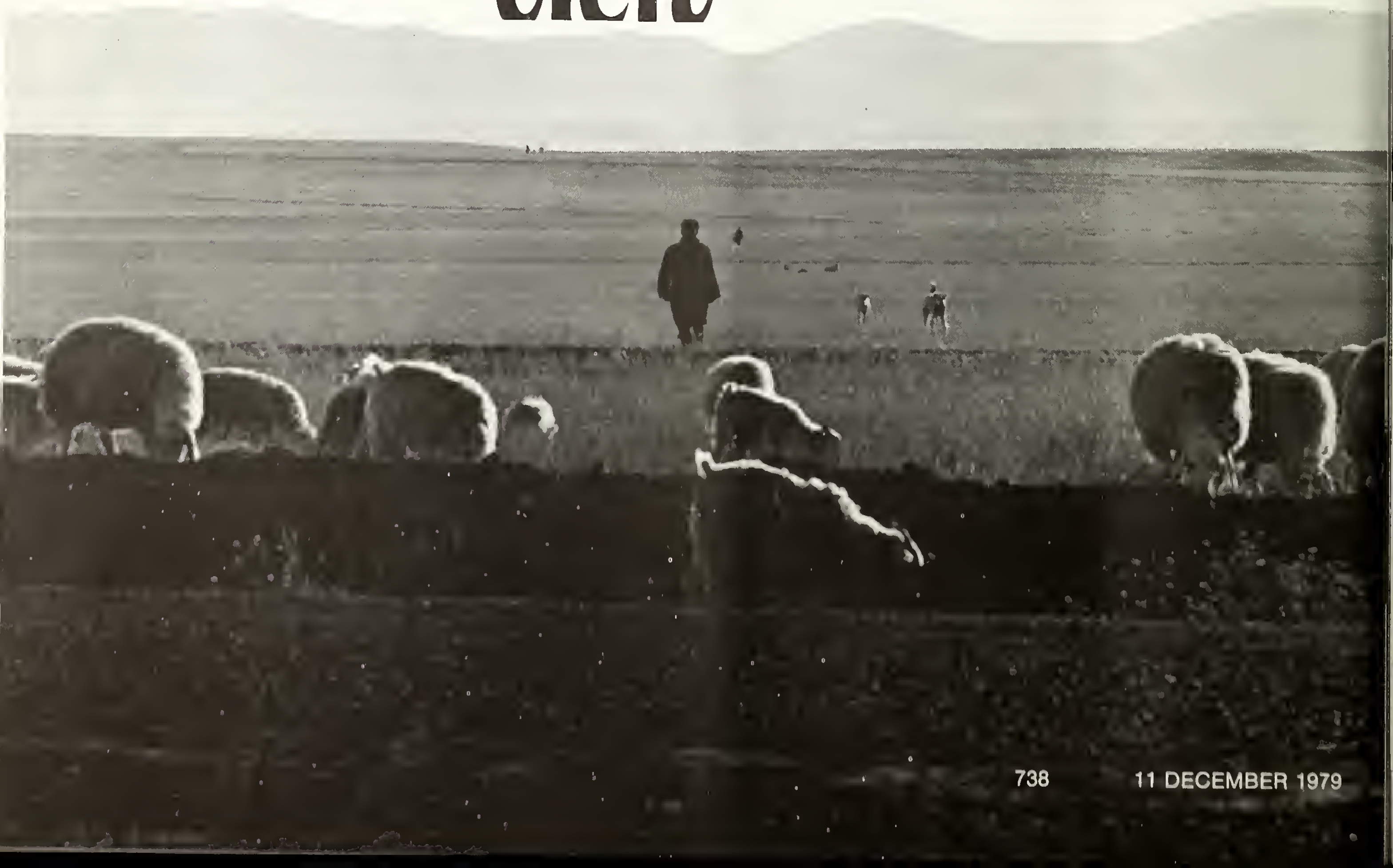
Full thirty years,
I've nighted here—
nuzzled by lambs,
tending an injured hoof;
searching the brambles for a ewe
tortured in birth.

And in those hours when
no crisis called—
full thirty years
I've sensed the tug
of history—
my heritage
in land
and sky
and sheep.

Similarly
down through the centuries
my forebears tended flocks,
felt dew,
knew rock-bruised feet
and fevered nights
and times when problems pressed
like avalanches
on their minds.

Often
it's helped—
this knowledge that those patriarchs
in whom my faith is founded
once knew my desolations,
felt my same quiet joys,
rested near sand and sedge,
and walked the rockstrewn cliffs
while pondering twin weights
of history and future—
now looming dark with fears;
now luminous
with promise. . . .

Evelyn Minshull



Small hoofbeats flurry past,
responding to a mother's bleat.
Beside me Reuben dreams
of Leah
(what else could cause that
certain, gentle smile?)
My memory stirs,
replacing mountain chill
with warm and vivid pictures
(moment close)
of months when my young marriage
(doomed to childbirth death)
ignited all my skies
and touched my desert life
with blooming.

I sigh
and turn from Reuben's private joy.
Downslope, three brothers chat
beside a struggling fire—
striking their hands for warming.
Huddled in furs, my eldest grandson stirs
and clears his throat;
then hums a tune in falsified awareness,
denying recent weakening
into sleep.
Thus Isaac,
tending sheep with Abraham,
might once have feigned new manhood;
thus Moses,
herding Jethro's flocks,
might once have drifted into reveries
of Egypt's gold. . . ;
thus David,
root and founder of my city,
Bethlehem,
might once have slipped to sleep
while pondering unfathomable future—
not realizing then
that his would be the larger flock
of God's own chosen.

What peace these hills have brought me,
all these years—
balm for my healing;
altared, soul-deep peace
for reverence and prayer;
quiet for my pondering of prophecies
which will,
some future day,
explode in realism's gaudy joy
for those who follow
me.

I entertain no hope,
with all my years,
that prophecy might bloom before these eyes,
so tuned to dark and dying.

And no such thought of possibility intrudes
when,
over Bethlehem,
I see a star expand
and swell
and glow
perplexingly—or when,
young body rigid and intent,
my eldest grandson asks,
"Do you hear singing?"

THE SPIRIT OF CHRISTMAS

Walter Sawatzky

It was Christmas, USSR, 1948. Elder Penner had courageously invited fellow believers to come to his home for a celebration. Home meant one room in a long barracks crowded to overflowing with German exiles. Even if the meeting was secret, even if an isolated barracks in northern Russia wasn't really home, even if many still didn't know where a husband or a son was or if he was still living, the spirit of Christmas filled each heart. It was a spirit of thankfulness that the Savior had come, and for many it was the best Christmas ever.

Many could scarcely remember how they used to celebrate Christmas. Their church was closed in 1934. All the ministers were in prison except one former schoolteacher, who was hiding. Religious persecution became so intense that even Christmas had to sneak past without being noticed. It was too risky to put up a Christmas tree.

More than a dozen years passed. For two brief years during the war—when the Germans occupied the region—church life flowered. That meant revival services, baptisms, and new ministers ordained, including Elder Penner. But by Christmas of 1943 all were under way, dragging their few belongings through the mud toward what remained of the German Reich.

At the end of the war the involuntary journey was resumed. They were herded into unheated boxcars, handed some loaves of bread and a pail of water (which often had to double as latrine), and were assured they were going home. Most wanted to wait long enough so the loved one from whom they had been separated during the turmoil might find them again. Often they were told not to worry, that their husbands were already waiting for them back in the Ukraine.

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One mother responsible for three children, an aunt, and a grandmother was separated from her oldest boy (age nine) whom she had sent a few yards away to locate the aunt guarding the buggy. Young Hans could not locate the aunt and returned a few minutes later to find the train gone. Six years later Hans finally found his mother. He had survived as mascot for a regiment of German soldiers and then was brought to a Russian orphanage.

The boxcars full of suffering, dying people did not stop near the old homesteads in the Ukraine. The journey continued for many weeks until finally, in scattered places throughout northern Russia in Siberia, the survivors were permitted to disembark. One group found itself in northeastern Russia, deep in the woods, 40 miles from the nearest town. Ramshackle barracks were to be their home and they set about plugging up the cracks against the howling wind.

During those first three postwar years their thoughts were concentrated on one theme—bread. Only a few older men were present; the rest were either dead or in prison. Mothers and older children worked all day in the lumber industry.

Recalling those times recently, one middle-aged father broke down in tears as he recalled how his mother stood knee-deep in the river in springtime, trying to fish out of the water the large logs which she had chopped down during the winter snow. Her legs were swollen and aching. He, as a 15-year-old, worked as shoemaker. After work until midnight or 1:00 a.m. his mother would hold a candle and read to him or periodically rap his forehead to keep him awake as he cut out up to four pairs of boots a night from old rubber tires. These were sold to the lumberwomen as they stood in line with the money to buy a kilo of bread. Women slaved for bread.

The survivors have managed to eat much bread since then. But one of their number remarked, "Don't be deceived by the apparent health of our chubby bodies; we are rotten on the inside." (It is a picturesque way to describe sunken uteruses and other internal problems that plague so many today.)

Christmas has returned to believers in the Soviet Union since then. In the sixties "Father Frost" and the New Year tree were introduced by the state as a preferred alternative to the traditional holidays. Putting up the New Year tree seven days early no longer means that the neighbors may report you. During recent years fewer of the Christmas services have been disturbed by the authorities. Children memorize their verses, share in the Christmas songs, and get the traditional bag of candy.

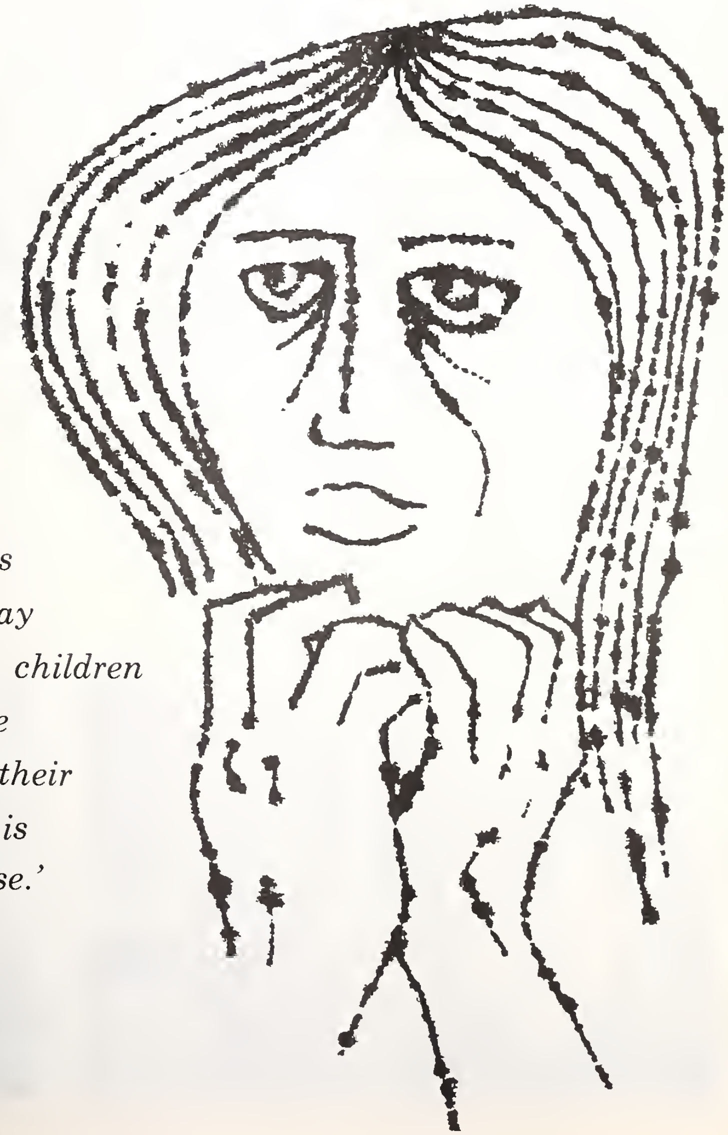
When we asked some of the older persons in one Soviet city what Christmas means to them, the answer was disturbingly familiar. Now there is so much preparation and so many gifts to buy that Christmas is beginning to lose some of its original meaning. Some fathers were so busy working overtime to pay for the presents and the new car that they had little time for the church. There too people were forgetting how thankful they had once been—not for the nice presents or even for the candy, but—for the fact that a Savior had been born.

The older persons recalled that at the Christmas celebration in 1948 they had crowded into one of the rooms in the barracks. They had to sing softly so the neighbors would not be disturbed and report the service. The elder read the Christmas story from the Bible that had been miraculously preserved. The strange new joy of Christmas filled the room. A few weeks later it was only a memory. The elder was imprisoned, others were threatened and soon were too afraid to meet for worship.

Another remembered the blessings of the Christmas after 1956. They had streamed together from all over the city to meet in someone's home. Not only was there more bread but there was enough candy to give each child a "tute" (bag of goodies) for memorizing a Christmas poem. Bus service that evening was slow, and after a long trip in one bus he waited over an hour for the next one. But as he stood there in the cold, windy square at midnight, stamping his feet to keep from being frozen, his heart was full of the joy of Christmas.

Our brothers and sisters in Frunze asked us to pray for them that the true spirit of Christmas would return to them, that materialism would not gain a greater hold in their membership, that they might discover a sense of mission to those who don't know the Christ of Christmas. But above all their eyes begged us to pray for their children because the competition for their allegiance is intense. Perhaps as we pray with them and for them and thank God with them and for them the spirit of Christmas past will also become the spirit of Christmas present for us. •

". . . their eyes
begged us to pray
for their children
because the
competition for their
allegiance is
intense.'



News

European Mennonites want stronger partnership with MCC

European Mennonites welcome Mennonite Central Committee initiatives in Europe and want to be partners in its work.

In support of this position European Mennonites in consultation with MCC delegates at the Bibelheim Thomashof near Karlsruhe, West Germany, recommended that MCC station a representative in Europe and increase its involvement.

Called by MCC, the November 19-20 consultation was to help MCC decide what its future role in Europe should be. Similar consultations were held in 1950 and 1967.

"MCC has no program planned for Europe for the next five to ten years, not even a 'hidden' one," said Elmer Neufeld, MCC acting chairperson, Ohio.

In their response the European Mennonites clearly rejected the attitude that Europe is their "turf" and North American Mennonites need not apply any resources there.

About 40 delegates from European Mennonite conferences and groups and 14 MCC representatives specifically expressed support for present MCC involvement in the Umsiedler ministries, contacts with East European countries, the European Mennonite Bible school in Bienenberg, Switzerland, projects in the developing world, and peace concerns.

The consultation particularly stressed mutual assistance in bringing the peace question into congregations and improving Mennonites' peace witness.

MCC said Europeans can help North American Mennonites in this question because of their experience in empire, and in social questions such as energy and pollution.

Larry Miller, Paris, MCC Peace Section representative, told the Europeans: "The American empire is over. The European empire ended earlier. . . . You are farther in the analysis if not in the solutions."

The most signifcant of the nine conclusions approved were the recommendations on personnel for a European program and another one identifying the International Mennonite Organization (IMO) as the initial contact for MCC.

The delegates said an MCC representative stationed in Europe should maintain relations with European Mennonite conferences and organizations and coordinate MCC activities. (MCC had a director in Europe until 1967 when it decided to work from the US office in Akron, Pennsylvania.)

To strengthen partnership and mutuality between North American and European Mennonites, the Europeans discussed the placement of a European in the Akron office as a staff person. They could not agree to recommend this but left it open as a possibility. They also expressed openness to the MCC suggestion to have a European representative on the MCC board.

Problematic for the Europeans was MCC's question: "Who is our partner in Europe? Who is our point of contact?"

As in North America, Mennonites in Europe have organized various conferences and boards, some national, some multinational. German Mennonite congregations, for instance, may be independent members of one of two German conferences or of a multinational Mennonite Brethren conference.

IMO, a social service and relief/development organization made up of Dutch and German agencies, the MB conference and individuals, seem to be the natural partners for MCC, but their base is not broad enough to handle all MCC concerns, as the Europeans themselves pointed out. (For instance, IMO has no specific assignment to deal with peace questions and East-West contacts, and the Swiss and French Mennonites are not members.)

The European Mennonites solved the

Samuel Gerber (left) from Bienenberg, Switzerland, representing the Swiss Mennonites; Hans Niessen, Neuwied, West Germany, representing Vereinigung der Deutschen Mennonitengemeinde; Helmut Greve, Hamburg, also representing Vereinigung

L. Woelinga-Rodbard (left) from Amstelveen, Netherlands, representing the Algemene Doopsgezinde Societeit (ADS); Volker Horsch, Weierhof, West Germany, representing Vereinigung; Jaap Brusewitz, Amsterdam, representing ADS

Walter Jantzen, East Berlin, representing Mennonites in the East German Democratic Republic

Henry Boschmann (left) representing the Rosedale Mission in West Germany, and Heinrich Funck, Ingolstadt, West Germany, chairperson of Verband deutscher Mennoniten-Gemeinden

difficulty by agreeing that IMO should be strengthened and given more assignments, staff, and financial support.

By telling their stories and giving analyses of the situation of Mennonites in the USSR, several Umsiedler who represented independent Mennonite Brethren congregations stimulated the growing interest of European Mennonites in East Europe. MCC delegates welcomed enthusiastically the European interest in increasing contacts with the Eastern countries.

Participants were positive about the results of the meeting, particularly given the multiplicity of European Mennonite groupings and the looseness of the agenda. The forum allowed the Europeans opportunity to air their own concerns and differences.

Determined not to "bring the agenda" but to listen closely, MCC representatives sat by in a waiting attitude the first day as Europeans exchanged information about programs but did not offer any answers to MCC's question about its role. Reminded by Hamburg pastor Peter Foth of their assignment, delegates decided to speak specifically to projects in which MCC is involved in Europe and other projects the Europeans would like to do jointly.

North American Mennonite missions in Europe were not on the agenda, but several mission representatives were included in the MCC delegation to present the missions' point of view.

Some criticisms of MCC showed up in the responses from conferences and individuals to Peter J. Dyck's paper outlining MCC history in Europe. The primary emphasis, however, was that European Mennonites, because of their smaller number (41,000, excluding Mennonites in the USSR, to North America's 313,000) and resources, can use help from Canadian and American Mennonites but want to be informed better and consulted more.

Samuel Gerber, representing Swiss Mennonites, made a point of setting aside the criticisms MCC has received. "Of course mistakes were made. But afterwards it nearly always became evident that MCC people acted not out of bad attitudes; rather, blunders were made because the MCC people were not properly informed about European structures and competence," he said.

According to one US worker in Europe, more significant was the positive tone of the Dutch Mennonite response because some Dutch have been vocal in their criticism of MCC's approach in Europe. The Algemene Doopsgezinde Societeit outlined several of its current concerns—such as peace and development issues—and mildly suggested MCC could help them.

Participants gave tribute to Dyck for his long service in Europe. Dyck is changing roles in the MCC office; as of January 1980 he will no longer be director for the Europe program.

MCC will not be appointing a new director for Europe until its role for the future is clearer. *Lydia Penner for Meetinghouse*

Spring into the 1980's with these courses for MISSION EFFECTIVENESS

JAN. 21-25
New Religious Movements as Challenge to the Churches. Johannes Aagaard, Aarhus University, Denmark; President of International Association for Mission Studies.

FEB. 4-7
The Church Growth Debate: God's Arithmetic or Ours? Orlando Costas, Howard Hageman, Dotis Roberts, Harvie Conn; Miriam F. Perlewitz, M.M., and David Moore. Joint seminar with the Continuing Education Center of Princeton Theological Seminary, at Princeton.

FEB. 12-15
Missionary Preaching: The Gospel in Context. Samuel Kamalesan, Vice-President-at-Large, World Vision International.

MAR. 4-7
Middle East Mosaic: Christian Churches Witness in a Muslim World. Norman Horner, Associate Director, OMSC, and Archbishop Athanasius Samuel, Syrian Orthodox Church.

MAR. 11-14
Laboratories of the Spirit: Four Mornings on Prayer. Anna-Marie Aagaard, Aarhus University, Denmark.

MAR. 18-21
The Biblical Basis for Mission. Gerald Anderson, Director, OMSC.

MAR. 24-28
The Bible, The Poor, and Oppression. Harvie Conn, Westminster Theological Seminary.

APR. 7-11
Christian Witness to Muslims: Issues for Mission Today. David Kerr, Selly Oak Colleges, Birmingham, England.

APR. 14-18
Cultural Problems in Mission: Anthropology Where it Matters. Louis J. Luzbetak, S.V.D., Editor, **Anthropos International Journal.**

APR. 21-25
Announcing the Kingdom: Latin American Perspectives on Evangelization. Mortimer Arias, Latin American Methodist Council of Churches, La Paz, Bolivia.

APR. 29 - MAY 2
Jesus Christ, Salvation, and the World's Religions. Stephen Neill, Oxford, England.

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Wallaceburg, Ontario (CCP) — Trinity United Church here will have useful rooms where most churches don't even have rooms. After Trinity's former building burned down over a year ago, the members decided that instead of a church with a narthex which is largely unused, and rooms with specific purposes that are frequently empty, they would build a multipurpose church. The large gathering room in the new church is asymmetrical and has movable seating. It allows communion to be served from the center, sermons can be preached from the pulpit at one side, and seating can be rearranged for concerts or other events.

The following analogy was in a sermon by William Sloan Coffin, Jr., senior pastor at Riverside Church, New York: "When I consider the terrible events of Guyana, I keep returning to one question: when at two in the morning they were going through the Kool-Aid drill for a simultaneous suicide, didn't someone understand the possibility of what might happen? Suppose someone had said, 'This is crazy. I'm not going to take this drill.' Isn't it time for somebody to refuse the drill? Isn't it time for somebody to say, 'This is crazy'? And who should refuse to drink from the giant vats of the Pentagon if not those who take the cup of salvation with their Lord and Savior? Those who are made strong by the blood of Christ can have nothing but contempt for the poison proffered by the Pentagon. In the Pentagon. In the name of our coming Savior, the Prince of Peace, we refuse it."

We all seek peace

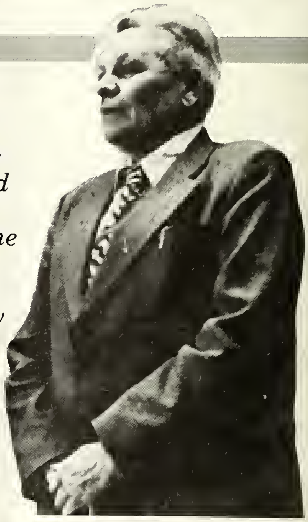
Four brethren from the USSR visited Canadian churches October 30-November 20 at the invitation of MCC-Canada.

Sergei Nikolaev, Baptist superintendent over the Leningrad region, Jacob Fast, Baptist superintendent of the Novosibirsk region, Traugott Quiring, superintendent of the Tashkent region, and Bernhard Sawatzky, pastor of the Novosibirsk (Kirchliche) Mennonite Church, came to build upon ties established at the Wichita World Conference.

The three Baptist brethren (Fast and Quiring are Mennonite Brethren who officially function as part of the All Union Council of Evangelical Christians and Baptists) told of large churches filled to overflowing, people hungry for spiritual sustenance, large baptism groups (69 at one church, 57 in another) and continuing church growth in the USSR.

People do not mind spending hours on buses to come to church; and they eagerly accept three or four sermons per service. "We have complete freedom to preach the Word but not to talk politics in church," said Quiring.

"We all seek the same peace. People in Russia and Canada are looking for the same soul-peace. It can be found only in Jesus Christ."



"You cannot imagine what it means for me to be here in Canada and fellowship with you, my Mennonite believers."

The Russian brethren, left to right: Jacob Fast, Bernhard Sawatzky, Sergei Nikolaev and Traugott Quiring

Fifty-seven persons were baptized on this 1979 summer occasion at Novosibirsk Baptist Church.

It remains to be seen whether the visit of the Pope to the United States has contributed to a growing polarization between the contending forces in the Roman Catholic Church of the US, says Ecumenical Press Services. His doctrinal stance pleased conservatives while his outspoken concern for human rights was welcomed by progressive Catholics. The Pope's activities and bearing are widely viewed as having reflected the basis of the dialogue between the Roman Catholic Church and other branches of the faith in the US. It is clear that he has set the stage for intensive discussions within the church.

LaLouviere, Belgium (MBM) — Vasil Magal, speaker on the Mennonite Church's Russian language radio program, reports that listeners all over the Soviet Union are hearing *Voice of a Friend* and responding to the gospel. During a trip to West Germany in early October he visited a number of German-speaking persons who recently immigrated from the Soviet Union. Many reported that his voice is well-known throughout the USSR and that they came to the Lord through hearing the gospel on the radio.

Fresh documentation that Christian believers are subjected to enforced psychiatric treatment in the Soviet Union has recently been published by the *Information Bulletin* issued by the Moscow-based Working Commission. The 22 case histories include Orthodox, Catholic, and Evangelical Christians, and one Muslim. Soviet police recently used brutal methods to break up a Christian gathering near Rovno in the Ukraine, employing gas which caused nausea and severe headaches.

Sawatzky enjoys a casual moment at lunch with CMBC professor John Friesen, left, and student Evelyn Peters.

Bernhard Sawatzky, the lone Mennonite, repeatedly marvelled, "You cannot know how much it means to fellowship with fellow believers here in Canada; and to hear so many freely conversant in both Low and High German. Our God is truly a great God!

"By now there are about 30 registered (Kirchliche) Mennonite churches and about six Mennonite Brethren churches outside of the council; I'm not certain about exact details," said Sawatzky. "We are several thousand Mennonite believers, and there is great spiritual interest among young and old.

"Yes, there are differences among our believers; even issues like divorce are troubling us. And we too see various forces vying for people's priorities. But," commented Sawatzky, "one thing is clear. There is a deep inner longing for soul-peace in the hearts of people in Russia and in Canada. We are all seeking the same peace. And it can be found only in Jesus Christ." *Bernie Wiebe*

Sawatzky visits the Mennonite Heritage Centre, Winnipeg.

Sawatzky speaks to CMBC. Gerhard Ens, editor, Der Bote, *translates.*

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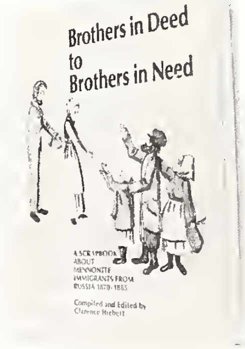
Bauman
Berg
Claassen
Dirks
Eitzen
Friesen
Funk
Geddert
Harms
Janzen
Kliewer
Kroeker
Loepp
Martens
Neufeld
Penner
Rupp
Siebert
Stucky
Thiessen
Vogt
Wollman
Ziehl

OR ONE OF OVER 450 OTHER

RUSSIAN MENNONITE
NAMES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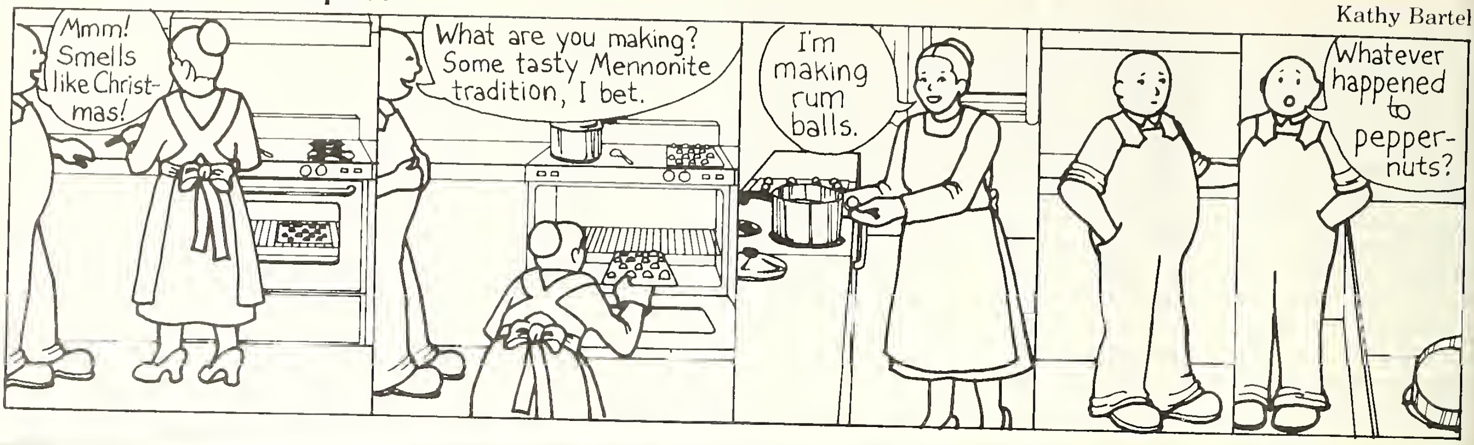

Kathy Bartel
Mmm! Smells like Christmas!
What are you making? Some tasty Mennonite tradition, I bet.
I'm making rum balls.
Whatever happened to peppernuts?

Israeli peace movement seeks to mobilize American Jews

Washington, DC — The Israeli peace movement came to the American capital for four days in October to persuade both America and American Jews to recognize and make peace with the Palestinian Arabs.

In his opening words venerable white-haired Simha Flapan, organizer of the event as editor-in-chief of the sponsoring *New Outlook* magazine, said, "We are here to mobilize Jewish public opinion for a dramatic change leading to Jewish recognition of the Palestinians."

About 500 persons, mostly Jews, registered for the international symposium at the International Inn October 26-30.

About 100 of the participants were from outside the United States, mostly from Israel. That delegation represented *New Outlook* magazine, the Peace Now movement, and the small dovish political party known as Shelli. At least half a dozen among those who participated are members of the Knesset (Israeli parliament). The Peace Now movement was launched several years ago by Israeli reserve officers and others who are pressing the government of Israel to conduct negotiations with any Palestinian groups which also accept negotiation as *the* means for solving the Middle East conflict.

The symposium, a public event, was attended by the media and representatives of other peace organizations, including the American Friends Service Committee and Mennonite Central Committee Peace Section.

New Outlook has kept well informed on the Middle East work of both groups. Quaker Landrum Bolling and Mennonite Urbane Peachey were well-known participants in the symposium.

Conference organizers were pleased with the attendance, but some absenteeism was deeply regretted.

"Most regrettable" was the absence of "the Palestinian delegation," whose attendance had been planned, partly to demonstrate that dialogue between Israelis and Palestinians was desirable, possible, and necessary.

It was publicly stated that the American State Department had refused visas to designated representatives of the Palestine Liberation Organization and that several West Bank mayors had been denied travel permits by the Israeli government, but other probable reasons for their absence were also cited.

A sympathetic interpretation was given by Uri Avneri, one of the best-known doves in the Israeli Knesset: "These people are living under military occupation. Most of us don't understand what that all means."

American professor Hisham Sharabi, a Palestinian, confirmed that military occupation with its experiences of intimidation, dispossession, and exile had brought about "the kind of anguish which made dialogue psychologically impossible."

Even so, evidence was provided that the dialogue was already taking place. At a recent conference in Rome, for instance, PLO executive leaders and Israelis had agreed that a "solution based on two states living alongside each other is an acceptable principle."

Two of the most passionate speakers were a Palestinian woman from the West Bank and an Israeli leader of Peace Now.

The latter, Deddy Zucker, pled with the Palestinians to strengthen the hand of Peace Now "so that Israeli public opinion can be mobilized." "Thousands of Israelis," he said, "went to Hebron to replant an Arab vineyard destroyed by extremists. Can the Palestinians do something similar?"

Raymonda Tawil, who has experienced the jail of the occupying military government, extended "our hand in friendship to the peace movement" but insisted on the following Israeli initiatives as conditions to dialogue: a moratorium on all Jewish settlement on the West Bank, the granting of unrestricted free speech and Palestinian right to choose their own leaders, and removal of restriction on free economic development of the area.

Both Israeli and American Jewish peace leaders felt that they had the majority of Israelis and American Jews on their side. Said Dov Zakin of Peace Now, "The public of Israel is ready. Sixty-eight percent are ready to negotiate with the Palestinians and to abandon the territories."

And Arthur Hertzberg of Columbia University insisted that the American Jewish community was "overwhelmingly moderate . . . not wanting Israel to occupy one million Arabs."

The well-known Middle East scholar, Walter Laquer, explained that the coming of peace did not depend on "a new genius giving us a new formulation" but rather on "a new willingness." Quoting *New Outlook* he said, "The prejudice of American Jewry is the major obstacle to peace."

The symposium did not press for any particular conclusion. One sensed, however, that the suggestion of Sidney Morgenbesser of Columbia University, that informal Friends-of-Peace-Movement-in-Israel groups be formed in North American Jewish communities, was well received. *Frank H. Epp*

Pastor required

The Tofield Mennonite Church requires a pastor beginning 1 August 1980. Interested persons may write to: Ken Rempel, Chairperson, Tofield Mennonite Church, Box 61, Tofield, Alberta T0B 4J0; telephone 403-662-4003.

Spanish conscientious objectors are seeking international support because the Spanish Parliament is debating a CO bill. Tom Rutschman, Mennonite missionary living in Barcelona, asks Mennonites to write letters to Spanish authorities expressing support for a CO law. For more than five years COs in Spain have asked the government to provide a statute. Although the new Spanish constitution permits conscientious objection there is no law regulating objectors and alternative service. In a November 18 letter Rutschman says international support is necessary for a law which would meet some of the demands of Spanish conscientious objectors such as not having courts judge one's conscience; no discrimination based on motives for conscientious objection; that alternative service be equal in time to military service; that alternative service not be limited to forestry work; and that the administration of the alternative service not be under the military. Letters or telegrams in any language can be addressed to: Exmo. Sr. Adolfo Suarez, Presidente de Gobierno, Palacio de la Moncloa, Madrid, Spain, and also to Minsistro de la Presidencia de Gobierno, Palacio de la Moncloa, Madrid, Spain.

The Christmas Peace Pilgrimage, a 10-mile walk from Nazareth to Bethlehem, Pennsylvania, will take place this year on December 15. Begun 20 years ago by Robert Euler, a Quaker, the event has been cosponsored a number of years by MCC Peace Section. A new sponsor this year is the Lehigh Valley Group of World Peacemakers. Robert Coll, a Catholic, is the speaker at this year's rally. Christians from many denominations are expected to participate.

Record

Workers

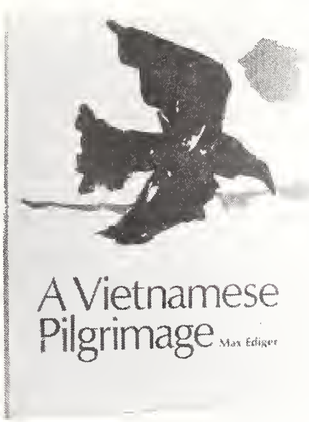
John A. Bertsche was elected president of Mennonite Hospital's (Bloomington, Illinois) medical staff during its quarterly meeting November 20. Bertsche will take office in January 1980. In this capacity he will also serve on the board of trustees of the Mennonite Hospital Association for one year. Bertsche has been a member of the hospital's medical staff since 1969.

Paul and Mary Anne Boschman, Mountainview Church, Vancouver, British Columbia, were Theological Center Guests at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, November 12-20. Paul served as a missionary to Japan for 20 years. Mary Anne is a member of the advisers committee of Women in Mission. The Boschmans represented the interest of evangelism.

Roy Kiser, a Virginia Mennonite Conference leader from Stuarts Draft, Virginia, was elected chairman of the board of directors of Mennonite Board of Missions (Elkhart, Indiana) during the annual meeting November 2-3 in Wayland, Iowa. Roy is pastor of Mountain View Mennonite Church in Lyndhurst, Virginia, and bishop of the southern district of Virginia Conference.

Kent Stucky, Southside Fellowship, Elkhart, Indiana, will begin new responsibilities as manager of the Mennonite Foundation January 1 as part of the foundation's expansion of services to the Mennonite conferences.

Bill Wiebe and Marie Wiens, associate secretaries with Mennonite Brethren Missions/Services, have declined reappointments. Wiebe will conclude his services 1 September 1980. Wiens will conclude her services on 1 June 1980.



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Stucky

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Ministers

Larry Kehler, pastor of Charleswood Church, Winnipeg, Manitoba, has resigned effective summer 1980. Future plans are indefinite.

Peter Tschetter celebrated his 25th anniversary in the ministry October 28 at Gospel Church, Mountain Lake, Minnesota, where he is pastor.

Correction: The person pictured on page 628 (October 23 issue) was identified as Vinora Weaver Salzman. The correct identification is "a friend of Mrs. Salzman." Lois K. Bare

European history position

is available at Bluffton College beginning September 1980. The position would require some combination with political science, non-Western studies, or possibly philosophy. Send resume to: Ronald Rich, Dean of Academic Affairs, Bluffton College, Bluffton, Ohio 45817. *Equal opportunity/affirmative action employer*

Reviews

Ministry of the child

The Ministry of the Child, *by Dennis C. Benson and Stan J. Stewart (Abingdon, Nashville, 1979) is reviewed by Anne Neufeld Rupp, Box 447, Middlebury, Indiana 46540.*

The value and uniqueness of a child is formed in the word "Starchild," which the authors have coined. This Starchild is the center of this book, which may be used by parents, study groups, or anyone who is interested in becoming involved in the world of the little people.

Unique to the book is the title. The preposition reads "of" not "to." We often assume that our role is to teach, shape, and minister *to* the child. The premise here is that children can minister to us. It is their innocence, trust, and ability to give and receive love from which we adults can learn, observe, and do. How often do we *hear* our children? How often do we let them minister to us?

The readability of the book is positive. Not only does print size and spacing make it easy to follow, but the 27 chapters or propositions are each divided into two main sections: a human incident, story, or event; and a reflection on the biblical and personal meaning of this event.

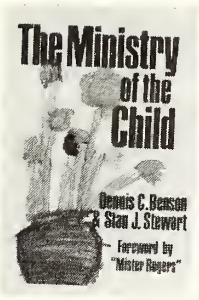
Some of the propositions, such as "Those who nurture Starchildren are themselves nurtured" or "Starchildren are apostles of community," should stimulate us to believe that there is something in this book for everyone. It reassures us that 1979 is truly the "Year of the Child."

With open hands

With Open Hands *by Henri J. M. Nouwen, photography by Ron P. Van Den Bosch and Theo Robert (Ave Maria Press, Notre Dame, 1972, 160 pages) is reviewed by Keith Schrag, minister of the Ames Mennonite Fellowship, 118 Hayward, Ames, Iowa 50010.*

"Praying is no easy matter. It demands a relationship in which you allow the other to enter into the very center of your person, allow him (her) to touch the sensitive core of your being, and allow him (her) to see so much that you would rather leave in darkness. . ." says Henri Nouwen.

Reading the book is an experience in touching Nouwen's "sensitive core" and being touched by it. There are many full pages of photographs ("photo-images"); pictures and words complement each other as one lets the author's spirit minister to one's own. As I read the book again my spirit was ministered to, my praying was enhanced.



Henri J. M. Nouwen
WITH OPEN HANDS

As the author prepared to write he consulted with 25 students and found that prayer has something to do with silence, acceptance, hope, compassion, and revolution. The five major parts of the book are devoted to these topics.

Praying is opening ourselves up to God and the other. Just like the old woman who clenched a dirty coin in a tight fist, refusing to open it, we hide our innermost needs and fears from God and others within clenched fists, as it were. Nouwen counsels us not to be afraid, not to be afraid of the silence from which we run or which we cover with loud noises or frantic activity. There is both outer and inner silence, the latter being more frightening than the former.

As we enter deep silence we suspect that prayer has much to do with acceptance—accepting the other, accepting ourselves, as gifts.

Prayer relates to hope. One who does not anticipate anything in the future cannot pray, Nouwen affirms.

Prayer is compassion; it is not antisocial or asocial. Yet it is not sentimental either. It enters into the life of the other, but with respect and space.

Prayer is a way of expressing dissatisfaction with the status quo and looking forward to the new world—a revolutionary stance.

My praying has been challenged and changed by God's speaking through the words and pictures of these pages.

New directions for the rural church

New Directions for the Rural Church *by D. Byers and B. Quinn (1978) is reviewed by Donavin Diller, pastor, First Mennonite Church, Beatrice, Nebraska 68310.*

This book by Roman Catholic writers was published in 1978 and presents eight areas of the United States where the Roman Catholic Church tried new organizational structures for large geographical *rural* parishes. You get a good insight as to how various organizations within the Roman Catholic Church relate to each other in a new venture.

"Area structures" have developed in response to certain needs too specialized or complex for the local parish to serve, yet too local to be met conveniently or wisely from the diocesan center.

A few illustrations are given of ecumenical organizations which Catholic groups joined as partners. The research of Byers and Quinn has revealed three basic problems in large geographical rural areas: (1) Ministers and church workers need support for their lives and their work; (2) a need for better communication and consultation within the church; and (3) a need to strengthen and complement the work of the rural church. The eight rural areas described worked at the three problems through the creation of new "area structure."

In our Mennonite church this would mean that in a rural area 4-15 churches would create a new area structure to help ministers and church workers personally, develop resources of people and materials, and plan and carry out projects within their area.

My observation would be that our local districts in the General Conference come close to fulfilling these three "area concerns." However, our districts would be too large geographically to carry out these programs. Byers and Quinn state that the need to push ahead in these areas is demanded because rural people expect far more from the church and its leaders today than in years past. Rural people travel great distances for various reasons. They are exposed to the whole world. They are responding to modern life like their city friends. In their churches too they want what is available to the city churches. The single rural church has a difficult time responding to these expectations. The creation of "area ministries" can help meet some of these expectations.

The appendix has constitutions and bylaws for area ministries. These will be helpful to anyone wanting to help start an area ministry.

This book is of little value to the independent-minded Mennonite church in a rural area looking for help in its local program. Some of the area ministries are too political in nature and depend on government funds and for that reason will not appeal to the average rural Mennonite congregation.

Speaking out

Rewrite the Old Testament?

Daniel Tiessen

I have been intrigued by the responses to Perry Yoder's review of the New International Version of the Bible. Yoder criticized the translators for rendering the word *almah* of Isaiah 7:14 as "virgin" when the meaning of the Hebrew term is actually "maiden" or "young woman." Many of the people responding to Yoder's review disagreed with him, claiming that the New Testament rather than the original Hebrew must be the final authority on the meaning of this text. Thus Isaish 7:14 should read, "Behold, a virgin (rather than 'young woman' as the Hebrew reads) shall conceive," because this is how the text is quoted in Matthew 1:23.

What concerns me is not so much how we translate Isaiah 7:14 but the basic criteria we use to interpret Scripture.

I want to point out how dangerous the principle of Yoder's critics really is. To illustrate this I have in a tongue-in-cheek manner applied this same principle in a systematic way showing its logical outcome.

Let me begin by calling for a consistent application of this method of interpretation (put forth by Yoder's critics) which claims that the New Testament is the ultimate authority as to the translation and meaning of Old Testament texts. My studies in this matter have led to the conclusion that the time has come to rewrite a number of Old Testament passages, as the few examples listed below will illustrate. This may seem drastic, but we must not shy away from a consistent and systematic application of this principle of interpretation. If it can be applied to one text then it can certainly be applied to others.

In Mark 1:2, 3 the gospel writer claims to be quoting the prophet Isaiah. However, the first part of the quotation comes from Malachi 3:1, while only the last half (verse 3) is found in Isaiah (40:3). Since the New Testament is our guide we must affirm that Isaiah is the author of the entire passage. A detailed literary-critical analysis of Malachi chapter 3 indicates that verse 1 is out of context and fits more naturally into Isaiah 40. It originally formed Isaiah 40:3a, with the present 40:3 constituting part b of the verse.

In Ephesians 4:8 Paul is citing Psalm 68:18. Paul's version includes the phrase "he gave gifts to men." In Psalm 68:18 the corresponding expression gives exactly the opposite meaning, "receiving gifts among men." This is more evidence of textual tampering. The translation of the Psalm must be altered to agree with Paul's quotation of it.

In 1 Corinthians 10:2-4 Paul mentions certain events of the Exodus which are not found in the Old Testament. He claims that the Israelites were baptized in the Red Sea and in the cloud, and that a supernatural Rock which was Christ followed them in the wilderness. An account of these events must have been present in the Old Testament at one time but at some point eliminated. The time has come to insert it back into the text.

Other passages which need to be rewritten are Isaiah 28:11 on the basis of 1 Corinthians 14:21, and Isaiah 28:16 on the basis of Romans 9:33 and 10:11. In this last case the task is complicated by the fact that Paul quotes Isaiah 28:16 twice, but differently in each case.

One of the most perplexing examples for biblical scholars is 1 Corinthians 2:9. Although Paul claims to be quoting Scripture, there seems to be no Old Testament text which resembles this one. I am pleased to announce that after extensive research I have solved this puzzle. Since the New Testament is the ultimate authority as to what the Old Testament says, it is obvious that the text Paul is citing must be found somewhere. The conclusion of my research is that at one time there existed another book in the Old Testament called "Visions of the Prophet Tiessen." This obscure book, consisting of only three verses, stood after the book of Daniel. The second verse of this book corresponds exactly to Paul's quotation. After more years of study I hope to reconstruct the rest of this brief book.

You may well ask how all these distortions crept into the Scriptures. What has evidently occurred is that some dishonest manuscript copyist and his cohorts, living in the 4th century A.D., desired to discredit the New Testament writers and make it appear as if there are contradictions in the Bible. Thus they distorted many Old Testament passages. (Or was it the New Testament which they altered? One never knows the ways of such unscrupulous copyists.) More research needs to be done in this area to restore the Old Testament to its original purity.

In the meantime, let us begin to take seriously our methods of interpretation with all their implications. Perhaps the extremely simple principle that a text must be allowed to speak for itself is not so absurd after all, even in the case of Isaiah 7:14.

Letters

Women disenfranchised

Editor: I am discouraged (for my daughter, pained) at being subtly but forcefully disenfranchised by the choice of words of people whom I consider otherwise enlightened. "Brotherhood" is simply not accurate when "community" is meant. The "brethren" (even in quotes, page 605) is statistically inaccurate when referring to 16th-century Anabaptists. "Forebears" is biologically more logical than "forefathers." Upwards of eight half-right usages detract from the good words from Robert Kreider and Peter Derksen (October 9 issue). *Muriel Thiessen Stackley, 4830 Woodland Avenue, Lincoln, Nebraska 68516* October 29

War and peace

Dear Editor: "Mennonite Flagellants?" (October 2 issue) should be read over every Mennonite pulpit. My husband and I believe the author's views concerning peace are "right on." Praise the Lord!

I have been a Christian for 14 years, belonging to a different denomination at first. They emphasized a spiritual peace that only Christ can give. I joined the Mennonite church a year and a half ago and was confronted with the war-peace issue. I asked many questions but failed to see the Bible say the Christian church should go to such an extent in the name of peace against war. To me a lot of Scripture was taken out of context to back up more humanistic ideas.

When the war-peace issue came to a climax in February, questioning if the church should take illegal actions toward our government, it really caused me grave concern.

We are privileged citizens and as Christians should be thankful for the freedom in our countries. Christians should pray for and support their countries, giving to Caesar what is Caesar's. Our attitude toward the government should portray Christ's love, not that of non-Christians. Going off on a tangent in the name of peace is a bad witness for the Mennonite church.

It seems ironic that Mennonites are so often not at peace with each other, but when it comes to paying war taxes or the like we are against it in the name of peace. We should make peace first with our Christian brothers and sisters.

I believe there are many other issues and principles to talk and derive decisions about in our churches which take priority. I am thankful that gifts and gift discernment is a current focus in the Canadian Mennonite churches. *Christine A. Elias, 7 Emory Road, Winnipeg, Manitoba R3T 3K9.* October 31

About our Father's business

Dear Editor: Ferd J. Wiens expresses a deep personal concern for the health and well-being of the General Conference ("Mennonite Flagellants?" October 2 issue).

It is hard to know what will be the fruits of the present discussions and emphasis on peace. Do we convince ourselves or others?

Seems to me that if we had all placed more emphasis on a holy and separate life, on personal and congregational Bible study and application—in our recent history and in our present lives—the calls for separation and witness might not so surprise and disturb us.

When it comes to understanding the basis for our standard of living, we are separate from and inferior to the world. But when it comes to partaking of the fruits and the comforts of the world, too often we are right in there with the rest of them. The recent emphasis on peace is perhaps only the signal of a deeper message for all of us. We need to awaken and see what is happening on our own doorsteps.

If once again we could more totally be about our Father's business all of our witness would be more honest and more faithful, perhaps even more effective—be it in what we label missions, peace ministries, or any area of our lives. *Ray Hamm, 347 Hudson Street, Winnipeg, Manitoba R3T 0P9* November 1

The refugee problem

Dear Editor: In 1954 the CIA launched rumor campaigns in North Vietnam. The US Air Force dropped leaflets warning, *"Beware! The Virgin Mary has fled south. Follow her or be slaughtered by the barbarian Communists."* The result: 900,000 people (including 700,000 Catholics) fled south in the "humanitarian" evacuation by US planes and the US Seventh Fleet.

In the mid-sixties Vietnamese refugees fled from bombing in free-fire zones (anything moving was targeted), search-and-destroy missions, defoliation, and harassment-and-interdiction fire (untargeted random artillery shelling). To control both the countryside and the people, farmers were deliberately moved into refugee camps. Result: between 1965 and 1973 *over 10 million refugees* were created in South Vietnam.

In April 1975 the CIA invented more bloodbath rumors: blood-thirsty Communists would kill one million Vietnamese. Panic raged like fire. I saw it. None of the rumors were true. Result: the "humanitarian" evacuation by US planes and the Seventh Fleet saved 140,000 Vietnamese "fleeing communism." "Operation Babylift" made it clear that even children were used as political pawns.

The pattern becomes obvious: for two decades the United States deliberately helped create Vietnamese refugees. Now what about the "boat people"?

The critical food shortage in Vietnam today began when farmers became refugees—making Vietnam import rice instead of export it.

Bombs destroyed 90 percent of central Vietnam's irrigation system; then severe droughts hit Vietnam in 1976, 1977, and 1979. Defoliants, bombing, and bulldozing destroyed millions of acres of Vietnam's forests and their water-holding capacity; then last fall the worst flooding in Vietnam's recorded history destroyed one-third of its annual food needs. The food deficit is the largest since 1945 when 1½-2 million Vietnamese starved. Vietnam must move more people into food production, but over 300,000 tons of unexploded munitions lie beneath the surface—and the Pentagon refuses to give Vietnam maps of known mine fields.

The US stopped all economic aid to Vietnam after the Thieu government collapsed, and the US still prohibits all US trade with Vietnam. The United States also has not given one cent of reconstruction aid to Vietnam.

In May 1979 Vietnam—because of its internal economic problems and critical food shortage—agreed with the UN to allow 10,000 people per month to leave Vietnam if countries will accept them.

Certainly "boat people" need help, but they represent about ½ of 1 percent of Vietnam's population. I have friends in refugee camps, but my friends in Vietnam are hungry too. A UN representative recently said, "If Vietnam were to receive sufficient economic aid the refugee problem would disappear." Truly humanitarian aid would mean that for every dollar spent helping "boat people," one hundred dollars should be spent helping the Vietnamese in Vietnam who have neither the money nor the desire to leave their beloved homeland with its networks of family relationships and its millenniums of traditions. *James Klassen, Route 2. Box 102A, Newton, Kansas 67114* November 2

Meditation

Advent is curtain raiser

Frequently reference is made to the importance of the life and teachings of Jesus.

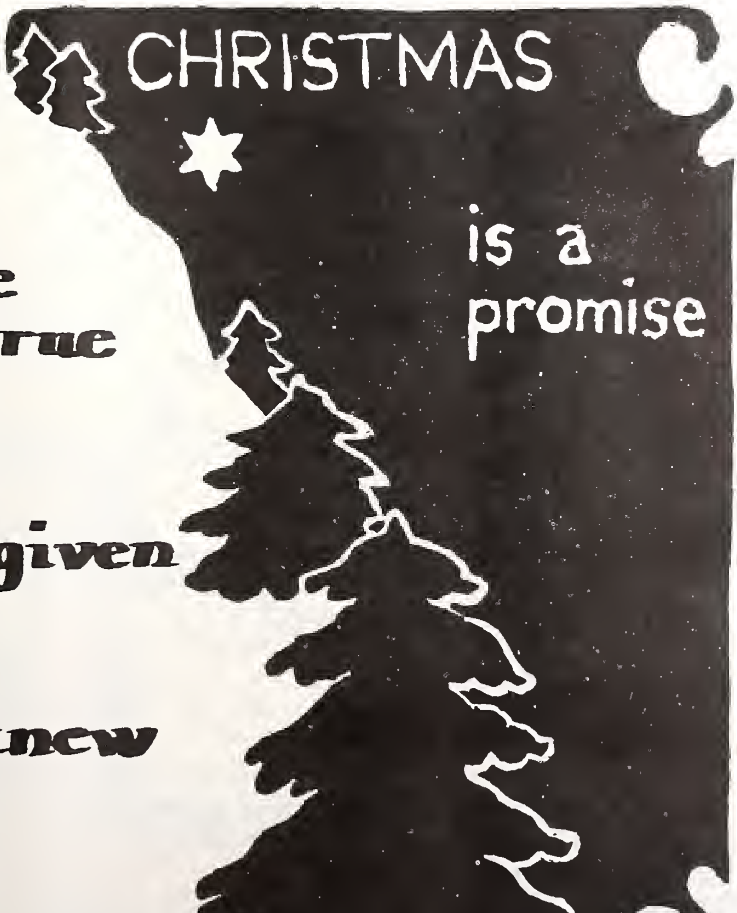
But why single out such an infinitesimal fragment of time out of the millennia of years, of aeons, that he existed? He is eternal, without beginning, without end. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "Whose goings forth have been from everlasting" (Micah 5:2). "I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:13).

Possibly the reason this brief span of his being is emphasized is his teachings. From his teachings the Sermon on the Mount, his parables, and some other of his sayings predominate. One of the latter is his statement in John 5:39: "Search the Scriptures." What Scriptures? Obviously the Old Testament, for the New Testament was not in existence at that time. Because of our grave disobedience to this injunction of Jesus and our neglect to search the Old Testament we fail to fully understand his teachings in the New Testament.

We are now in the Advent season and approach the celebration of his incarnation. Let's keep in mind that his birth at Bethlehem was but a curtain raiser to the great act for which he was "foreordained before the foundation of the world" (1 Peter 1:20), namely, his death on the cross, the shedding of his blood for your and my sins, his resurrection, and the ensuing drama now slowly but certainly unfolding and culminating in the grand finale of his Second Coming.

May we, as redeemed servants of the Lord, not only commemorate his first Advent, but also faithfully proclaim to a lost world his imminent coming again.

C. B. Friesen



A hope
come true

A gift
freely given

Love
born anew

Richard Toews

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New decade beckons

Katie Funk Wiebe

I have long believed that the New Year begins in September—not in January. What occurs in January is usually a mere formality—a genuflecting to the new calendar on the wall.

Church life, school life, and community life all begin in fall. The seed sown in spring and summer by planning committees sends forth new growth in fall to flourish through the winter months.

But we still have to do something with the official New Year, and especially with this New Year, which begins the eighties.

The past decade, unlike some others, has been pulled in many directions. The fifties are known as the Silent Years. People didn't want to be involved in issues. They rushed to the suburbs after the war to establish themselves as solid citizens and respectable homeowners.

Churches across the land introduced and promoted what the late A. W. Tozer referred to as that "strange and foreign thing called the program" which was substituted for worship. The emphasis was on all-week activities within the church buildings. God's call was always to a building and to a program rather than to him. The sanction of an official church group seemed to be required before a Christian could do God's work and show his love to others.

The sixties were characterized by the turbulence caused by race and student riots and antiwar demonstrations. The enemy was the establishment. Hippies, flower children, love-ins, the Beatles, drugs, and rock music blossomed and blared.

During this time the church was aware of, but did not always admit to, a leaching of its spiritual powers. One heard of renewal movements as a reaction to form and routine. The search began for "body life" through small groups.

And then we staggered into the seventies burdened by the heavy weight of the human rights movement of the sixties. Instead of weakening, the movement gained followers in older people, singles, homosexuals, and others. The establishment disappeared as those who had opposed it grew up and joined it to become members of the new cult of clout.

It's been a decade in which we have gotten in touch with ourselves and with our feelings. Self-identity and self-image have been important words. The seventies will go down in history as the decade of the search for roots as part of the search for identity; but it will also be known as the decade of corruption on all levels, headed by Watergate. The public pressure of the fifties to live at least outwardly moral lives has disappeared and ethical standards are now self-determined. Anything goes if it makes you happy. And the shame of the decade will be that the poor in our rich nations became poorer and the rich richer.

During these years the religious world has enjoyed unprecedented popularity in publishing. But this period has also spawned the public relations person to promote Christ in competition with Archie Bunker and his kind. We have individually and corporately been conditioned to be more concerned with our public image than with reality.

During these years we have come to know well the Christian celebrity and become comfortable—too comfortable, in fact—with the view that the sinner who makes a decision for Christ has no further obligation to God or the Body of Christ after the card is signed.

The decade has also seen the decline of strong spiritual leadership as it has witnessed the rise of professional administrators whose qualifications for service lean toward an appealing personality and a shrewd understanding of group dynamics rather than a prophetic voice. The religious mood has been social rather than spiritual. The supernatural has not been sought and therefore not been found wanting.

This decade when interpersonal relationships have been encouraged will be known as the Decade of Selfism and Loneliness. Individualism, independence, and the scramble for power crowd persons into themselves and wall others out.

The eighties begin with confusion for many. I sense Christians are perplexed about such issues as the interpretation of the Bible, social issues like abortion and homosexuality, the relationship of evangelism and social justice, and especially about the best way to be the people of God in a highly secular world.

So tacking up a new calendar on the wall should be a time to listen to God's voice. Our technology has trained us to expect quick answers to our questions and needs. We dial a number to speak to a friend. We buy instant meals at fast-food chains. We reach for the computer printout as soon as the cards have been run.

But God's wheels grind more slowly. The stillness he requires before he can speak is not the 30 seconds we endure while each new commercial is flashed on the screen. I believe the new calendar is a call to God's silence.

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

94:46 18 DECEMBER 1979

Dear Jesus:

I sat in my study, thinking and praying what I should say to our people this Christmas. But nothing came. I sat for several hours . . . still nothing. What word is there for people who have already sat through Christmas programs, sung Christmas carols, been busy buying and wrapping gifts, sending and receiving Christmas greetings, attending dinners, and probably during the morning service will be thinking about that family dinner to be held at noon or that trip they are about to make?

My attention was drawn to Revelation 22, the place where you said, "I am coming soon. . . ." When *are* you coming? Could you wait until after Christmas? My date book is quite full for now. Could we work on a mutually agreeable schedule?

Wednesday the nursery school has invited the parents and grandparents for a program and tea. Wednesday evening we have choir rehearsal and we've invited the choir into our home for a time of fellowship. Thursday night I have an appointment and after that a wedding rehearsal. Friday night we've reserved for family. Saturday there is a wedding and on Saturday night we have a small group meeting. Then on Sunday—that's your day—we have a full day planned . . . Sunday school, worship, some family dinners, the children's program, and the choir candlelight service.

In our programs we want to celebrate your earlier coming . . . in the manger. You surely won't come like that again, will you?

We're all looking forward to Christmas, a time for the family. I don't want any interruptions then . . . just a time to relax, eat, and enjoy the gifts.

After Christmas we're leaving some time open to do some things together as a family. So you see how our schedule is. I don't think you should try to come till after the holidays, as it looks now.

To be honest I must warn you it'll be tough to find time then too. Once school starts again things pick up fast. There will be basketball games (remember this is Indiana), annual meetings, committee meetings to organize for the new year, income tax reports, and a lot of other things which we have planned to get the year off to a good start. Maybe we will be able to find some time for you, say, late in January.

I'm glad you're coming though. It will be nice to have you here again, Jesus.

During recent weeks I've heard lots about the time you came before. I've often thought, "I wish I could have been there and talked to Mary and Joseph about their feelings. I wish I could have been with the shepherds on the hillside, heard the angels singing . . . experienced the joy of going to Bethlehem and seeing you in the manger.

How cruel it was of Herod to force you to leave the country. I'm sure that when you come again we'll treat you differently.

When you come we'll be glad to have you in our home. We don't have a guest room, but you can use our bed. We have a hide-a-bed we often use when we have guests. But you may prefer a motel. There are a lot of them here. That may be even better. That way we won't bother you and you won't bother us.

By the way, why are you coming again? What do you want this time? It seems you're pretty vague about it all, just like the first time.

We make appointments for important things. For haircuts, to see the doctor, dentist, hairdresser, to get the car repaired, for committee meetings . . . we do according to a schedule. Maybe we would be more ready for you if you'd be more specific and make an appointment. That's probably why many missed you the first time.

But wait. The Bible says, "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty, let him who desires take the water of life without price" (Revelation 22:17). You mean your coming is not for your good but for ours? Not only are you coming but you ask us to come. That's fantastic. It sounds like an invitation to a great spiritual smorgasbord.

That puts some new light on it, Jesus. Somehow I've had the impression that your coming was sort of scary . . . something we should fear. But you're inviting us to something super.

If the earlier part of this letter sounds like I'm trying to put you off, maybe that's the reason. I didn't have the courage to admit I didn't want you to come, neither could I admit that I was scared. But now I'm beginning to see. Your coming again is part of a larger plan. You say, "I am the Alpha and the Omega, the first and the last, the beginning and the end." This suggests that your second coming is closely related to everything else you have done. Your second coming is closely related to your first coming, when you came in the manger as a child, when you walked the hills of Palestine, talked to the multitudes, fed and healed the people, became the object of hostility from the powers that be, and gave your life on an old cross. I'm beginning to see that your second coming is part of that whole experience.

The more I think about it, the more I want you to come. I see a lot of lonely people, people who are thirsty for a deeper meaning to life, who are hungry for that which will satisfy the deep pangs of life. I see people who need to be reassured that somebody cares. I too share that loneliness, especially when it seems that no one else understands, or even cares enough to try to understand. It really may not be other people's fault, it may just be an emptiness that exists within me, that only you can fill. Yes, I want, I need you to come, to fill that emptiness because it seems that life is still incomplete . . . always in process toward something which is ultimate.

You say in verse 14, "Blessed are those who wash their robes, that they may have the right to the tree of life, and that they may enter the city by the gates." What I hear you saying is this: When you come again you have provided for my admittance to the tree of life through the gate of the city, which I assume is what we call eternal life. But there is one condition. I must wash my robe. That's my part. You have provided the means by which it is washed. You have given me the washing instructions. But I must come to do the washing. That's my part. Just because you died doesn't mean my life is automatically clean. I must choose to be made clean. Is that right?

I do need to be made clean. As I look over this past year, I realize how I have failed. I have failed you, I have failed your people, and I have failed myself. I need to be washed from wrong attitudes I have held, grudges carried under a pious smile, wrong motives I have buried under a cloak of righteousness, broken relationships which I found it convenient to ignore. I have felt dirty, but instead of admitting it, I kept putting on more clothes to cover it up. The burden had been getting heavy and it's getting pretty hot inside.

I see now why you gave these words to John in Revelation. He was writing to a people who were being severely persecuted. When things don't go right, when death hovers at the door, it's easy to begin to doubt and to lose faith. There is some of that in our world right now. We move from one crisis to another. We may not be suffering too much in a physical sense but there are seeds of doubt everywhere. We even doubt the reality of the crisis in which we live, feeling we are being brainwashed. Faith in you is doubted even at Christmastime. So we need to be reassured—just as the early Christians did—that faith is real, that your promises are being kept, that you are the ultimate source of hope and life.

There's just one thing more I want to ask. What do you want us to be doing until you arrive? In Thessalonica, after Paul spoke to them suggesting they prepare for your coming, the people immediately stopped everything. They cleared their schedules and refused to work, saying it's no longer necessary. So Paul had to write to them a second time in order to deal with their idleness.

Are you asking that I be faithful? That I be faithful to you and all you have said? That's a pretty big assignment. I'm glad I can be a part of a large body of people, a body of people who also seek to be faithful to you and to each other.

Until you come we'll continue to live, to work, to share, and to learn, seeking to be faithful. But I want you to know, even though we will continue to live by schedules and appointments, we want these to be open-ended, always living with the possibility and hope that you might interrupt at any time. We don't want our activity to fence you out, but to prepare the way for you. Help us do that, will you?

I'm looking forward to your coming, as the prophets did the first time. I believe the hymnwriter who wrote, "The hopes and fears of all the years are met in thee tonight." Your coming is the culmination of all my dreams, my hopes, and my faith. And so with the writer John I affirm, "Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen."

Expecting you,
Marvin Zehr

Unto us

Jerry L. Kaiser

"The child was born for all humanity to bring us salvation. His new life was to be a counterforce to a lost and dying world."

For a number of years the *Chicago Daily News* printed on its front page each Christmas Eve a cartoon by the Nobel prize winner Vaughan Shoemaker. It showed beneath a beautifully decorated Christmas tree an unopened package labeled "Eternal Life." The title of the cartoon was "The Untaken Gift" and John 3:16 was quoted in its text.

God in his grace and love gave Christ to the world, and he offers the supreme gift of eternal life to all who will accept it. It is a sad thought to think that in our busyness of this holiday season we might forget about the one gift which is more important than any other we might give or receive. Such a gift is God's Son, the Lord Jesus Christ.

Long before Christ's birth—some 550 years prior—God gave Israel several prophetic messages to inform them of this precious gift. One of these prophetic messages is Isaiah 9:6, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, counselor, mighty God, the everlasting Father, the Prince of Peace."

This scripture—both before and after Jesus' birth—has been held close to human hearts for hundreds of years. It is a scripture as important today as it was the day it was written. It is a verse which has found its way into one of our most highly praised oratorios—Handel's *Messiah*.

The words "for unto us" have been etched on people's hearts and minds for centuries. They point out the personal nature of this gift. It was given to *us* for *our* benefit. Jesus Christ came to this earth to provide the gift of eternal life for you and me.

As we continue reading Isaiah 9:6 we find the words "unto us" a second time. He reinforces the personal application of this prophecy.

If we turn our thoughts to some 500 years later to the actual event of Jesus' birth we are told of an angel visiting the shepherds who were watching their sheep. The angel said unto them, "Fear

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not; for behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." That Child was born for all humanity to bring us salvation. His new life was to be a counterforce to a lost and dying world.

A human baby. Isaiah writes, "A child is born." It is in the present tense even though the child was not to be born for over 500 years. It is written in this manner to convey this event as a definite fact. It was also written this way to bring hope and comfort to many who had been looking for the child's coming for hundreds of years.

In Isaiah's telling us a child would be born he also points to Christ's humanity. Salvation and new hope for the world would come through an innocent, helpless, beautiful baby.

The story is told of a mother putting her little daughter to bed. Just before leaving the room the mother turned out the light. The little girl cried out, "Mommy, I want a light." The mother tried to assure her, "You don't need a light; you are a big girl now. You are quite safe; God's angels will take care of you." But then the little girl said, "Mommy, I don't want angels. I want someone with a face."

For many years people on earth felt the same way. They wanted a God with a face. Through this child promised by Isaiah we could at last identify with our God, our Maker, and our Redeemer. God has a face. John tells us, "And the Word became flesh and dwelt among us."

God's Son. Isaiah also points us to Christ's divine attributes. Isaiah wrote that "a Son was given." God *gave* Jesus, his only Son. Later God's revelation came about Jesus, "This is my beloved Son, in whom I am well pleased." This child was the Son of God.

God sent his Son to earth in the form of a baby because he loved the world, "that whosoever believeth in him should not perish but have everlasting life."

For us God sent his Son; *for us* Jesus was conceived by the Holy Spirit. *For us* Jesus was born of the Virgin Mary. *For us* Jesus performed miracles. *For us* Jesus suffered and died. *For us* Jesus arose. *For us* Jesus sits at the right hand of God. *For us* Jesus is coming again.

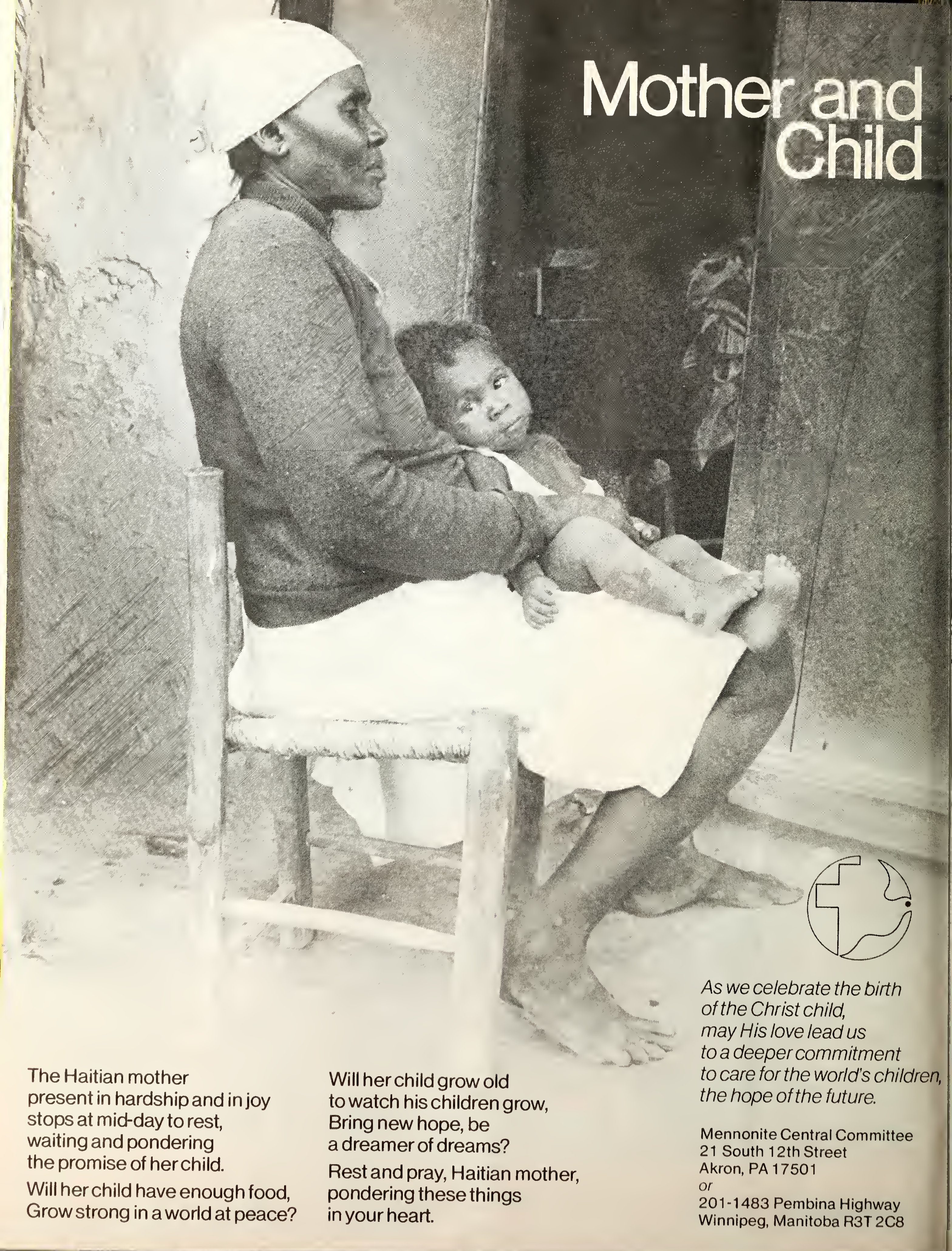
Luke tells us the baby Jesus became a man, "And Jesus increased in wisdom and stature and in favor with God and man." Jesus, however, possessed a power and authority unlike any humanity has ever seen. He raised the dead, calmed the sea, and made the blind to see. Isaiah tells us, "The government shall be on his shoulder." The Apostle Paul writes, "For the rule and authority over all things has been given to Christ by his Father."

We are looking forward to a time when Christ shall be in supreme authority, a day when the whole world will look to him as "Lord of Lords and King of Kings." Isaiah 9:7 gives us a glimpse of what life and government will be like with Christ as the head of government: "Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with justice and with righteousness from henceforth even forever."

His name. No doubt people were wondering about such a child's name. And Isaiah lists several names people would call him on the basis of his works. They would call him "Wonderful" because of the miracles he would perform. They would call him "Counselor" because of his great teachings and doctrines. They would call him "Mighty God" and "Everlasting Father," realizing that he is God in the flesh; that he and the Father are one. They would call him the "Prince of Peace," recognizing that in spite of human efforts peace with God and peace with humankind can only come through the *Prince* of Peace.

Isaiah told his readers a great deal about the Lord Jesus Christ. Isaiah clearly pointed out it was for us. Christmas began in the heart of God, and it is complete only when it reaches the heart of man. •

"Christmas began in the heart of God, and it is complete only when it reaches the heart of man."



Mother and Child

The Haitian mother
present in hardship and in joy
stops at mid-day to rest,
waiting and pondering
the promise of her child.

Will her child have enough food,
Grow strong in a world at peace?

Will her child grow old
to watch his children grow,
Bring new hope, be
a dreamer of dreams?

Rest and pray, Haitian mother,
pondering these things
in your heart.

As we celebrate the birth
of the Christ child,
may His love lead us
to a deeper commitment
to care for the world's children,
the hope of the future.

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Need to combat negative media images

Researchers say stereotypes about old age are wrong

Akron, Penn. (MCC) — Elderly persons are abandoned, alienated, senile, unproductive, and rigid in their ideas. Right?

No, say Carl and Irene Smucker of Bluffton, Ohio, who are traveling to Mennonite churches to educate people on aging and help people incorporate the gifts of the elderly. Their two-year service assignment is sponsored by Mennonite Central Committee.

"It is very important for us to get facts and demythologize many of the erroneous concepts about aging persons," says Carl Smucker. "Because gerontology is a relatively new science it has not yet been able to destroy years of negative media images. It is just beginning to change these misconceptions through honest research, better media coverage, and workshops.

"In fact our objective is to explode the myths that should no longer persist because of the light of new knowledge and hope which springs from the elderly themselves. The elderly are our best teachers."

In response to the assumption that the elderly are lonely, abandoned, and alienated, the Smuckers state that 70-80 percent of relatives of the aging provide services of some type for them. Eighty-eight percent of older persons live within one hour of one child.

"Research indicates children do not 'dump' old parents into institutions. This may be the last resort rather than the first resort," they say.

Another myth is that most elderly are ill, physically incapacitated, or senile, when in fact 90 percent of persons 65 and older are mobile, 8 percent need assistance, and only 2 percent are institutionalized because of immobility.

Smuckers say, "Very few older persons are senile. Many have physical ailments such as poor sight, poor hearing, and poor coordination, and this gives the impression of senility."

Preconceptions Americans have about the elderly—the percent of the population over 65 who will number 25 million by 1980 and 40 million by the turn of the century—can be potentially tragic, say the Smuckers. One misconception is that older persons suffering from degenerative and chronic diseases are beyond medical help.

"Families and physicians too often look at aging persons suffering from disorientation, confusion, and loss of memory, and classify them as victims of hopeless senility when in fact they might be treated and their conditions relieved," they say. "The biggest mistake a family can make is automatically to give up on an ailing elderly parent rather than make a vigorous effort at rehabilitation, just as they would if a parent were 10, 20, or 30 years old."

The Smuckers also challenge the idea that the elderly are useless and unproductive and should retire. Older persons can be used creatively in the church by holding offices, providing transportation and visitation, they say.

Contrary to popular belief, the elderly are not rigid, reactionary, and incapable of learning. Smuckers argue that the aged have had to adapt to more changes than any other persons in history. They can afford to be open-minded, objective, and tolerant. "Older people are more open to change than is generally acknowledged. Their alleged conservatism is exaggerated and misinterpreted," they say.

Although the Smuckers recognize society has a long way to go in destroying the myths about aging, they are confident it can be accomplished. The gifts of older people can be appreciated, and the richness of their lives used as models. Teaching children and young people about aging, advocating continuing education for older persons, and initiating intergenerational activities in churches are other ways of disproving the myths, they say.

"Our goal is to believe that aging is God-intended," they say. "It is universal, normal, and variable. Every person is in a continuing process of becoming."

The Smuckers are available through MCC US Ministries to serve as a resource in local congregations.

God irrelevant to most Canadians says church growth leader

Toronto, Ont. (WEIS) — Over one-half of Canada's population has no vital connection with any church, according to Dennis Oliver, retiring director of Canadian Church Growth Centre.

He predicted that "increasing numbers of Canadians will become European-style secularists for whom theistically oriented beliefs and behavior have become irrelevant."

Although only 6 percent of Canadians indicated in the 1971 census that they had no religious affiliation, Oliver contends that reliable research indicates that the actual figure is much larger. The Presbyterian minister, who is now a Toronto church growth coordinator for his denomination, maintains that the new reality should convey a sobering message to the country's church leaders.

"Secular indifference to organized religion is not only the accepted 'faith option' of most Canadians," he stated. "It might well be the most rapidly growing." Any realistic evangelistic strategy and church growth program must recognize the fact, he said.

Oliver further pointed out that "heterodox sects," such as Mormons or Jehovah's Witnesses, probably have a total national weekly attendance of 376,500 (1.6 percent of the population). The Jehovah's Witnesses alone, he added, had a total weekly attendance which exceeded that of Canadian Lutherans, Reformed churches (Presbyterian and Christian Reformed), Mennonites, or non-Pentecostal holiness bodies. The Jehovah's Witnesses' average weekly attendance figure, he contended, was 93 percent of the reported Anglican weekly attendance. The Anglican church is the second largest Protestant denomination in Canada.

The Presbyterian minister told his fellow "old line" denominational strategists of those churches (United, Anglican, Presbyterian, and Lutheran) that their total attendances had been eclipsed in recent years by the newer 'evangelical' bodies who, he added, might now be regarded as the new "mainline" churches of Canadian Protestantism.

Oliver stated that the average weekly attendance in all Protestant churches—old line and evangelical—was less than one-half of the Roman Catholic total.

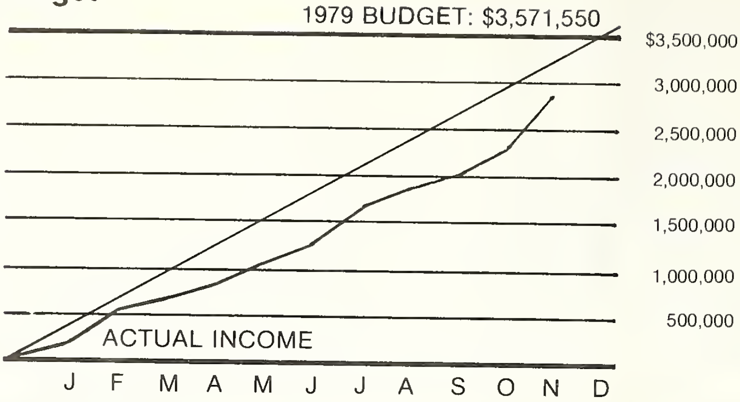
Experienced printer needed

Hesston College has openings for an experienced printer with an interest in management and/or print and publications manager. The beginning date is flexible. Interested persons may contact Jo Bontrager, Hesston College, Hesston, Kansas 67062. Call collect at 316-327-4221, extension 229.

Conference budget

Budget for 1979 includes:

Commission on Education	$272,215
Commission on Overseas Mission	$2,335,143
Commission on Home Ministries	$649,508
Mennonite Biblical Seminary	$314,684
Total	$3,571,550



Donations of $743,014 during December would meet the 1979 budget goal reports Ted Stuckey, conference treasurer. To the end of November receipts totaled $2,828,536 or 79.2 percent of the $3,571,550 budget. At the end of November 1978 donations were at 78.5 percent of the budget. November receipts were $498,059 compared to $413,120 in 1978. Last year $657,722 was received in December. Stuckey said, "What happens this December will set the financial tone for several years." Why? He said, "At the Council of Commissions in February commission members will be optimistic if the budget is met; they will be conservative if it is not."

Post peace in El Arish doesn't include prosperity

El Arish, Egypt—El Arish is the town in North Sinai which was turned back to Egyptian sovereignty on May 25 after 12 years of Israeli occupation. It could be just an ordinary town.

Blessed by a cooling breeze in summer and gentle rains in winter, this oasis gains its beauty and its name—as well as an exportable commodity—from thousands of date-bearing palms that stretch along the Mediterranean shore.

But it is precisely this feature of location astride the Afro-Asian corridor that leads from the Nile valley to the Fertile Crescent of Palestine, Syria, and Iraq that keeps a would-be backwater on the front pages. Israeli Defense Force tank drivers are but the most recent version of the legions—Pharonic, Persian, Greek, Roman, Arab, Ottoman, British—that have overrun Sinai since the beginning of recorded history.

In the new era of peace, however, the region will not need those. Menachem Begin ("No more war, no more bloodshed") and Anwar Sadat ("The October War should be the last war") have legislated a moratorium on battle.

Peace, however, has not yet brought prosperity to the people of El Arish. Those who drove taxis in Haifa, washed dishes in Tel Aviv, farmed in the nearby Israeli settlement of Yamit, or worked in the clothing factory that produced IDF uniforms in El Arish itself, found themselves without work on May 26.

The townspeople—linguistically Palestinian, culturally Bedouin, and genetically polyglot—now held captive by a veritable brigade of bureaucrats, pine for the good old days of the *nizam El-Yehud*—the orderliness of the Jews. And the Egyptian administrators, ironically enough, retort that the local folks expect the government to do everything for them.

And indeed the governor of North Sinai, Mohammad Hussein Shawoat, has his hands full. Not only must he placate the bureaucrats with such things as the importation of sweet water to sustain their tea habit, he must also pacify other residents. As a temporary measure he is disbursing $21 a month plus flour, sugar, and rice to 9,000 needy persons.

This is where Mennonite Central Committee fits into the picture. MCC is reinstalling an irrigation system on 300 acres in El Arish valley. Israeli settlers destroyed it prior to their departure in May.

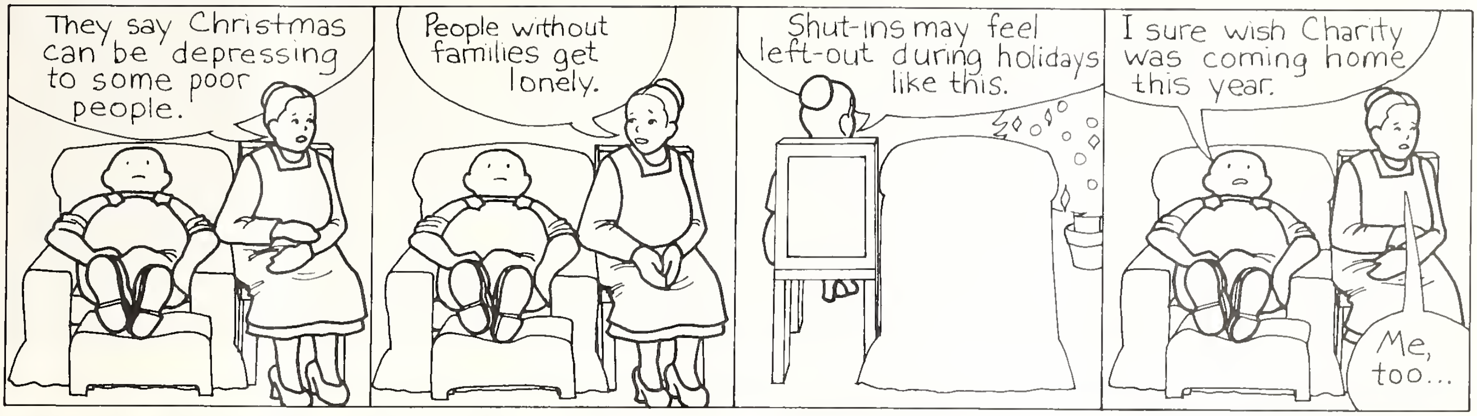
The production of fruits and vegetables will alleviate the area's problems with supply and transport of fresh produce. Presently trucked from Ismailliya across the Sinai desert, items like tomatoes and okra arrived in midsummer in a semi-stewed state. Likewise in continuing the needlework program initiated in 1973 by MCC West Bank, MCC Egypt hopes to help ease the economic crisis experienced by El Arish families.

Being a foreign development worker in such an environment is like being a tightrope walker without a net: one attempts to inch forward on the path of progress, gripping the balancing bar of governmental support, quavering with fear lest one be distracted by the seditious mutterings of the crowd.

Work is progressing slowly. Thread and material sought and bought in Cairo replaces that which used to come from Jerusalem. Women have gathered to sew; distributions have been made; prices have been raised; napkins have been hemmed; production increased. But then the governor decided to organize all the cottage industries in town, so our women are expected to work at a workshop for half the wage paid by MCC. Of course we don't agree. *Elaine Strite Hess*

Beneath date-bearing palms a herder tends goats in El Arish.

Menno and Anna Baptist


They say Christmas can be depressing to some poor people.
People without families get lonely.
Shut-ins may feel left-out during holidays like this.
I sure wish Charity was coming home this year.
Me, too...

Are you wondering about the current situation in Kampuchea (Cambodia) and how Mennonite Central Committee is responding? MCC now has a fact sheet available. Write to MCC, 21 South 12th Street, Akron, Pennsylvania.

Asian Outreach publishes simplified Chinese Bible

Hong Kong—A new Bible for a new China came off Hong Kong presses in September after 11 years of translation work.

According to Paul Kauffman, president of Asian Outreach, the publisher, considering the size of the potential readership alone, the project could be "the most significant Christian literature project in half a century."

Asian Outreach is a Hong Kong-based Christian communications ministry comprised mainly of Asians. Its translation is entirely new, using the Simplified Script which is the only written form of the language used in China today.

China's efforts to simplify her complicated written language were geared to raise the rate of literacy and generally speed up education and communication. All Chinese youth under 30 years of age are able to read only the new Simplified Script.

When the publishers started translation in 1968 the project was considered premature by seasoned observers. But says Kauffman, "The situation has now been remarkably reversed and opportunities are increasingly developing to reach into China with the Bible. Asian Outreach feels the timing was the sovereign plan of God."

David Wang, general director of Asian Outreach, supervised the new translation. Questioned about other current translations of the Chinese Bible, he stated that some fine new translations of the Chinese Bible have been undertaken by other groups, all aimed at the nearly 40 million overseas Chinese. "We thank God for these," he said, "but our target is specifically the 10 times as many Chinese youth born since 1949 who cannot read those traditional editions. The Christian message must be communicated in the form which can be understood by China's youth, whose average age, statistics tell us, is 24."

Best-seller caps significant ministry of author Doris Longacre

Published in response to the world food crisis the *More-with-Less Cookbook* by Doris Janzen Longacre has become a surprise best-seller throughout the United States and Canada. It has been reprinted roughly every other month since its release in April 1976 by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario, with sales now building toward 300,000 copies.

Author Doris Janzen Longacre grew up in Kansas and Arizona, studied home economics, and served overseas with Mennonite Central Committee, which commissioned the book in light of world food needs.

Stricken with cancer, she died at the Hershey (Pennsylvania) Medical Center November 10. She was 39.

A sequel to the cookbook, *Living More with Less*, which was nearing completion at the time of her death, will be released next summer.

After accepting half of the royalties during the initial sale of *More-with-Less Cookbook* Doris Janzen Longacre requested that all additional royalties be paid to MCC for use in hunger-related programs. The royalty check sent to MCC last March for books sold during 1978 amounted to $57,000.

In his remarks at the November 13 memorial service for her, Herald Press book editor Paul M. Schrock expressed appreciation "for the quality of Doris's life—not tinsel and glitter and empty calories but solid values, modeling in herself a concern for that which is simple, wholesome, enduring, providing nourishment for body and soul."

A dedication service for the new worship center and offices of the Hively Avenue Mennonite Church, Elkhart, Indiana, was held September 30. Guest speaker was Roger Siebert of Pandora, Ohio, president of the Central District Conference. Ground was broken for the project in early April. Remodeling of the original building for Christian education and weekday nursery school is nearly completed. The congregation was organized in 1958. Present pastor is Virgil M. Gerig.

The eighth annual Swiss Mennonite study tour to France, Germany, and Switzerland, sponsored by Bluffton (Ohio) College, is set for 29 April-20 May 1980, according to tour leader Delbert Gratz, BC librarian and historian. The tour will feature visits to areas connected with the Swiss Anabaptist-Mennonite heritage in such places as Luxembourg, Lorraine, Alsace, Zurich, Bern, the Black Forest, and Palatinate, among others. Approximate cost of the tour is $1,350, all inclusive. Deadline for registration is 30 January 1980. Limit is 30 persons. Contact Gratz at (419) 358-8015.

Business administration

Hesston College needs a full-time business administration instructor to teach management, economics, and business communications courses. A master's degree in business administration, teaching and business experience preferred. Job available in August 1980. Send letter of application and resume to: Dean's Office, Hesston College, Hesston, Kansas 67062. Call toll free (800) 835-2026.

Visitors cite pervasive militarism in South Africa

Winnipeg, Man. (MCC) — Recently three South African members of the Africa National Congress visited the MCC-Canada office here to give information of conditions in South Africa. Yusuf Saloojee, their spokesperson, said the situation in their homeland is deplorable. The military is taking over in many areas of government service. Internal security is becoming more militarized, the maximum security prisons are run by the military, and the military has started, in conjunction with the public school system, a program of outdoor schools for all students, which is basically war training. A large proportion of the teachers in Soweto are now army people, he said.

The three are convinced that South Africa now has a nuclear bomb.

The conditions in their homeland have produced unrest. They explained, however, that the 1976 Soweto student riots were not really riots by students. The students' intention was to draw attention to problems of education, food, and even life itself; it was the police who lost control and began the violence, they said. All this has resulted in people fleeing the country. The Tanzanian government has made available a 250-acre area where refugees may settle and begin a new life. Here they seek to develop a total program: academic, life skills, and philosophy.

The Africa National Congress sees its role as twofold. They try to inform the Canadian public and government of the situation in South Africa, and they seek support for the refugees who leave their country. Funds for this are raised through a direct mail appeal and from the sale of small items like calendars. At this time the Congress has 50 to 60 members in Canada. To qualify as a member one must be born in South Africa, but any race, creed, or color will be accepted.

What do they expect from the Canadian public and government? They wish that Canada would discontinue financial investment in their country via banks and/or multinational corporations. They ask that no more arms be sold to South Africa; further, that Western countries, by their licensing regulations, would not allow further production of weapons in South Africa. Above all, they ask for understanding of the conditions in their homeland.

Stoltzfus and Friesen itinerating for MVS and MCC

Newton, Kan. (GCNS) — Following three years of ministry with Mennonite Central Committee in Asia, with particular involvement in the Philippines, Gene Stoltzfus and Dorothy Friesen will itinerate in the US and Canada. They will share from their experiences in Asia.

Mennonite Voluntary Service, in cooperation with MCC, is sponsoring the Stoltzfus-Friesen itineration beginning immediately and continuing through April 1980. Scheduling inquiries should be directed to Peter Ediger, director of Mennonite Voluntary Service, 5927 Miller, Arvada, Colorado 80004.

The traveling MVS unit is named Synapses, suggesting the point at which spiritual impulses pass from one person to another, and from one world to another.

Among the topics which Stoltzfus-Friesen can present and discuss are the following: Multinational Corporations; Development Projects and People in Third World Countries; Biblical Reflections on Justice and the Vision for a New Heaven and a New Earth; The Cost of Charity; International Voluntary Agencies; Appropriate North American-Asian Church Relationships; Nuclear Energy in the Third World; Christian Response and Participation in Third World Nationalist and Revolutionary Movements; Indochina: Refugees and the Present Struggle.

Innovative hunger program receives community publicity

Fairfield, Penn. (GCNS) — Roger Burtner, a former director of CROP, told Fairfield students November 7, "To developing nations we're involved in an obscene way of life—kids are starving, and we're debating which heavy car to buy."

Burtner, of Keedysville, Maryland, was the principal speaker at a hunger education program sponsored by Fairfield Mennonite Church for students in local schools. Four classes were involved. The educational thrust kicked off the church's annual international gift festival November 8-9.

Joyce Shutt, intern pastor of the Fairfield Church, said the educational thrust was designed to explain to the community the motive for the gift festival which featured Mennonite Central Committee Self-Help handicrafts.

Through front-page coverage in *The Gettysburg Times* the Fairfield community gained knowledge about world hunger and one church's response to the issue.

At Burtner's lectures youth from the church appeared in authentic African dress. After each lecture and a display of tools and costumes by the actors the students could ask questions and view the handicrafts.

The students learned (and the newspaper reported), for instance, that the Bangladesh jute work is an industry specifically designed to give girls and women an alternative to prostitution and to give them a higher status in the culture.

Old Colony Mennonites in Seminole, Texas, and Boley, Oklahoma, who lost their jointly purchased land last April are receiving a "stay of deportation" to remain in the US for another year. A private bill on behalf of the Mennonites, S 707, introduced in Congress by Senator Lloyd Bentsen, would allow the Mennonites permanent residence. The bill must pass five steps in order to become law, only one of which has occurred. Nevertheless, the Bentsen bill acts as a stay of deportation, securing the right for Mennonites to stay on throughout the year until further action can be taken.

If a man were to fill his basement with dynamite, rig up a detonator button by his bed, and plan to use this to protect himself from burglars, we would question his competence. To complete the analogy let us suppose that he deprives his family of many necessities in order to buy more dynamite. He would probably be put into the care of a mental institution! When this is done by a government on a national scale, however, few people even question the wisdom of it. The only area of disagreement among the majority concerns the amount of additional dynamite needed. The old movies and novels frequently featured a "mad scientist" in a hidden laboratory who was out to destroy the world. Who needs a hidden laboratory? We have a mad society! *Chemical and Engineering News, 21 August 1978*

A History of
General Conference
Mennonite Overseas
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Evangelical theology focus of Winnipeg summer school

Fresno, Calif. — The Council of Mennonite Seminaries is sponsoring a joint summer school at Mennonite Brethren Bible College in Winnipeg, Manitoba, 14-25 July 1980.

The summer school will feature faculty members from each of the three Mennonite seminaries plus Donald Bloesch, leading evangelical theologian and author of the recently published *Essentials of Evangelical Theology.* Marlin Miller, president of Goshen Biblical Seminary, will teach the evangelical approach to biblical/theological reflection, using Bloesch's books as a case study. George R. Brunk III, dean of Eastern Mennonite Seminary, will teach contemporary approaches to biblical interpretation. John Toews, dean of the Mennonite Brethren Biblical Seminary, will direct a study of key texts in Paul's Letter to the Romans. Toews will also serve as director of the summer school.

A special weekend seminar on evangelical theology will be conducted July 18-20. Led by Marlin Miller, the seminar will engage in conversation with Donald Bloesch about the nature of evangelical theology. Admission to the weekend "Colloquium on Evangelical Theology" is possible for people not able to participate in the entire summer school.

Inquiries about the summer school should be directed to Council of Mennonite Seminaries, 4824 East Butler Avenue, Fresno, California 93727, or Council of Mennonite Seminaries, Mennonite Brethren Bible College, 77 Henderson Highway, Winnipeg, Manitoba, R2L 1L1.

Uncertainty continues in Chad

Akron, Penn. (MCC) —Uncertainty continues in Chad after a bloody civil war that caused most mission and voluntary workers to leave the country. Mennonite Central Committee Africa Secretary Ray Brubacher visited Chad in October.

MCC workers Eric and Verna Olfert are among the few expatriates who did not leave Chad during the spring conflict. Six other MCC personnel did leave.

The situation in Chad has been particularly tense since fighting broke out in Chad's capital, N'Djamena, in February when northern Moslem forces moved against the central government forces supported by Chadians in the south, a black Christian and animist population. That fighting was followed by bloody reprisals against Moslems living in the south.

Brubacher reports that at the time of his visit 11 different political groups were trying to get together to form a government. "For the time being Chad is a country essentially without a functional government. Now the country is calm, but no one is making predictions. Hostilities have traditionally been deep between the north and the south," he said.

Those hostilities are now deeper than ever since much blood has been spilt since February. The church, virtually all in the south of the country, is caught up in the struggle and is so identified with the southern faction that it is extremely difficult for the church to have a reconciliatory role.

Restrictions on movement within the country have meant that MCC's water resource development program has stopped. The major decision facing MCC is whether to phase out MCC work completely when Olferts' term is completed in October, 1980.

At present the Olferts live in N'Djamena, administer a modest material aid program, and concentrate on building relationships with local church and mission leaders.

The ground-breaking service for Grace Community Church in Chicago was held November 25. Since May 1977 the congregation has worshiped in a renovated two-car garage after arson destroyed the church. It took 2½ years of red tape to obtain the land. A special building fund campaign has raised $60,000 out of $75,000 promised by the Central District. Cost of the new building is set at $220,000 with completion targeted for September 1980. In the photo (l. to r.) are Roger Siebert, president of the Central District; David Whitermore, coordinator of Chicago-Area Mennonites; Lee and Betty Hochstetler, pastors of Grace; Stan Bohn, executive secretary of the Commission on Home Ministries; Tim Kissel, Central District fund raiser for the building project. The Hochstetlers said, "Our ministry has not been stopped in spite of meeting in a garage. Our Sunday morning attendance is up 40 percent from 1977. We have grown spiritually during this testing. Our witness to the community is stronger since the fire. However, a new building will allow us to begin some very needed ministries for our neighborhood."

Record

Calendar

24-26 January 1980—MCC annual meeting, Kidron (Ohio) Church

28 January-1 February 1980—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

8-9 February 1980—Mennonite Disaster Service all-unit meeting, First Church, Saskatoon, Saskatchewan

8-12 February 1980—Council of Commissions, First Church, Newton, Kansas

25 May 1980—World Fellowship Sunday (Mennonite World Conference)

Canadian

22-23 February 1980—Ontario Conference, Bethany Church, Virgil, Ontario

22-23 February 1980—Manitoba Conference, First Church, Winnipeg, Manitoba

7-8 March 1980—Alberta Conference, Tofield (Alberta) Church

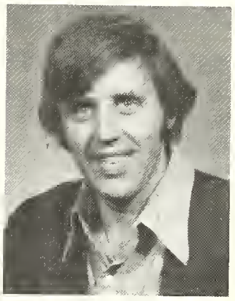
29 March-3 April 1980—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Central

22-23 March 1980—Central District Conference, First Church, Berne, Indiana

Workers

Delbert Derksen, Bergthal Church, Didsbury, Alberta, is beginning a two-year service term as material-aid truck driver for Mennonite Central Committee in Akron, Pennsylvania. He attended Columbia Bible Institute, Clearbrook, British Columbia. Andrew and Frieda Derksen are his parents.



Hardesty

Von Hardesty has resigned his position as associate professor of history at Bluffton (Ohio) College to accept a full-time position with the Smithsonian Institution, Washington, DC.

Steve Linscheid, Goessel (Kansas) Church, is serving a two-year voluntary service assignment in Washington, DC, with Mennonite Central Committee. He is a legislative assistant on Indian affairs, a joint appointment with MCC and the Friends Committee on National Legislation. Previously he did research for the Cheyenne Peace Project curriculum development. A son of J. Willard and Ruth Linscheid of Goessel, he received a bachelor's degree in Bible and religion and sociology from Bethel College, North Newton, Kansas.

Jacob and Margaret Penner, Neuanlage Grace Church, Hague, Saskatchewan, are serving a two-year voluntary service term at Mennonite Central Committee headquarters in Akron, Pennsylvania, where he is in the maintenance department and she is hostess. Jake Penner attended Swift Current (Saskatchewan) Bible School and has been a carpenter and pastor in Saskatchewan.

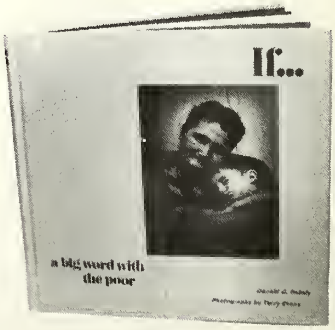
Pastor required

The Tofield Mennonite Church requires a pastor beginning 1 August 1980. Interested persons may write to: Ken Rempel, Chairperson, Tofield Mennonite Church, Box 61, Tofield, Alberta T0B 4J0; telephone 403-662-4003.

Donald C. Bakely
hears and records
the voices of the poor
in poetry:

"Lord, . . .

Hear me —
I'm not asking to be rich
but I am asking for a little relief
from the pains,
. . .
and for those who have their heels on my neck
to understand
and treat me a little like you do."



Photos by Terry Evans

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Blessed are the poor in spirit

Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matthew 5:3).

This, the first of Jesus' so-called "Beatitudes," like every text of the Bible, can be approached from many different angles. But it is first and foremost a word of Jesus himself. So I propose to look at it, to begin with, from the standpoint of its possible meaning on his lips and in the setting of his life.

In doing so an initial technical question is whether the wording of this particular beatitude is a good approximation of what Jesus originally might have said. The main reason for raising this question is that we have a slightly different version of this beatitude in Luke's Gospel (Luke 6:20b). There, instead of saying, "Blessed are the poor *in spirit*, for *theirs* is the kingdom of *heaven*," as Matthew has it, Jesus is reported to have said, "Blessed are (you) poor, for *yours* is the kingdom of *God*." To be sure, these variations appear to be slight and of no great significance. "Poor *in spirit*" in Matthew, for example, probably means about the same thing as "poor" in Luke, and "kingdom of *heaven*" (Matthew) and "kingdom of *God*" (Luke) are simply alternate ways of referring to God's power now and in the future.

It is another matter, however, with the difference between "theirs" (in Matthew) and "yours" (in Luke). Was the original saying, "Blessed are the poor, for *theirs* is the kingdom" (Matthew)? Or: "Blessed are (you) poor, for *yours* is the kingdom" (Luke)? In the first instance (Matthew) Jesus would be thought of as speaking *about* the poor in the didactic manner of a wisdom teacher. In the second instance (Luke) it is implied that he is speaking directly *to* the poor in the manner of a prophet.

Open your Bible

Most commentators think that in this case Luke has preserved the more original version. Jesus originally spoke this beatitude to the poor in the manner of a prophet. If this conclusion is correct then it is even more apparent than it would otherwise be that *this beatitude is bursting with Jesus' intense enthusiasm over what he saw God doing for a group of people with whom he was very immediately associated*—a people he called the "poor."

The crucial issue then in interpreting this beatitude as a word of Jesus is to identify more specifically who these "poor" were to whom Jesus was speaking and why he was so exuberant about what he saw God doing among them and for them. Who were these "poor"? Today this word signifies an economic condition primarily. Is this what it meant on the lips of Jesus? Matthew's "poor in spirit" would suggest not. But it might be equally wrong to assume that Matthew thereby was thinking only of "spiritual" poverty. What then?

Another place where Jesus used this word might help us. In Matthew 11:5 (Luke 7:22) Jesus cites an Old Testament text, Isaiah 61:1-3, that speaks of good news for the "poor." From this it is clear that Jesus' understanding of "poor" was determined in part by the way this word was used in this prophetic passage. This same text goes on to characterize the "poor" as those who are "brokenhearted," "captives," "bound," and of a "faint spirit" (Isaiah 61:1-3). The "poor" then are not just those in material poverty, but all who are desperate, hopeless, and in need.

There were many such people in the world of Jesus. Some of them were wealthy (like Zacchaeus); others were beggars (like Bartimaeus). Some were sick, guilt ridden, and demon possessed; others of sound body and mind. Many had fallen into sinful ways (prostitution) and demeaning professions (tax collection); others were respectable fishermen.

All, however, had one thing in common. Like the wealthy young man who came to Jesus asking what he must do to inherit eternal life (Mark 10:17) they were spiritually empty and confused. Because of the form that Jewish religion had taken in their time they were "like sheep without a shepherd" (Mark 6:34). Their ignorance of Scripture (Torah) and general religious laxity branded them in the eyes of the religious establishment (the Pharisees especially) as "sinners" outside the pale of salvation (Mark 2:17; Luke 15:2; 19:7).

Certainly one of the most moving features of the gospel story is that, by contrast, Jesus had compassion for these "poor" and befriended them (Matthew 11:19). And he did so, we are told, because he was utterly convinced that God himself had a special regard for such people. Yes, even if just one such "sinner" returns to God in heartfelt repentance, he asserted, there is more joy in heaven than over many "righteous" who need no repentance (Luke 15:7).

And this is why he also said, "O how fortunate you are, you poor." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." *John W. Miller, associate professor of Religious Studies, Conrad Grebel College, University of Waterloo, Waterloo, Ontario*

Letters

Price is reasonable

Dear Editor: You printed an excellent review on *Sing and Rejoice* (October 23 issue).

The reviewer implied that Canadians are being ripped off by the price. The same price was given to the Canadian edition except the currency exchange was added.

While no prices were given in the review, the reader was told the prices are too high. The price of the spiral-bound edition is $3.95 (US) and $4.60 (Canada); the hardcover edition is $4.95 (US) and $5.75 (Canada).

Herald Press is owned by the Mennonite Church. Any enriching of the pocketbooks would be that of the Mennonite Church if enriching were being done. It will take two printings of *Sing and Rejoice* before any margin is realized. The sale of the entire first printing of 10,000 copies will leave us with a write-off of nearly $3,000. Perhaps the price should have been higher. *Maynard W. Shetler, Herald Press, Scottdale, Pennsylvania 15683* November 13

Lesson about evangelism

Dear Editor: This is a reply to "Speaking Out" by Henry Neufeld (October 23 issue). Mrs. Janzen and I can wholeheartedly agree with the vivid description of his "Psychology of the Sawdust Trail" (a phrase *Reader's Digest* used some years ago to describe the same type of activity). Yet something about the article disturbs us. Perhaps it might have helped if Neufeld had described an "ideal" campaign he at some time in his life conducted or attended.

If evangelism depended entirely upon proper tact and "right" method we would have learned and adopted these long ago. But that would ignore the work and influence of the Holy Spirit. Our own observation and reading of the Bible leads us to believe that while some people are "saved" by the right method, others find their way into the kingdom in spite of methods.

If Henry Neufeld lives in a community like ours he will likely have many friends who insist on "relearning the ABCs again and again." We may not understand why they do not want to complete their structure after laying a good foundation but we cannot afford to make light of a practice they do not wish to exchange for another one. Some of these folks are such beautiful people in spite of this characteristic.

In our youth our parents exposed us to all types of American revivalism. My parents took me to meetings where the call was given to go forward to get "saved"; also to get "sanctified." My personal resentment to such "digging around at my roots" created in me a resolve to make my own peace with God without the aid of such practices.

Then about 13 years later I married a girl who felt just as I do about such matters but will under no circumstances negate the fact that her first and lasting decision to "believe on the Lord Jesus Christ" began under the bombardments of a boisterous and overbearing Mennonite evangelist from Chicago by the name of G. P. Schultz. This taught me a lesson. *Louis A. Janzen, Box 501, North Newton, Kansas 67117* November 13

Ministry to prisoners

Dear Editor: Thank you for the article on prison ministries (October 16 issue). I am a student at Eastern Mennonite College. Here I was being faced with an opportunity to share and minister at the local jail. I struggled with this question for some time. Was I the right person to serve in this way? Then I received this issue in what I consider to be an answer to prayer.

After a few visits to the jail I found that the inmates do not want to talk to someone who is way over their heads in theology but someone who can identify with them. These people need us to show love and understanding and that we care about *them*. I believe the only way we can do this is through Christ, to allow his love to flow through us into the lives of the inmates. I have found this is the best witness anyone can be. I also feel it is important to reassure these men that the sins they have committed are equal to ours in God's sight. Therefore I agree with Clarence Epp in saying that the church will have to change its attitude toward those whose sin society judges to be more severe than our sin. *Flori Ens, Box 1087, Winkler, Manitoba R0G 2X0* November 15

Could be even better

Dear Editor: Perhaps I expected too much. The new typeface is an improvement but still somewhat disappointing to an elderly reader like myself.

Why couldn't more pages be like the editorial page? Comfortable reading of good material is preferred to larger quantities of hard-to-read material. *J. E. Amstutz, 900-4315 US 41 North, Brooksville, Florida 33512* November 16

On ordaining women

Dear Editor: I would like to see *The Mennonite* publish Alvin Beachy's article in support of ordaining women (Ministerial Committee of the Western District, page 682, November 13 issue). Perhaps the opposing point of view could also be presented—either in the same issue or a later one. *Harold W. Shelly, 229 North Scenic Street, Allentown, Pennsylvania 18104* November 19

Koontz on Koontz and Salt II

Dear Editor: Because "Has Salt II Lost Its Savor?" (December 4 issue) was drafted in August, and I failed to revise it carefully when notified it would be used, the article does not take into account two recent developments.

One is that Senator McGovern is clearly favoring SALT II instead of being "inclined" to oppose it as my article states, largely because the Foreign Relations Committee accepted his provision which calls for the US to make substantial reductions in strategic arms in SALT III. This shift in his position lends support to my analysis: McGovern now feels that rejecting SALT II would not help achieve significant arms reduction.

The second development is the Hatfield amendment, which would freeze strategic nuclear weapons at their present levels. This is something that can be supported as a demonstration that there is a strong constituency favoring significant arms reduction (even though the amendment would kill SALT II). This serves to balance the criticisms of SALT II from those who want more military spending. But support for the Hatfield amendment should not mean opposition to SALT II after the amendment is defeated, as it surely will be.

If we support a freeze we should make it absolutely clear that we also support SALT II as being better than no treaty, assuming the freeze in strategic arms will not be the grounds on which SALT II is rejected, if indeed it is rejected. *Ted Koontz, 27 Fairlawn Street, Everett, Massachusetts 02149* December 4

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

Christmas Tree Night

On the Sunday night before Christmas we would gather on the crude wooden benches for our Christmas tree at the church. That's what our little country congregation called it, for we were not sophisticated enough in those days for formal candlelight services. We simply had our Christmas Tree Night.

Never to be really forgotten was the fervent excitement, the "oohs" and "ahhs" over the stately beauty of a giant cedar or fragrant pine taken from the woods.

All decked out in borrowed ornaments and paper garlands, it stood in splendor and enveloped—in its special magic—all who entered.

Gifts were tied to the sturdiest boughs and others were heaped around the trunk. Small eyes kept straying to the ribboned packages, scarcely able to wait through the ritual that must be followed.

First came the Carol Sing. If there happened to be present a sister who could play the piano and would own up to it the rinky-tink tones of the upright would add to the merriment. If not, everybody just sang out a little louder.

Afterwards the preacher would get up and read the Christmas story from Luke, and then the children's Sunday school would present their program.

Despite nervous giggles and sudden urges of nature each would recite a poem or sing before the beaming smiles of proud parents who did not notice that Suzie left out a whole line of her piece or that Johnny did not know all the words to "Joy to the World."

They would return to their seats quickly, for the preacher would already be standing beside the tree ready to "call out the names."

Every man, woman, boy, girl, and even tiny baby would have a package to unwrap and a "Christmas pretty" to take home. Later the brown sacks would be passed out to each child under age 16. The tempting fruit demanded to be eaten but it had to be taken home and placed in a bowl on the kitchen table.

Christmas was the aroma of pine and cedar, apples and oranges in brown paper sacks, the sounds of carols and recitations, the magic of Christmas Tree Night at the church.

The tree still stands in the corner of the church. But it is a different church now, fully carpeted with comfortable pews and lighted with heavy chandeliers.

The tree itself no longer lends its scent to the magic of the moment for it has not been cut from a neighbor's woods; it has been purchased at the local discount store and will be dismantled after the holiday and put away until next year.

There are no gifts for the children. Gifts of food for those in need cluster around the skinny "trunk" of the tree. There will be no fruit and nuts in sacks, only those fruit bowls that will be taken later to shut-in members of the church who don't have that treat as often as the children do these days.

I sit there thinking all this, missing things as they were. But then the Sunday school children—mine among them—march in straight up to the tree to hang their little handmade ornaments. Tiny white lights blink and twinkle among the plastic branches, and we sing "O Come, All Ye Faithful."

A little girl turns to "say her piece," another lifts her quivering chin and gives forth with a clear "Away in a Manger." A bath-robed Joseph and sheet-garbed shepherds stand gazing at the small bundle in the hay.

A small Mary gently tucks the cover around the baby doll and it is all right now. They feel the magic. The magic of Christmas . . . the blessing of the Christ child.

Elizabeth Silance Ballard

Star angels

Christmas stars that shine this night
Shine across light years,
Stream their frost fire through black dark,
Throughout hurts and fears,
Bore through black chaotic voids,
Through time's patterned measures,
Parting atmospheric clouds,
Tasting of our treasures,
Telling us of peace to be,
Singing of eternity.

Fern Pankratz Ruth

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Day of the Child

International Year of the Child—1979—has focused our attention repeatedly upon the children in our world. We have seen much we'd rather forget. Child abuse, neglect, and abandonment in our own countries. Millions of homeless refugees. The multitudes starving to death or dying of diseases. The illiterate and imprisoned in systems where there is little hope of ever having a chance to realize their God-created potential. Rising children's crime rates and youth suicides in our own midst.

And now we focus again a special day upon the child Jesus. In her anticipation Mary sang the beautiful Magnificat (Luke 1:46-55). Zechariah prophesied that his son, John the Baptist, would prepare the road for the "Lord" (1:68-79).

Jesus' birth was accompanied by an angel choir on the hillside (Luke 2:13-14), the shepherds' visit to Bethlehem (2:15-17), and amazement at this child (2:18).

Simeon, who had been waiting for the Messiah, came to Jesus' presentation at the temple and pronounced ". . . mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel" (Luke 2:30-32). The universal Messiah had come.

The prophetess Anna also joined the temple presentation and "gave thanks to God and spoke of him to all who were looking for the redemption of Jerusalem" (Luke 2:38).

Have you seen the Messiah? Are we seeing his salvation in the whole world?

The child Jesus came among us 2,000 years ago. Is there less suffering, injustice, idolatry, abuse in our world?

It's no easy question. Christians cannot simply say that some of us were destined by God for salvation and luxury; while others were predestined for malnutrition, disease, and violence.

Christians cannot rejoice in the realization that our centuries of technological and social progress hold the threat of imminent, complete, and universal holocaust.

And what do we Christians answer for the unhealed and unsaved stages of our own personal lives and in our relationships to fellow believers?

Is Jesus the Messiah? Does he save the world from sin?

In the midst of the darkness, the hurts, the evil, and the injustice we again dare to shout, "Hallelujah, the Savior is born." He has come for us all and is among us in our world.

There is something very appropriate about Christmas as a Day of the Child. The salvation mystery is the nature of a child.

From all human assessments and expectations no one can see the Messiah in the manger of Bethlehem.

The Jesus-child as global salvation is a surprising, mysterious notion. It contradicts all pious expectation and intellectual analysis.

Only those—like Simeon and Anna—driven by God's Spirit see that child as Savior.

The nature of Jesus—of the Child—is invisible and visible. A child is in history but not yet historical. Jesus is here—at Bethlehem—and not yet here—in all his fulness. That is salvation.

Salvation is where we see power in and under weakness. Salvation is where we see wholeness in a fragment; victory in failure; sanctity among sin; life even in death. The Child grows up to be crucified. In seeming failure redemption is won.

Those are hard words at all times. Salvation is always paradoxical. Unless we allow God's Spirit to heal our senses we see only another baby in the manger; another idealist dying on Calvary. And we join the hopeless throngs chasing the holocaust.

Christmas is here because of Mary, Joseph, Elizabeth, Zechariah, Simeon, Anna, and millions more. Instead of 20-20 vision their spirits tuned in to God's Spirit. And they beheld—in the Bethlehem child—the Son of God!

It is his day again. We can miss it or we can behold his salvation. *Bernie Wiebe*

This is the final issue of *The Mennonite* for 1979. The next issue will be dated 1 January 1980. A copy of the 1979 index is available to any reader requesting it from *The Mennonite,* Box 347, Newton, Kansas 67114.

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